

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., JANUARY 1, 1877.

NO. 1.

POETRY.

HE SAVES UNTO THE UTTERMOST.

Fall at his feet, poor sinner, fall,
And on the dear Redeemer call;
Though in thyself a sinner lost,
He saves unto the uttermost.

Tempted by Satan though thou art,
Who says, "In Christ thou hast no part,"
Believe him not, nor all his host;
Christ saves unto the uttermost.

Sinners as great, as vile as thou,
Are landed safe in heaven now:
Christ came to seek and save the lost,
And saves unto the uttermost.

Despair not, whatsoe'er thy case;
Remember Christ is rich in grace.
I would proclaim, from coast to coast,
He saves unto the uttermost.

Gospel Standard.

ROCK OF AGES.

"Rock of Ages, cleft for me,"
Thoughtlessly the maiden sung;
Fell the words unconsciously
From her girlish tongue;
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Let me hide myself in thee."
Felt her soul no need to hide;
Sweet the song as song could be;
And she had no thought beside;
All the words unheedingly
Fell from lips untouched by care;
Dreaming not that each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Rock of Ages, cleft for me."
'Twas a woman sung them now,
Sang them slow and warily;
Wan hand on her aching brow;
Rose the song as storm-toss'd bird
Beats with weary wing the air;
Every word with sorrow stirred,
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Rock of Ages, cleft for me,"—
"Lips grown aged sang the hymn,
Trustingly and tenderly;
Voice grown weak, and eyes grown dim—
"Let me hide myself in thee."
Trembling though the voice, and low,
Ran the sweet strain peacefully,
Like a river in its flow.
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in thee."

"Rock of Ages, cleft for me,"
Sung above a coffin lid;
Underneath all restfully,
All life's joys and sorrows hid.
Nevermore, O storm-toss'd soul!
Nevermore from wind or tide,
Nevermore from billows' roll
Wilt thou need to hide.
Could the sightless, sunken eyes,
Closed beneath the soft gray hair,
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye, still the words would be,
"Let me hide myself in thee."

CORRESPONDENCE.

MIDDLETOWN, N. Y., Dec. 10, 1876.

While reading to-day the first epistle of the apostle John, I felt a desire to present to the scattered saints, through the medium of the SIGNS OF THE TIMES, some thoughts which were presented to my mind.

The fatherly manner in which the apostle addresses his "little children," is well calculated to draw their hearts to him, and also to awaken their gratitude to their Father in heaven. The tender solicitude which this beloved apostle felt for the peace and comfort of the saints, is such as is common to all the fathers in Israel. He did not entertain them with "cunningly devised fables," which is so commonly the practice among worldly religionists, but he declared unto them the things which he, in connection with his fellow apostles, had both seen and heard, and had been assured of, by him who had taught them as never man taught, and who spake as one having authority. And the things which he had both seen and heard he declared unto them, that they might also have fellowship with him, and that their joy might be full. And he declared that their (the apostles) fellowship was with the Father, and with his Son Jesus Christ.

"This then," he says, "is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth." We are not to understand from this that all the darkness which the saints experience is caused by a departure on their part from the truth, and is accompanied by a want of fellowship with the Father and with his Son Jesus Christ; for there are different kinds of darkness which the saints are subject to while in the world; and there is a marked difference between the afflictions which are sent upon them for the trial of their faith, and the stripes which they receive as chastisement for their departures from the statutes of their King. They are to have fellowship with the sufferings of Christ; for it is given them in the behalf of Christ, not only to believe on him, but also to suffer for his sake; and the apostle has connected their sufferings with Christ, with their glorification also with him. "If so be that we suffer with him, that we may be also glorified together."—Romans viii. 17.

That the saints do sometimes walk in darkness, even while they are walking in obedience to the commandments of Christ, seems evident

from the words in Isaiah l. 10 "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." And while thus walking in darkness, they are forbidden by the Lord to kindle any fire of their own, to warm themselves, or compass themselves about with sparks, or walk in the light of their fire or sparks which they have kindled; but they are commanded to rather trust in the Lord, and wait his appointed time to roll back the darkness and cause the light to shine upon them. The psalmist says, "He [the Lord] maketh darkness, and it is night." And he only can scatter the darkness, and give us day for night.

"Tis thy sweet beams create our day;
If thou withdraw, 'tis night."

Whenever the saints follow the lead of their fleshly mind, which is full of darkness, instead of "mounting up with wings, as eagles," they invariably "lie down in sorrow,"—and this they have of the Lord's hand.—Isa. l. 11.

The apostle John here alludes to that state of darkness which is experienced by the saints when, instead of walking in the Spirit, they live or walk after the flesh, and manifest the works of the flesh, among which is hatred. "He that saith he is in the light, and hateth his brother, is in darkness even until now." "He that hateth his brother, is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes." It is vain for the saints to profess that they are in the light, and have fellowship with Jesus and his followers, while they are cherishing hatred in their hearts toward each other; for the apostle says that, in such case, they "lie, and do not the truth."

"My little children, these things write I unto you, that ye sin not." The faithful presentation of the doctrine of God our Savior, to the saints, is calculated to strengthen, comfort and edify them, and to save them from error, that they sin not. That the saints are liable to be led away from the simplicity of the truth, and to commit sin, is abundantly proved by the scriptures, and is painfully felt by every quickened child of God. And this apostle testifies, "If we say that we have no sin, we deceive ourselves, and the truth is not in us."—1 John i. 8. While hypocrites may (and many do) profess to have arrived at a state of perfection in the flesh, (which they call sanctification) so that they commit no sin, every

quickened and enlightened soul is made to feel and confess his sinfulness, and to know that in him, that is in his flesh, there dwells no good thing, and often, like Paul, is made to cry out, under a deep sense of his depravity, "O wretched man that I am! Who shall deliver me from the body of this death?" That the saints desire above all things to be freed from sin, and to live a life of perfect holiness, I firmly believe; and if we do not love and desire holiness for holiness' sake, we have no reliable evidence that we are included among the "little children" whom the apostle addresses.

But lest these "little children" should be "swallowed up of overmuch sorrow," when they are made to feel and realize that they have sinned, the apostle speaks these cheering words to them, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." An advocate is one who pleads the cause of another. But among men, advocates are not always righteous, nor their cause righteous, and the ends of justice are often defeated by them, and the guilty thereby escape punishment. Perhaps nearly all of us have painfully witnessed the truth of this in the affairs of this life. But such is not our Advocate with the Father, Jesus Christ the *righteous*; for he is, and always has been, and ever will remain a righteous Advocate.

But certain qualifications are requisite to qualify him to be an advocate, all of which are possessed by Jesus, our adorable Advocate. He must have sufficient ability for the office; he must be perfectly acquainted with every one for whom he intercedes, and perfectly understand their every case; he must have a perfect understanding of the law and government under which they are; he must know the true ground on which to base his plea, in order to his success. And not only must he possess these qualifications, but he must also be legally recognized, and duly appointed to the office. Even in earthly courts of justice, not any and every man may plead the cause of criminals who are brought before the court, however much they might desire to do so, or however able they might be; but in order to plead, he must be legally admitted to "practice." And sometimes the fee which is demanded by an earthly advocate, for pleading the cause of his client, is more than the poor fellow is able

to pay, or is worth, so that he is worse off than though he had not had an advocate.

Let us examine, in the light of scripture testimony, whether our Advocate with the Father is such a one as becomes us; for it is a matter of grave importance with us, and on it rests our hope of acceptance with God.

By reference to the scriptures, we find that all these "little children" for whom Jesus intercedes, "were by nature children of wrath, even as others:" that by the disobedience of their earthly head, Adam, they were made sinners, and fell under the condemnation of the holy law of God. Hence we hear the prophet saying, "All we like sheep have gone astray; we have turned every one to his own way: and the Lord hath laid on him [the Shepherd—Jesus Christ the righteous] the iniquity of us all."—Isa. liii. 6. In the relation therefore which he sustained to his people, as their Shepherd, "whose own the sheep are," justice could and did demand of him full satisfaction for their trespasses; and when the payment of the claim could no longer be deferred, the voice was heard, "Awake, O sword, against my Shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the Shepherd, and the sheep shall be scattered, and I will turn my hand upon the little ones."—Zech. xiii. 7. The sword of divine justice is bathed in the blood of the immaculate Lamb of God!

"Alas! the cruel spear
Went deep into his side,"

and his rich blood was freely poured out, to wash away the guilt of all his people; for "without the shedding of blood there is no remission."

"Down to the shades of death
He bowed his sacred head,"

and gave his life a ransom for his people. "He was delivered for our offenses." "He died for our sins." The ransom is found and his people are delivered from going down to the pit. The Lord is well pleased for his righteousness sake: he has magnified the law and made it honorable.—Isaiah xlii. 21.

But it was impossible that he should be holden of death; the grave must yield up its prey.

"In vain the sealed cave,
In vain the Roman guard;
The Savior quit his silent grave
Just at the time prepared."

He burst the bands of death, (not, however, as a guilty prisoner would break the chains that bind him, and thus regain his freedom) and triumphed over death and the grave. "He arose from the dead for our justification." Justice is satisfied, the law is honored, and his people are free—"freely justified through the redemption which is in Christ Jesus." Well may the apostle give the challenge, "Who shall lay anything to the charge of God's elect? It is Christ that died; yea, rather, that is risen from the dead."

Having therefore made his soul an offering for sin, and satisfied all the demands of law and justice, he may

now plead his own rights, and those of his people in him; and being founded on right, his intercession must and shall prevail.

"For all that come to God by him,
Salvation he demands;
Points to their names upon his breast,
And spreads his wounded hands.

His sweet atoning sacrifice
Gives sanction to his claim:
'Father, I will that all my saints
Be with me where I am.

'By thy salvation recompense
The sorrows I endur'd;
Just to the merits of thy Son,
And faithful to thy word."

And he will not be satisfied until he shall have brought all the vessels of his mercy to that ultimate glory to which they are predestinated.

O what a blessed Advocate! O what love is manifested by him, in pleading the cause of those who were enemies to him, and who had said, "We will not have this man to reign over us!" Behold, ye ransomed sinners, what manner of love!

"O wondrous love, to bleed and die,
To bear the cross and shame,
That guilty sinners, such as we,
Might plead thy gracious name."

Yes, he is delighted to plead their cause, and he does it "without money and without price. No case, however hard it may seem, will he refuse, nor will he ever fail or be discouraged. He will not disappoint his little ones, who have fled for refuge to lay hold on the hope set before them. He has himself been tempted in all points like as they are, and knows how to succor those who are tempted. He knows us altogether; knows all our needs, all our sorrows, all our fears, all our trials and perplexities, and he is merciful and faithful, and ever lives to make intercession for us.

But we are not to suppose, as do many, that this intercession is going on a long distance from us, millions of miles away, in a locality called heaven; but we understand rather that this intercession is by his Spirit, in the saints; for Jesus dwells in all his saints. "Know ye not that Jesus Christ is in you, except ye be reprobates?" "And if any man have not the Spirit of Christ, he is none of his." So ignorant are we, that we know not how to pray, nor what to pray for as we ought; but the Spirit of Christ in us helpeth our infirmities, and maketh intercession for us, with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit; because he maketh intercession for the saints according to the will of God.—Rom. viii.

That "Jesus Christ the righteous" is not the Advocate, nor the propitiation for the sins of all mankind, is clearly proved by his own words, in his intercessory prayer to the Father, as recorded John xvii. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him," &c. "I pray for them; I pray not for the world, but for them which thou hast given me," &c. And to certain characters he said, "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come."—John viii. 21.

But in all the world, he is the only one whom God has set forth to be a propitiation through faith in his blood, and therefore he is said by the apostle to be the propitiation for the sins of the whole world.

I have already extended this article to a great length, and will not pursue this very interesting subject any further. May the Lord apply the comfort that is contained in it to his saints, and grant us an abiding assurance that we have an Advocate with the Father, even Jesus Christ the righteous.

BENTON JENKINS.

"And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."—Rev. xiv. 13.

From time to time for a year or more these words have been upon my mind with some degree of power, and I have desired to express some of my thoughts and feelings concerning them, for the friends who read the SIGNS; but at such times my hand has not been at liberty to write. Now that I sit here with the text written upon the paper before me, I realize very deeply how dependent I am upon the Lord at all times for power to enter upon any spiritual subject understandingly and feelingly. May the Lord guide my thoughts, and own me as his servant, though so unworthy, in opening his word to the refreshing of some hungry and thirsty souls.

I would like to approach the subject by speaking particularly of the three preceding verses, but more time and space would thus be occupied than I can at present feel at liberty to devote to this letter. I will merely say that I understand the tenth and eleventh verses to describe the terrible condition of those who stand in heart and form arrayed against the truth of God, not the future punishment which awaits them after death, but their present state of unrest and torment "in the presence of the holy angels and in the presence of the Lamb," WHILE they worship the beast. They cannot rest any more than the troubled sea. The truth as it is in Jesus is a torment to them. It acts upon the bitter enmity of their hearts like fire upon brimstone, producing a most nauseous smoke and flame of blasphemy which ascends in the presence of the Lord's people, forever and ever, as long as the earth shall endure. "These," the Lord says by Isaiah, "are a smoke in my nose, a fire that burneth all the day."—Isa. lxv. 5. I know it has generally been thought that the future punishment of the wicked is here described, and I feel very diffident about expressing a different understanding from many who have been led deeply into the mysteries of the gospel, knowing my own ignorance. Yet I feel that it is right to express my views and the reasons for them, for the consideration of the brethren. The declaration that the turmoil here spoken of is in the presence of the holy angels and of the Lamb, and the

further declaration that "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus," are sufficient to convince my mind that the future endless punishment of the wicked is not here referred to, for I cannot see in the bible that that future punishment is in the presence of the Lamb and angels, but rather an eternal separation from them; nor can I see how the patience of the saints, and those who keep the commandments of God, are there. But here in the world, right in the midst of the bitter enemies of the truth, in the fire of their persecution, and the horrid smoke of their blasphemy under the torment of the truth, here we see the patience or continuance of the saints; here we see those who have true faith, which is thus manifested as gold tried in the fire.

"And I heard a voice from heaven saying unto me, Write." The declarations concerning the wicked were made by an angel, but the glorious declarations concerning the Lord's people, the blessings of the everlasting covenant, are pronounced by the voice of the dear Savior himself, with the command to write them. Thus the gospel, the glad tidings to the poor, is made to appear more prominent as showing the exceeding glory of God, above the glory of the ministration of condemnation and death.

Blessed are the dead which die in the Lord from henceforth. That is, from the beginning of the gospel dispensation. It is the same voice which said, "Blessed are the poor in spirit, "Blessed are they that mourn," that said from heaven, "Blessed are the dead which die in the Lord." All the race of Adam are dead in trespass and sins; but all these dead do not die experimentally, do not come to knowledge of that death. It is only those who are blessed of God who die experimentally. Paul was dead as being destitute of all spiritual life at the time when he speaks of himself as being alive without the law. But when the commandment came when he was quickened to know the full demands of the law, then he says, "I died." In Paul's case this appears to have been almost an instantaneous work. In the case of some it is very slowly and gradually that the full demands of the law come upon them, and they learn by repeated efforts that they are utterly unable to fulfill those demands. But comes to death at last. They experience the sentence of death. The law which others seem to be gladly working under is to them only "ministration of death." There is giving up time, and that is about the time when the poor soul gasps out "God, be merciful to me, a sinner. To die under the wrath of God against sin would be for any individual of Adam's race an eternal death. None could rise from that death. But "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessing in heavenly places in Christ, according 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." In the fullness of time, in order to fulfill this eternal purpose of God, Christ, the Mediator, the Ark of his people's safety, in whom they were all chosen before the world began, came into the world, and being made flesh was found under the law, and representing all his people, as the Shepherd represents the sheep, the Husband the bride, the Head the members of the body, the Ark those who were placed within it, the Lord of life and glory died an accursed death, being made a curse for his people, and they in him answered the demand of the law which said, "The soul that sinneth, it shall die." But death could not hold him as it would have held them. He arose again, and they who had died in him now arose together with him. Now in calling these who were thus blessed of God to a knowledge of this salvation, they are made to see and feel their just condemnation under the law, and experience a death to all hope of salvation by their own works. They do not know, when they feel this death working in them, that they are blessed of the Lord. Neither do the poor in spirit, nor those who mourn on account of sin, nor those who hunger and thirst after righteousness. But all who die thus experimentally while yet in this mortal state are thus manifested as the blessed of the Father. They are in the Lord our Savior, and they die in him. As the terrible flood of God's wrath against a guilty world, sweeps over their heads and lifts them from their standing place upon the earth, and is about to sweep them away forever, lo! what an amazing change, what a wonderful miracle appears in answer to the desponding cry of their sinking hearts! for all at once they find themselves safe in the Ark which rides upon the face of the waters, far above the fear of impending death, their souls that were so lately filled with terror now singing glad songs of praise to the God of all peace. Thus, from henceforth, from the time that our dear Savior arose and ascended a mighty conqueror over death, during the whole gospel dispensation, those of the dead race of Adam who die experimentally under a sense of sin, feeling the justice of God in their death, die in the Lord, and are thus made known as his people.

And now the Spirit, The teacher and Comforter of God's people, tells why they are brought through this death under the law. "Yea, saith the Spirit, that they may rest from their labors." Their vain labors under the law. The work under the law was continual, never could be finished, and yet never accomplished what the law demands and what the awakened sinner desires, the holiness of him who works; never cleanses the conscience, nor gives perfection. But while the sinner lives the claims of the law are upon him, and he is not allowed to rest. He must die in order to obey it, and rest from its work. Dying in the Lord he obtains that

rest. He rests in the finished work of Christ, being now brought to believe in him. "For we which have believed do enter into rest;" and "He that is entered into his rest, he also hath ceased from his own works, as God did from his."—Heb. iv. 3, 10.

"And their works do follow them."

I have never been able to understand how this language would apply to the case of those who have passed from this world. Their works do not follow them to heaven, and different language would have to be used to express the truth that their good examples and benevolent deeds live in the memory of those who survive them. But it is a truth presented in many forms in the word of God, and attested by the experience of every child of grace, that the works of the Lord's people follow them into his rest. If one has a field of wheat, his work must go before him and lead him into the harvest. The work of battle must go before the warrior, and lead him into victory. The work of the laborer must be finished before he can rest, must go before him into rest. So the good works of the Pharisee go before him, as he supposes, as a porter, to open the way into the favor of God. The natural man does not expect to rest in heaven unless he sends enough good works before him to purchase that rest. But where is the true believer in Christ who would dare to say that one good work of his own went before him to open the way into the favor of God? He tried to have it so, but his works were all heavy with sin, and seemed to add a sinking weight to his soul. But to his surprise he was taken into rest, and made to rejoice in hope, without having done any good works. Not one of all the works he had ever performed was able to have opened the way before him into the enjoyment of heavenly blessings, but would rather have shut the door forever against him. But his astonished soul experienced "the blessedness of the man unto whom the Lord imputeth righteousness without works," when like a little babe he is sweetly taken and laid to rest in the arms of everlasting love. But now his works follow him there, as the fruit of the Spirit; as the consequence instead of the cause of salvation; as "the obedience of faith;" as the fulfillment of the purpose for which he was chosen in Christ, "that he should be holy and without blame before God in love." "Created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." He can now say, "Lord, thou wilt ordain peace for us, for thou also hast wrought all our works in us."—Isa. xxvi. 12. Baptism follows us into rest. One is not a fit subject for baptism until he has experienced a good hope through grace, resting in the finished work of Christ. So all obedience to the commands of our Savior follows us into his rest. None are qualified to obey him in whose hearts he has not written the law of love; and them he has sealed by the holy Spirit of promise.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Dec., 1876.

EAST COBLESKILL, N. Y., April 11, 1876.

DEAR FATHER IN ISRAEL:—I have been thinking of writing to some of the Lord's children for a long time, of the Lord's dealings with unworthy me. About two years ago I wrote a few sketches of my experience, but since then I have been made to see many things that I did not realize at that time, and it seems I cannot rest until I tell them. When you was at our association, I would have liked to visit with you, but did not have an opportunity.

As I have said before, when I was very young I joined myself to a class of "do and live" people, not knowing any better at that time; but I soon learned different lessons, and I will mention one of them. I was at what they called a protracted meeting, and my young associates would get up and speak and pray; and it seemed to be so easy for them, that I thought I would try and pray too, and ah, to my shame, I made the attempt. I did not know what to do with myself. I had said no more than three words, before I felt condemned, and from that time I was made to see where my strength laid. I was made to see that I must learn to creep before I could walk; and from that time until this I have been willing to creep, and sometimes cannot get low enough in the dust; and my desire to-day is, that I may be kept low at the feet of Jesus, and in the valley of humiliation, and only trust the name of Jesus; for I have found him to be a present help in every time of need. I lived along for years, seemingly all the time desiring to find a people who were poor and needy, as I found myself to be. I felt despised and forsaken by all who knew me, and very lonely indeed. I began to want a home. My mind was not still day nor night, neither was it in one place; but where to go, or what to do, I did not know. I found myself in a helpless condition, and was made to cry out daily, Lord, be merciful to me, a sinner. Lord, take me just as I am, and make me just as thou wouldst have me to be. Lead, guide and direct me in the way thou wouldst have me to go. O what a trying time! My self-righteousness was all used up, the props were all taken from under me, and I was left entirely helpless. This was about two years ago. I felt myself destitute, with nothing to help myself, for a number of days. Then my mind was directed to the despised Baptists; but that did not please me very well; I thought some other way would do just as well. Self came in before I was aware. I found that the Lord was able to subdue my prejudice.

"God moves in a mysterious way
His wonders to perform."

I was meditating one night on the different denominations very seriously, and dropped asleep, and dreamed that I saw a great woman standing in the center of the room. She was beautiful to look upon, and dressed very nicely. She made a beautiful appearance, with a smile on her face. She was talking very pleasantly and

pleasingly. I sat down and listened to her for some time, and then got up and went towards her; and when I came near her, her mouth opened, and to my horror. I will tell you just as she appeared to me. She had great heavy jaws, big teeth, and quite a space between them, and back of her teeth and jaws was one of the most ghastly sights, which I cannot find words to express. My first thoughts were, Death, hell and the grave; and the sight back of her jaws looked like corruption, earth and worms, and dead men's bones. From that, I think, I was made to see false doctrine, and false teachers, and anti-christ. I sometimes think I cannot hold my peace; I want to blow the trumpet long and loud. When I hear people talking about their great revivals, I feel that if I could but tell them, and make them see as I humbly hope and trust I have been made to see, what errors there are spreading throughout the world. I think I have learned that "Every plant which my heavenly Father hath not planted, shall be rooted up." "Let them alone; they be blind leaders of the blind. And if the blind lead the blind, they shall together fall into the ditch." The world drinks in the flood. But the time of sifting will come, and not one grain of wheat will fall to the ground. What a blessed thought! How sure the promise is to all the seed! The inquiry arises, Am I one of that number? Can I sing,

"Behold the angelic bands
In full assemblage meet,
To wait his high commands,
While sitting at his feet?"

Since I have had a name and place among the Old School Baptists, and seen how the Lord carries on his work in his own time and place, I sometimes feel amazed; and when I look over my life, especially for the past two years, I cannot be thankful enough. I feel like a child at home, and can say, The Lord has brought me to his banqueting house, and his banner over me has been love. The Lord works, and who can hinder? Blessed be the name of the Lord.

"O could I speak his matchless worth!
O could I sound his glory forth!"

When we can have access to the throne of grace, and there is nothing to intervene, and our communications are all in perfect harmony, then O how sweet to hold communion with the saints. I can say, I love to steal awhile away from every care, and spend the time in humble, grateful prayer. I love by faith to have a view of brightest things in heaven. The prospect doth my soul renew, and which none but God can give. I can truly say that he has been pleased to show me some of the beauties of the kingdom, and, as Paul said, "Whether in the body, or out of the body, God knoweth." While meditating on heaven and heavenly things, my mind was carried away, and such beautiful feelings came over me that I did not know what to think of them. I felt of my hands, to see if I was not asleep; and it seemed I was carried on so gently and quietly that I lost

sight of earthly things. It seemed the mountains were all running together, and became one beautiful plain. This was all done in the same quiet way, without the least jar or noise of any kind. Then appeared a beautiful green covering, as it were a velvet carpet. There appeared to be a city and buildings. The first building was in the center, and was very high and large. Then commenced the building of the city, and it was progressing fast. It seemed that the large houses were built around the first great high house, and kept growing smaller and smaller, until they were quite small. Then appeared streets, with the same perfect order, with small green trees on both sides, and such beautiful colors I never saw with my natural eyes. Then appeared a sound, as the rumbling of wheels, and these words came to me, "The chariot, the Lord is gathering his children together, from the one end of the heaven to the other." O the beauty, the sweetness in the sound of the wheels! And these words came to me, "The Lord is doing this." While in that state of feeling, I did sip honey from the rock, and oil from the flinty rock. How long this state of beauty lasted I know not. Then it disappeared in the same gentle and quiet way it came, and I found myself again between the hills. Then I saw myself to be a small house, and was being built upon. I saw the pieces, and they looked like squared blocks; and when they were fitted together, they were so firm and compact that you could not see the seams. I thought the top of my head was to be finished. When this earthly house, this tabernacle of clay, shall be dissolved, we have a house not made with hands, eternal in the heavens, whose builder and maker is God.

A short time after, I saw the city, while reading the sixth chapter of 1 Kings. The house was of stone, and there was neither hammer nor the sound of any iron tool in the house while it was building. The door for the middle chamber was in the right side of the house, and they went with winding stairs into the middle chamber. And when we are done with earth and earthly things, then we will be in the third chamber.

When the sad news came that my mother was dead, I felt like one that could not be comforted, for a time; but all at once these words came to me, "We have not a high priest who cannot be touched with the feelings of our infirmities." Also, "Let us come boldly to the throne of grace, that we may obtain mercy and find grace to help in every time of need." A peaceful feeling came over me, and I could truly say, The Lord's will be done, not mine. There is no power but of God to calm the troubled mind. When he says, "Peace! be still!" he will be obeyed. And these words came to me, "I kill, and I make alive: I wound, and I heal." Who dare say aught against it? I find that earth has no sorrow that Jesus cannot remove.

One thing more I will speak of.

While reviewing my life, I was carried back, as it were, in a straight path; it seemed perfectly straight, and felt myself to be a poor pilgrim. My mind was carried away to a distant land, and there appeared to be a beautiful field, and in the center a stake set, and glory shone around it. There was my starting point. Then and there I started on my journey. The weather was bright, and the sun shone beautiful, and I thought at that time it would always last. I traveled on and on for quite a distance, and not a cloud was to be seen; but when least expected, clouds began to arise, and soon overshadowed me, and rain began to fall, and night had overtaken me. I found I had lost my way, and was wandering about in the dark wilderness. O how disappointed I was! Alone in this gloomy place! I wandered around until I became very tired, and longed to lie down. When it pleased the good Lord, he granted me a little rest, and caused a ray of light to break through the thick clouds, and caused me to see the path again. Then I felt refreshed, and took courage, and traveled on, but did not go far before I lost my way, and found myself away off in the thicket again. And O, such a distress of mind for me to look either way! There was no light; nothing but thorns and thistles, stones and mountains. And when it pleased the Lord to give me a faint glimpse of the sun, I thought I would not wander out of the way; but ah, how weak the flesh is. I had wandered so far out of the way that I thought I was caught in the fowler's snare. Then came a struggle. I struggled and fought until all my strength was gone, and I was just ready to give up, when the snare was broken, and I was at liberty again. I enjoyed my liberty much for a while, then I got into the wilderness again. Then I think I was made to see that I was in a waste howling wilderness, and had been led along and instructed by the Lord, and kept as the apple of his eye. I was led out into the clearing again, and he caused the Sun of Righteousness to shine in this poor benighted heart of mine. The way was straight and plain, but I am the one who took the zigzag course. I can say to every babe in Christ, "He that believeth shall not make haste." "The angel of the Lord encampeth round about them that fear him, and delivereth them." I think I have tasted some of the goodness of the Lord, and, I sometimes think, more than I am worthy of receiving. I feel to praise him, in storm as well as in sunshine. I feel to say, O to grace how great a debtor I daily find myself to be. I think the clouds are just as necessary as the sunshine; for if the sun were always to shine on the tender plants, they would wither. The narrow path appears to be solid and firm; but there are temptations on either side, and I feel forbidden to turn either to the right hand or to the left, but to take a straightforward course, which is onward and upward, and leadeth to the Rock that is higher than I. And a

highway shall be there, the way of holiness; the unclean shall not pass over it; 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.

Now, dear brother, I will bring this scribble to a close, lest I weary you. This is the way I have been led, and whether it is for or against me, the Lord knows. If I have written anything amiss, please forgive, correct, and rebuke if needs be. May the God of peace be and abide with you in your decline of years.

From your unworthy sister, and if a saint the least of all.

LOUISE GERNSEY.

UNION, Ky., Nov. 15, 1876.

ELD. BEEBE—DEAR BROTHER:—I send you two letters written by sister Mary Parker, having obtained her permission to have them published in the SIGNS, thinking they would afford comfort to the readers of your much valued paper.

Your very unworthy sister,

HELEN M. CORBIN.

NEW HOLLAND, O., Sept. 19, 1876.

DEAR SISTER HELEN:—I address this letter to you, but I write not alone to you, but also to your dear sisters and mother.

Through the goodness of God we arrived home safely. We were both greatly fatigued, but neither of us found much opportunity to rest, for we found our home too damp to stay in, with everything covered with mold, and one of my brothers and his wife very sick with typhus fever. This fever, with its almost always fatal consequences, has been prevailing here for a few weeks to an alarming extent, and the entire community seems overcast with gloom and dread. There is scarcely a day but what we see the hearse pass by, amid the tolling of the bells, reminding us that one after another of our fellow-beings are being summoned by the Master to enter upon an eternity of life, either of endless punishment and woe, or everlasting joy and light and peace for evermore. How terrible it must be to fall into the hands of an angry God, to die without an interest in the blood which alone cleanseth from all sin! But to enjoy a good hope through grace, and to feel within ourselves the sweet assurance that when the storm of life is past there is a home prepared for us in the paradise of God, is too sweet—too glorious for expression. There, too, we know that we shall be entirely freed from the terrible fetters of sin that so bind and annoy us here, and that we shall be clothed in "raiment clean and white," and that instead of this vile body clothed in its filthy habiliments of sin, we shall have a spiritual body enshrouded in the glorious robe of righteousness, which was wrought in the Savior's own blood. What a glorious, wonderful redemption! what an inexhaustible fountain is opened to the house of David for sin and

uncleanness! That he who knew no sin should suffer himself to become a propitiation for our sins, and should bear them in his own body upon the cross, seems so wonderful and great that when contemplating it even my cold heart is stirred, and filled with wonder and admiration, and I ask myself, Can it be that I, who am so cold, so worldly-minded, and who bear in my body so few of the marks of the blessed Jesus, whose daily life seems so void of anything good, can it be that I have an interest in his blood? Can it be that his groans, his agony and death were for me as well as others?—for me who by nature am so vile and sinful? When contemplating the perfect attributes of the Being who is holy, how all our righteousness becomes as filthy rags, and how naked and helpless do we become before him, and how vile in our own sight; and if it were not for this wonderful High Priest, this glorious Mediator between God and man, our bowed heads could never be lifted up, there would be no redemption from the low depths into which we by Adam's transgression have fallen. But are there not times, my dear sisters, when we are so enshrouded with the mist of darkness and doubt that we cannot even look to the "blood of sprinkling," nor lay hold of the blessed promises contained in the gospel, for rest? We read the promises to the poor, the needy, and to those "who hunger and thirst after righteousness," and we know that they are true and unfailing to the characters addressed; but how we are perplexed to know whether ours is the spiritual hunger, our poverty the kind that maketh rich, and our sorrow after a goodly sort. But here we know nothing only in part; but when the vail of mortality is lifted, then shall we see face to face, then shall we behold the King in his beauty, and worship him with all the redeemed of God, and join in the song of Moses and the Lamb, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."

I would liked to have spent a longer time in your society, as would also my father. He was deeply impressed with his visit at your hospitable home, and says he thinks of it every hour in the day.

Do you remember the first conversation we had about spiritual things, sister Helen? In the morning, soon after we arrived, I was lying upon the bed in your mother's room; you sat down beside me, and in the few moments of the interchange of thoughts my heart was drawn toward you in a love that I trust is not worldly in its nature. Afterward, while conversing with your sisters, seeing how anxiously they desired to hear spiritual conversation, and listening to the few expressions of their feelings they gave, I felt the same warmth of love to them and your dear mother that was already kindled in my heart for you. The apostle John says, one of the evidences that we have passed from death unto

life is that we love the brethren; and when we meet those who at once give an evidence that they have been with Jesus, and have learned of him, though they be strangers in the flesh, yet do we feel a love and heavenly drawing toward them. Should not this strengthen our feeble hope, and sweetly assure us that we are the characters to whom the gospel is addressed?

Did brother Corbin recover, or has it pleased our heavenly Father to take him home to dwell with Christ and his angels in glory? I have no doubt but that your uncle felt that to depart and be with Christ would be far better than to remain here in this suffering body. I hope Miss Eva is better. My health, as well as father's, is about as it was when I saw you. I cannot see that my disease yields any, either to internal treatment or to outward influences. But I do think my visit to Kentucky invigorated my mind. The entire freedom from care, the new and delightful scenes, and the kind and sympathizing faces that greeted me everywhere, were very restful to the mind. My feeble strength has been greatly taxed since my return by helping attend the sick and restoring our home to its usual order. Through the mercy of God my brother and his wife are now convalescing, and we have reason to hope they will soon be fully restored to health. I have often thought since we came home how nice it would be to have you visit me, sister Helen. Can you not do so? You and one of your sisters could come.

I beg you to excuse this poor letter, written in the midst of many interruptions. We send much love to all, your kind father included. Hoping to hear from you soon, I am,

Affectionately, your unworthy sister,

MARY PARKER.

NEW HOLLAND, O., Nov. 6, 1876.

MISS HELEN CORBIN—DEAR SISTER IN CHRIST:—Your welcome letter was duly received. I wanted to answer sooner, but have been severely ill, and incapable of much mental or physical exertion. Extreme mental and physical pain is hard to endure under any circumstances; but when the child of God is under the exercise of faith, when the peaceful presence of the Lord is felt, how it softens every pain, and quiets and soothes the troubled mind. Then can we say with the psalmist, David, "It is good for me to be afflicted." And though we are brought to the door of death, yet do we fear no evil, for we feel that the dear Redeemer has passed through the gloomy portals before us, and that his rod and staff shall comfort us. But when the Lord in anger withdraws his presence, when he appears to be gracious no more, how hard it is to be afflicted, how severe is every pain, and how exaggerated becomes our condition in our own eyes. Is it not terrible, dear sister, to be sick at heart and sick in body, while all around us we see nothing but storm and tempest? Through a mighty, angry

ocean we can see our pathway leading us, whilst we are encased in so frail a bark that seems liable to be torn and shattered by every angry wave. We know that no effort of our own can save us, no human help can stay the angry tempest; and if we cannot lay hold of One who is mighty to save, we shall sink to the regions of despair. "All thy waves and thy billows are gone over me." How comforting to know that others have felt as we do; that the dear Savior endured all these things before and for us; that he who was perfect, pure and holy suffered all the waves of divine wrath; was tempted in all things like as we, that he might know how to succor us when we are tempted, and that he might be touched with the feelings of our infirmities. O how wonderful is this glorious gospel! what an inexhaustible fountain of wealth does it contain! As it is without beginning, so it has no end, searching even to the shores of eternity, world without end. What a whole Savior he is to the believer! what a complete redemption is this! We have nothing to give, yet he giveth us all things, even life everlasting. Our robes which we are naturally clothed are torn and soiled, and odious with the filth of sin; yet he clothes us in "linen, clean and white," for we shall have upon us the robe of righteousness, which has been washed and made white in the blood of the Lamb. When in the midst of thick clouds and darkness we behold a faint parting of the cloud, and we see one little glimmering ray of the glories in the veiled beyond, how our poor, trembling souls are surprised, and how we long to soar away to the mansions of eternal bliss, and praise the great Redeemer of souls, uninterrupted by the suggestions of Satan, sin and unbelief. What a strange thing is the christian life! Elder Dudley certainly says truly that the christian is a compound being. But I do not think any one can define it satisfactorily; the ups and downs, the fears, the hopes, the struggles of the two natures, the inclination of the one to do good, and the other to do evil, to wallow in filth and mire continually—who can tell it? who can describe this warfare for an hour or a day? Without ceasing it shall rage until the last enemy, which is death, shall be conquered, and we shall rise triumphant over death and the grave, and exclaim, "O grave, where is thy victory? O death, where is thy sting?"

I thank you very much for your letter, sister Helen. I cannot tell you how much I felt comforted after reading it. I also feel grateful to Elder Winston for the words of encouragement I had from him through you. Feeling so ignorant and poor, so often cast down with darkness and unbelief, ready to give up all for lost, one word from those whom I believe are the people of God sometimes enables me to lift up the hands that hang down. You ask what I have to say about you sending my letter to Elder Beebe. I should say

decidedly, if you do, you will have your pains for nothing. Eld. Beebe's articles are too well culled, his judgment entirely too good, to allow anything so weak as would flow from my pen to appear in his paper; nevertheless, you can do as you like. How I love Elder Beebe, and all the SIGNS OF THE TIMES contributors. I don't want to worship men or their writings, but next to my bible and a few religious books I love the SIGNS. Have you Elder Durand's work entitled the "Trial of Job?" If not, I think you are deprived of much comfort you might enjoy for a trifling sum. I wish I could see you and your spiritual-minded sisters and mother again, and converse with you face to face. Those were peaceful days we spent in Kentucky, amid fair and picturesque scenes. The scenery was very like that I loved, and was familiar with in my childhood, only the hills there are more gently rolling, and I fancied the mellow, autumn sunlight was more "golden" than I have beheld it elsewhere. Your mother's sweet, patient face, enshrouded in its frills of snowy lace, is often mingled with the memory of my own dear mother, whose form must lie in its quiet, narrow abode until the resurrection morn, "when at the sounding of the last trumpet the dead in Christ shall arise." Since we returned home we have been surrounded with circumstances the most depressing, and I have had spiritual darkness that is indescribable. In vain have I sought comfort in the word, in the SIGNS, in spiritual songs, and even when crying at the throne of grace I can seldom feel anything at all but my extreme hardness of heart. A few minutes ago the words spoken by the Savior to Peter in the twenty-second chapter of Luke came to me laden with much comfort, "Behold Satan hath desired to have thee, that he may sift thee as wheat; but I have prayed for thee, that thy faith fail not." Can it be, I thought, that the dear Savior hath prayed for me—for me who am the vilest of the vile? Yes, even for me and you, dear sister, who groan beneath the weight of sin, has the dear Savior not only prayed, but he has suffered and died, has shed his precious blood, that we through it might be rescued from the power of Satan and of hell, and might be raised up unto everlasting life. Had we but faith as a grain of mustard seed, with such sure promises, such an immovable foundation on which to stand, should we not bid Satan get behind us and our fears begone? Think you we have or will commit one sin that the Lord did not know of when he chose us before the foundation of the world? Is there one spot upon our escutcheon that his blood cannot wash out? Plunged in the fountain of his blood, do we not lose every guilty stain? It was in the midst of the severest trials that Job exclaimed, "I know that my Redeemer liveth." "Though he slay me, yet will I trust him." With foes without and within, seeing within ourselves little or no evidence of

divine life, yet we cannot lay aside our hope, yet must we trust him. When the trees cast their leaves are they not to all appearances dead? Still their substance remaineth in them; they will bud forth in spring-time. So the christians, though they are stripped of all comfort, and endure sorrow for a season, yet "joy cometh in the morning." And what a morning shall that be, when our weary spirits quit these vile tenements of clay, to return no more forever. A morning of endless and unfading light, for "There shall be no night there; and they need no candle, neither light of the sun, for the Lord God giveth them light; and they shall reign forever and ever."

Father joins me in much love to you all. Begging you to write very soon, I am,

Affectionately, your unworthy sister, I hope, in Christ,

MARY PARKER.

MOLALLA, Ore., Nov. 25, 1876.

DEAR BRETHREN ELDER G. BEEBE & SON:—Having finished the business part of my letter, I cannot help making a few remarks on the obituary notice of the death of our old and much esteemed sister, Mrs. Sophia W. Vaughan, who was one of the first Baptists that I became acquainted with after landing on this side of the Atlantic Ocean from England. I had been in America about or nearly two years before I found a person whom I could call a Baptist. I found plenty that were called Baptists, or who called themselves Baptists, and took every opportunity to form an acquaintance with them; but in conversing with them on the subject of the christian experience, I thought if they were Baptists I was not, or if I was they were not, and came to the conclusion that there were no Baptists in America, and almost wished myself back where I came from. But through the mercies of a covenant-keeping God, who orders all things, and worketh all things after the counsel of his own will, I rented a farm within about two miles from where our beloved brother and sister Vaughan lived. Notwithstanding living so near, and making inquiry for Baptists, not knowing there had been any division, one called the Old School and the other the New School, or Missionary, and no one telling me the difference, I could not find out anything about the Old School Baptists, but I did hear there were Baptists holding meetings in a school-house near J. Vaughan's house. I went to the house to inquire, and none of the family being home at the time but a small girl, I asked her if there were any meetings held at the school-house, and she told me the Methodists held their meetings there; so I got no information there. But some time after I was going by with one of my neighbors, and he being acquainted with brother Vaughan, gave me an introduction to him. I then thought I would find out if he was a Baptist, without letting him know whether I made any profession or not; but he took the advantage of

me in that. I asked him if there were any meetings held in that school-house, and without answering my question, he asked me if I was a professor, to which I answered in the affirmative. He at once asked me of what profession. I told him I was a Baptist. He commenced by introducing Arminian doctrine, which I could not receive, and we there began an argument; but we did not argue long, for brother Vaughan went into the house and brought out some of the SIGNS OF THE TIMES, the first that I ever saw or ever heard that there was such a paper published, and he let me have a bunch to take home to read. This was in the year 1840, and I have been a reader of the SIGNS more or less from that time to this. Hence, brother Beebe, if we would but take the precautionary steps that brother Vaughan took with me, which was just to find out what my faith upon the doctrine of salvation was based upon, before forming a union with any person, there would not be so much trouble among the Baptists. But we who are so liable to err, not having the power to discern the secrets of the heart, and having so much universal charity about us, which is a creature of the flesh, are too apt to receive too many who come to us under the name of Baptists, without first knowing whether they can pronounce the word Shibboleth. But it was not so with brother Vaughan; hence I can bear testimony to the obituary notice given in the SIGNS, that their house was a home for their brethren and sisters in the faith of the gospel, who believe that salvation is alone through the atoning blood and righteousness of Jesus Christ, our once crucified, but now exalted Lord and Savior. His death and suffering, his resurrection, and ascension from earth to heaven for his church, was a theme which our dear brother and sister delighted to dwell upon while here during the few years that I was acquainted with them. But we trust they are gone to enjoy that felicity which awaited them, and to receive that promise which Christ promised to all the elect, saying, "Where I am, there shall ye be also." I united with that church upon a relationship and christian experience, not taking any letter from the church which I belonged to in England, as that church had gone into all the new inventions of men. I came with the determination to join no church that was not stripped of the daughters of the mother of harlots, and abominations of the earth, &c. And having found one in Darien, Genesee Co., N. Y., I joined it, and met with the church at her stated meetings, and often heard our beloved brother Vaughan speak of the goodness of God by way of exhortation and admonition; hence not having forgotten the pleasant meetings we then enjoyed under the promise of our Lord and Savior Jesus Christ to his disciples, saying, "Again I say unto you, That if two of you shall agree upon earth, as touching anything that they shall ask, it shall be done

for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Hence, my dear brethren, what a pleasant thing it is for brethren to agree together, both in speaking and in writing as your correspondents, our beloved brethren and sisters who are now writing for the SIGNS. 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. I would say to my dear brethren and sisters to write on, for I can say for one that my poor heart has been made to rejoice in reading your communications, and particularly those of ministering brethren who have been traveling and visiting the churches and associations, which are scattered in the different parts of the United States, and to learn that there is so much peace and harmony abounding among them. I was much pleased to read Elder Thomas P. Dudley's communication, giving the general history of the cause of the separation, which took place among the Baptists in his day, and that he has been preserved to such a good old age to contend earnestly for the faith once delivered to the saints, that the history which caused so much distress among the brethren may be handed down to the young and rising generation of Baptists, for I see there is every effort being made to bring about a compromise between the Fullerite and Predestinarian Baptists; the Fullerites calling themselves by the name Old School Baptists, but calling the doctrine of predestination, eternal union, &c., heresy. But I am glad to learn by our beloved Elders, Dudley, Smoot and Durand, that they found none such in their travels, but found them all in peace and unison, like the golden bells on Aaron the high priest's garment, all sounding in unison, not a discordant note, but all declaring that salvation is of grace alone through our Lord Jesus Christ. Sometimes in reading the communications from my beloved brethren and sisters my heart seems to overflow with love to them, and especially to our beloved brother Beebe in his editorials. One in particular I shall not soon forget, which was his reply to Elder B. Bradbury's request for his views on Romans viii. 16: "The Spirit itself beareth witness with our spirit, that we are the children of God." When my heart is thus drawn out in love to God, and love to the saints who write for the SIGNS, I am led to say, I will write and cast in my mite with them, and inform them how much I have been comforted by their writings; but a sense of my weakness, sinfulness, and inability to write prevents me from it. But I will say to my brethren and sisters to write on, for they do not know how much the patrons of the SIGNS are comforted and built up by their writings.

Brother Beebe and Son, this is at your disposal; do with it as you think best, and all will be right, but

do not publish it and crowd out better matter.

From your brother, I hope, in gospel bonds,

MICHAEL LOVERIDGE.

SULLIVAN, Moultry Co., Ill.

DEAR BRETHREN, G. BEEBE AND SON:—With a deep sense of my inability to write to the profit of the dear children of our Father, scattered over the length and breadth of our land, I often feel a strong desire to cast in my mite with them through the medium of your valuable paper, the SIGNS OF THE TIMES. But when I attempt it, my writings look so worthless and illy calculated to edify, comfort or encourage any of the poor, downcast pilgrims on their journey through this vale of tears, that I think I will cast what I have written aside, and never try again. But a sense of love towards the brethren and sisters impels me to write, and leave you to dispose of it as you think best.

I have no gospel preaching except what I receive through the SIGNS, the coming of which I hail as welcome messengers, and read them over again and again. I am now sixty-four years old, and I feel that my time is fast drawing to a close. I soon must bid adieu to time and to the things of time, and try the reality of the invisible world, where sickness, sorrow, pain and death are felt and feared no more. And as none of my poor scribbling has ever appeared in the SIGNS, I ask for a little space, if you think best to publish this.

Dear brethren and sisters, in reading the experiences of God's little ones I have often, I trust, been cheered and comforted, and I feel to cast in my little mite; so I will try, the Lord being my helper, to tell you of some of the way in which I hope the Lord has led me.

When I was quite young I had many thoughts about death, and of what would become of me after death; but these thoughts would wear away, and I would again enjoy myself in young company, then my troubles would return. In this way I continued several years. After I was married my husband and I attended a protracted meeting in our neighborhood for several nights, and he went to the mourners' bench. But O my soul! that was no place for me. I felt as though I wanted to be alone, this was the most suitable to my sad case, to be in secret places, where I might upon my knees pour out my grief in prayer to God for some relief. All this time I felt myself to be a great sinner in the sight of the just and holy God, and my prayer was, God, be merciful to me, a sinner. I often tried to pray, but felt so much condemned that I could not open my mouth. Thus time passed, and my burden growing heavier all the time, until all hopes had fled, when on a night long to be remembered, though more than forty years ago, it is still as fresh in my mind as the bright noonday sun. My husband had gone to meeting, and I was alone with my

little children, struggling, as it were, between life and death, but still praying, Lord, save me, a poor sinner; but after a while I fell asleep, and when I awoke these words came as though spoken in an audible voice, "I died that thou mightest live." The joy that then filled my soul I never can find words to express. My soul was filled with love, and everything was lovely, and I felt as though I would never want anything more. It was Sunday morning, and I thought I would go and tell mother what I hoped the Lord had done for my poor soul; but before I got there something seemed to say, You had better say nothing about it; you are deceived. As I had not read the bible much, I was not sure the words which came to me were scriptural; so I concluded to go to my sister's, and she could tell me all about it. So I told them what I hoped the Lord had done for me, and we all rejoiced together, and she told me where these words were found; then I felt encouraged, and went on my way rejoicing. I felt a desire to be with the people of God, and as I had often heard the Old School Baptists preach I was better acquainted with them. But my husband was with the Missionary Baptists, and wanted me to go there too; but my experience taught me that "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." So I went to the Old School Baptists and told my little story, and was received, and baptized by Joseph Sperry. But I have passed through many trials and temptations, but the Lord has delivered me out of them all.

Brother Beebe, I have given a brief statement of what I claim as my experience; if you think it worth a place in the SIGNS, insert it; but if not, cast it aside, and all will be well.

JANE CLARK.

FRANKLIN, Ind., Nov. 22, 1876.

DEAR BROTHER BEEBE, AND FATHER IN ISRAEL:—I feel, when I try to write to my dear brethren and sisters, that surely this will be the last time; for it does seem to me so unworthy and unprofitable to a people who have been taught by revelation, through the Holy Spirit, of our Redeemer, as we trust we are of that spiritual family who have been born again; for our dear Savior said, "Ye must be born again." It is a birth of this nature: "Not of blood, nor of the will of the flesh, nor of the will of man, but of God," which we believe he keeps, and has kept them in remembrance of; for they are kept as the apple of his eye. Their names are all written in the book of life. They were chosen in Christ before the foundation of the world, that they should be holy and without blame before him in love. The spiritual birth is similar to that of a natural birth. We know that, in a natural sense, a child is a child before it is born, as well as afterwards; but life goes before. Now, this life is hid until the full time is come, and then it is made

manifest. Just so in a spiritual sense, this life is hid with Christ in God, and when the full time is come he reveals or makes manifest, through his Spirit, this new life, which is not of this world, as our Savior says, Ye are not of this world, even as I am not of this world. If I were of this world, it would have known me, and it would have known you also. Dear brethren and sisters, if you and I are the disciples of Jesus, the world will hate us. What a glorious consolation to the dear people of God, that he works all things after the counsel of his own will; and what a great comfort it is to be reconciled to his will, who has all power in heaven and on earth. Let us turn not after other gods, as do the idolatrous nations of the earth, who worship their own works, and who believe there is but a part of the work done, and that they have to finish the great work of salvation. Dear brethren and sisters, if we have received the Comforter, we need not fear, for he will teach us all things, and bring all things to our remembrance, and will abide with us forever: that is, the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him. But ye know him, for he dwelleth with you, and shall be in you. Now, if we have been born again, we are not of this world, but are they of whom our blessed Savior has spoken. That is the reason the world hates us, because we are not of the world. The world loves its own, and therefore cannot love us. Jesus said, "Other sheep I have, which are not of this fold; them also I must bring." Now, a fold is a house, or a place for safe keeping, or a shelter from the storm, and the cold howling wind, the rain, the snow and the heat. They are to be sheltered from all these things; but this is not all; for it is to protect them from the ravening wolves and those who know not the voice of the Shepherd. He said, "My sheep hear my voice, and they follow me." The hireling cannot get therein by the door, but climbeth up some other way. But the sheep know not the stranger's voice. They will not follow any but the good Shepherd.

Now I will say to my brethren, those who have not told what great things the Lord has done for them, if you know his voice, do your duty, and follow him, and you will throw off some of your burdens which you are carrying. Now, dear brethren and sisters, unworthy as I feel to be, it is a great pleasure to me to try to write a few words to you, though you be far away in the east, toward sunrise, and in the far west, and in the cold regions of the north, and in the sunny clime of the south. What a glorious thought! All believe the same glorious truth, and have been all taught the same lesson, and that is, it is all of grace, from first to last.

"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 do not feel at all times to praise his holy name as I ought, for his goodness towards such a rebellious sinner

as I am. We can say, as David did, "He took me up out of an horrible pit, and out of the miry clay, and put a new song in my mouth, even praise to our God." The spirit is willing, but the flesh is weak, so I cannot praise his holy name as I ought. The things I would, I do not; and the things I would not, I do; so there is a continual warfare going on, the old man against the new man. When I think of the Adamic nature, and see how sinful it is, I wonder how a just, pure and holy God could have mercy on such a sinful wretch as I am. If it is his will that I am one of the chosen Israel, it is not for good that I have done, but through the goodness and mercy of God, who chose us before the foundation of the world, and loved us when we were dead in trespasses and sins—loved us with an everlasting love, if so be that we are his people. Now, dear brethren, if we are the redeemed, we are kept by the power of God, ready to be revealed in the last time. May the Lord bless you all, and when time is no more with us may we be received into ultimate glory.

Brother Beebe, do with this as you think best. Yours with respect,
H. KERLIN.

CHATHAM, Ont., Oct. 14, 1876.

DEAR ELDER BEEBE:—Inclosed is our remittance for the SIGNS, which comes to us as a welcome messenger, bringing tidings from those we love, doubly interesting since my acquaintance with some of the writers. My heart was pained on reading your last communication, at the allusion you made to the time of your departure. I hope you may be spared many years yet, to counsel and instruct the Lord's little ones. Dear Elder, I have not forgotten the words of comfort you spoke when we parted, nor can I ever forget your kindness during my recent visit to the associations. That was a pleasant time ever to be remembered by me, with nothing to mar the harmony without, but a consciousness of my own depravity. May I never cease to have a feeling of gratitude for the privilege I enjoyed of mingling with the saints, and listening to the conversation of those who have been taught of God; for

"Though crumbs were much too good
For such a worm as I,
No less than children's food
My soul could satisfy."

I trust that some of the truths I heard uttered while among them, will not soon be forgotten. There were times when my dull, cold heart was made to rejoice, and I could say, "I sat down under his shadow with great delight, and his fruit was sweet to my taste." But since then I have had much reason to doubt my interest in the Savior's love, and experience such darkness of mind that of a truth my harp has been hung on the willows, and I have wept at the remembrance of former joys. Were it not for the thought that I love the brethren, I would seem at times to have no support against despair; but

"Love to his people in my heart will glow;
Yea, every one who does my Savior know,

Is to my heart most dear—I love them all—
His chosen sheep and lambs, however small."

Marianne Murray, in one of her most excellent letters in the SIGNS, says, "Cords of love stronger than death bind me to my Father's family." If I do not belong to that family, why do I feel so drawn toward them? It was not always so. I can look back to the time when, in my blind ignorance, I thought the Baptists were prejudiced and narrow-minded, and saw no beauty in their religion. Surely nothing less than the power of God could have changed so obdurate a heart as mine; for I now cling to the people whom I once regarded as being altogether unlovely, and appealingly adopt the language of Ruth of old, "Entreat me not to leave thee, nor to return from following after thee." May the sinful pride of my heart be kept in subjection by a knowledge of my guilt and unworthiness, and constrain me to say at all times, "O Lord, righteousness belongeth unto thee; but unto me, confusion of face."

"O may humility bring me to his feet,
And make me glad to take the lowest seat;
Let others thrust me down, and never care,
But feel my proper place is to be there."

Dear Elder Beebe, I had purposed speaking a little of the comfort received from some of the communications in the SIGNS, as they are the only preaching we have; but I have already extended my letter to too great a length. If I know anything of myself, my one desire is, "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." And O that strength may be given me, in all my ways to acknowledge him, trusting that he will direct my paths, is the heartfelt prayer of your unworthy friend,
MRS. GEORGE ERRETT.

FALLS MILL, Lincoln Co., W. Va., }
Nov. 27, 1876.

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRIST:—If one who feels to be the very least among the Father's flock, if one at all, may thus address you. The time has come and passed for me to renew my subscription for the SIGNS. I first tender my thanks to our God, who is the giver of every good and perfect gift; then to you, for sending the paper to me since the time has passed for me to write. It has been nine years this fall since I first commenced taking it, and the longer I take it the stronger my attachment grows for it, and its able correspondents, and I cannot think of doing without it so long as I live and can raise means to pay for it; for it is a source of much consolation to me while living in this unfriendly world, surrounded by so many fierce enemies. I often wish, when reading the many very truthful and precious letters from brethren and sisters scattered over our wide spread country, that I could write as they do; but if I could only express my love and hearty approval to them, for feeding my hungry soul, I should be somewhat relieved; for truth only can feed and nourish my soul. When I think of one day, when I hope to meet this redeemed

family, whose friendly interviews have been so sweet on earth, who are many of them entire strangers to each other in the flesh, yet all speaking experimentally the same things, I feel that our joy will be full then; for we will not have to grieve and mourn over sin. There we will be ever with the Lord our righteousness, who has called us with a holy calling, and saved us by his power, not for any merit of ours, but all of him, and to him, be all the glory given, both now and ever.

Lest I weary you, I must bring this imperfect scribble to a close. I commit this to your better judgment, to do with as you see proper, and all will be right with me.

I am as ever,
ELIZABETH ADKINS.

FRANKLIN Co., Va., Oct. 9, 1876.

DEAR BROTHER BEEBE:—I have read your reply to sister Phillips on the subject of adoption carefully over twice, and I do not know that I rightly comprehend your views now upon the new birth. You say in your reply in the SIGNS of Sept. 15th, "That which is born of the Spirit is spirit; it never did belong to any other family, for it is born of God, and never was defiled with sin; it is born of incorruptible seed—was never corrupted—being born of God; it was not purchased, redeemed nor adopted." Now I want to know, if the soul or spirit was never defiled with sin, was never corrupted, what necessity there was of being born again? For I read, "Except a man be born again he cannot see the kingdom of God." And, "If any man be in Christ, he is a new creature." And again, "He shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness." I want to know, brother Beebe, whether or not you intended to convey the idea that the soul or spirit of man was never defiled with sin; for if so, it would seem to countenance the charge that you denied the doctrine of regeneration. I hope you will give such an explanation as will remove any doubt upon this very important subject. I write for information; if I am wrong, I want to be right. I have long looked upon you, brother Beebe, as a father in Israel, and as wielding the pen of a ready writer; and after having read your paper some twenty-five years, it has never been my lot to differ with you on any point of doctrine, when I came to understand you correctly.

Before I close I will inform you that we are having quite a warm time at Bethel Church. At our September meeting, the first Sunday, I had the pleasure of baptizing twelve willing converts, making in all seventeen that have been added to the church since our June meeting; and the good work seems to be still going on, without the aid of protracted meetings, mourners' benches, or anything of the sort. Praise ye the Lord.

Yours as ever, in gospel bonds,
JOHN R. MARTIN.

(Editorial reply on page 10.)

OSBORN, O., Oct. 24, 1876.

ELD. G. BEEBE AND SON—DEAR BRETHREN:—After considerable delay I embrace the present opportunity of again addressing a few lines to you, in which you will please find two dollars for your valuable paper, the SIGNS OF THE TIMES. Now that winter is coming on, and my health not very good, I expect the SIGNS will be nearly all the preaching I will hear for some time. I hope you will not be offended at my negligence in sending my remittance for the coming year. Dear brethren, I was again disappointed at our association. I expected to see one or both of you, and now perhaps I will never be blessed with the privilege of seeing you in this low ground of sin and sorrow. We had several ministers, among whom were our dear brethren Durand and Housel, who shunned not to declare the whole counsel of God. I do not think I heard a word of discord in all the business or the preaching during the association. O it filled my poor soul with love to God and to my brethren and sisters to that extent, that I thought I would not feel such a thirsting after the unsearchable riches of my blessed Master; but alas! I have a hard, deceitful heart, and a wretched, wandering mind. And now, my dear brethren, if you can acknowledge the relationship, I desire to know little else among the people save Jesus Christ and him crucified, 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. O how mysterious is the wonder-working hand of Providence, in bringing poor, blind, helpless sinners from nature's darkness into the glorious light and liberty of his matchless grace, and in his precious time he reveals his blessed truths to us, especially to my poor, benighted soul, and removes the dark clouds of unbelief, and causes the light of his countenance to shine in our hearts, and reveals his love to us, which causes us to sing, "Not unto us, not unto us, but unto thy matchless name be all the glory now and evermore. Amen."

I will just add a few lines to brother Wm. L. Beebe. Dear brother, sometimes in reading our precious paper, the SIGNS, I come across a piece headed, "The poor of the flock." It suits me so well that it appears to be for me individually; for as the poet expresses it,

"Like one alone I seem to be;
O is there any one like me?"

But let me say to you, that sometimes when at associations I have seen strangers (in the flesh) get up to preach, and almost as soon as they take their text they commence telling every thought that I have had, and my poor heart burns with love to them, and they do not seem strange to me; but if I had told them my thoughts they could not have related them better.

But I am getting tedious. Hoping that God's choicest blessings may rest upon you and father Beebe and

families, I subscribe myself your unworthy sister, who am less than the least,

AMY DAVIS.

WHEATLAND, Yuba Co., Cal., March 20, 1876.

ELDER G. BEEBE—DEAR BROTHER:—I have been a constant reader of the SIGNS for four years, though I have never before taken them myself, as I have had the privilege of reading them without. I prize them very highly for the truth's sake, and as I am in a strange land, where I cannot hear any kind of preaching, they are a great comfort to me, and I feel as though I could not do without them. I joined the church in 1873, in Platte County, Missouri, and was baptized by Eld. P. J. Burruss. I remained there until four months ago, when I came out here to live with my brother. I miss our little church a great deal. The dear brethren and sisters were very kind, and I always felt at home when among them. I have not seen any Old Baptists since I came to this state, but have heard through brother E. Burrus, of Santa Rosa, Cal., that they have a little church in that place, although it is so far from here that I cannot go to see them very often, and fear I will have to grope along in the dark alone; but if I could always have that full assurance that I am one of that number of whom Jesus said, "Thine they were, and thou gavest them me," I think I could bear anything, and count it all bliss; but my heart is so hard, and so cold, and so lifeless to God and to godliness, I fear that I have been deceived, and that I have caught the shadow and missed the substance. But I feel assured, and know, that if I am ever saved it will be through the grace and mercy of God, and not through anything that I have done or can do; for I find, alas, do all I can, that I can nothing do; for when I would do good, evil is present with me; and the good that I would, I do not; and the evil that I would not, that do I. But I have written more than I intended, and I hope you will forgive me for troubling you with my thoughts.

Dear brethren, please remember me in your prayers, for I feel as though I need your prayers, and also the prayers of all the dear brethren and sisters; for

"I fear at last that I will fall;
For if a saint, the least of all,"

I remain, as I trust, your sister,
CATHARINE DENTON.

APPOINTMENTS.

Providence permitting, we expect Elder S. H. Durand to meet with the church at Utica on the first Sunday in January, and Elder B. Bundy on the second Saturday and Sunday in February.

J. M. BOES.

INQUIRIES AFTER TRUTH

If it is not asking too much, I would like to have the views of some of the ministering brethren on Moses' vision, recorded in Exodus iii. 1-6.

A. K.

CIRCULAR LETTERS.

[PREPARED BY ELD. W. L. BEEBE.]

The Yellow River Primitive Baptist Association, in session with the church at Fellowship, September, 1876, to the churches whose messengers we are, sends love in the Lord:

DEAR BRETHREN;—In view of the perilous times through which you are now passing, we know of no more appropriate subject to which your attention can be called, than the admonition of Joseph to his brethren, "See that ye fall not out by the way."—Gen. xlv. 24.

To such as trust in their own righteousness, this caution may seem unnecessary; but to such as have experienced the depravity of their own hearts as illustrated by the cruelty of these brethren to their brother, there is both instruction and deserved reproof in it. The literal history of Joseph is familiar to you; but the testimony of Jesus therein contained, gives it inexhaustible interest to all who by his Spirit are enabled to receive it. In him is presented a lively type of Christ as the Prince and Savior of Israel. His relationship and joint heirship with them to the promise of God made to their ancestor, Abraham, was not broken by their unkindness to him; nor did their wickedness at all retard the accomplishment of the purpose of God in his exaltation above them, as signified in his dreams. So, the relationship of Christ and his spiritual brethren is not broken by our iniquities, which are all against him, being laid on him as our Surety and Shepherd. Isa. liii. 6. As this could only be done in strict justice, no further proof is needful to the point that in the eternal wisdom and justice of God the Redeemer and his redeemed are regarded as one and inseparable. On no other principle could he be justly called to suffer the penalty of their sin, or to bear their iniquity. This unity is the mystery hidden from the wisdom of the world, and known only by the revelation of the Spirit of God. In vain does the natural mind even of those to whose faith it is revealed, attempt to comprehend this glorious truth; much less can it be taught by human means to those who have not the Spirit of Christ. Hence, it is manifest that the recipients of this revelation are indeed a peculiar people, unlike the world of mankind, and even unknown to their own fleshy minds.

Called with a holy calling and separated from the world by the incomprehensible grace of God, they have a nobler and higher vocation than to mind earthly things. This calling is more exalted than the most honored earthly position as Heaven is above the earth. But the saints who are so called, are sinners differing in no wise naturally from others of the fallen race of man. They still remain subject to the vanity of this mortality while they remain in the flesh; and hence, they have need of all the instruction and admonition of the Scripture and the leading of the Spirit of God, to enable them to walk circum-

spectly, keeping under the body, and putting off the old man with his deeds. With all their poverty and destitution, however, they find the wisdom of the Captain of their salvation has abundantly provided for their every need, in the rich treasure of his perfect law written in their new heart, which is one and the same in all who are born of God; and the perfect fulfillment of that law is love from one to another, and from all to the Lord, in whom is the eternal fountain of that love. Evidently the free development of this love does not tend to cause its subjects to fall out by the way. "From whence come wars and fightings among you?" To this question, addressed to the twelve tribes which are scattered abroad, James by inspiration replies, "Come they not hence, even of your lusts which war in your members?" Yet none of these twelve tribes, including all the true Israel, would for a moment tolerate the suggestions of such vile spirits knowing them to be of Satanic origin. These discordant elements would not be effective in disturbing the peace of the saints, if they were known to originate in the polluted fountain of carnal selfishness. Therefore, with all deceivableness they claim to arise from earnest zeal for godliness; and this deception can only be detected by the test furnished by our Lord himself, "Ye shall know them by their fruits." If their fruits are manifest in the destruction of the peace and fellowship of the saints, they are evidently not animated by the love of Christ. But if they result in the promotion of brotherly love and the crucifying of personal pride and selfishness, then they show their origin to be in the fountain of the love of God.

By the authority of your King, you are entreated to "walk worthy of the vocation wherewith ye are called; with all lowliness and meekness, with long suffering, forbearing one another in love; endeavoring to keep the unity of the spirit in the bond of peace."—Eph. iv. 1-3. There can be no difficulty in discerning the difference between the spirit moving Paul to write this urgent entreaty, and that overbearing inclination to watch for our brother's halting that we may stand approved in his downfall, which covers itself in the guise of assumed zeal for the Lord, while actuated in reality by a vain-glorious desire to secure the praise of men. While it is not required that the saints should court the ill will of the world, yet they are not at liberty to seek to please men. It is better to encounter the enmity of the combined world than to despise one of the little ones whose angels in Heaven do always behold the face of the Father. Among men it may seem a very trivial matter to despise a little one; but in the sight of the sovereign Judge they are the objects of his jealous care. If there had been no possibility of saints despising these little ones, it would have been useless to caution them against that fearful error; but he who spoke no idle word, gave this solemn warning to his disciples. May

he grant to each of us grace to enable us to heed the admonition, lest we be found putting a stumbling-block, or an occasion to fall in our brother's way. Then, while we seek to guard against falling out by the way, let us carefully examine ourselves by the divine standard, since we shall all stand before the judgment seat of Christ, and every one of us shall give account of himself to God; let us not therefore judge one another any more. So shall we fulfill the injunction of the text to "See that ye fall not out by the way."

"Brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another; for all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

ISAAC HAMBY, Moderator.

J. T. JORDAN, Clerk.

CORRESPONDING LETTERS.

The Western Corresponding Association of the Old School Predestinarian Baptists of Missouri, in session with Hope Church, Carroll County, Mo., on Friday before the first Saturday in October, 1876, and the two succeeding days, to the several associations, conferences and corresponding meetings with whom she corresponds, sends salutation of faith, hope and love.

DEAR KINDRED IN THE FAITH OF OUR LORD JESUS CHRIST:—The kindness and love of God our Savior toward us has appeared, in that we have been permitted to enjoy another of our annual meetings, in which peace and harmony have abounded, unanimity has prevailed, and the sweet enjoyment of the spiritual intercourse of our heavenly Father's kingdom has been afforded unto us in a rich degree. We have heard from all our correspondents, except one association, and the report is pleasant and encouraging.

The churches report in peace, with some additions. The letters of correspondence are refreshing and comforting, but not many of your messengers were permitted to visit us. Those, however, who were sent to us came, we trust, in all the fullness of the blessing of the gospel of Christ, and we have been cheered and comforted by their gospel messages.

Beloved, we cannot entertain the thought of suffering our correspondence to cease. We feel that in the blessing of our heavenly Father it tendeth greatly to build us up, and sweetly to soothe our hearts in our times of discouragement and affliction.

We have appointed our next annual meeting to be held with our sister church called Unity, in Platte Co., Mo., to begin on Friday before the first Saturday in October, 1877, at 10 o'clock a. m., and continue three days, when and where we hope again to greet your beloved messengers and receive your messages of love and peace. The grace of our Lord Jesus Christ be with you all. Amen.

R. M. THOMAS, Mod.

W. A. LOWE, Clerk.

CHURCH CONSTITUTED.

HARE'S CORNER, Del., Dec. 13, 1876.

Pursuant to public notice previously given, the brethren, sisters and friends interested met in the Old School Baptist Meeting-house at Snow Hill, Md., on Monday, Nov. 20th, at one o'clock, p. m., for the purpose of constituting an Old School Baptist Church in that place.

After singing and prayer the meeting organized for business by the appointment of E. Rittenhouse Moderator, and Joseph L. Staton Clerk.

Brother Joseph L. Staton and wife presented letters of dismission, with expressions of full fellowship and confidence, from the church at Salisbury.

Sister Mary J. Purnell, brother Zedekiah Truitt, sisters Gertrude and Sallie Truitt, presented letters from the church at Indiantown, with expressions not only of fellowship, but of approval of the proposed new organization. Several others who were expected to participate were either not present, or had not yet obtained their letters.

On motion it was resolved to proceed, and that the members present who are ready to organize, and others can be afterwards admitted by letter.

A form of church covenant was then presented and read, which, meeting with entire concurrence and approval, was adopted, and signed by all the uniting members. To this was also appended a brief summary of the faith and practice, to which the organizing church subscribed, as a testimonial to herself, and to those who come after, of her devotion to the word of God and to the testimony of Jesus Christ.

Brother Z. Truitt was then chosen Deacon, and brother J. L. Staton Clerk.

The church thus being organized, chose as the name by which she would be designated, "Snow Hill." So it will be the Old School Baptist Church of Snow Hill. Nothing now remained but to recognize them. Brethren present from the several churches, Eld. T. M. Poulson from Masongoes, brethren J. W. Warren, Robert W. Bailey and Littleton Bailey of Indiantown, D. J. Staton, J. W. Sirmon, Wm. Shockley and Lemuel A. Hall of Nassaongo, and the Moderator from Delaware Association.

The right hand of fellowship and recognition was given by the Moderator to the Clerk, as representing the church, and in her behalf, which was sanctioned and concurred in by Elder Poulson, and all the visiting brethren present.

Elder Poulson was then called to the pastoral charge, which he at once accepted. Preaching arrangements for the present, the first Sunday in every month, (evening) and every fifth Sunday morning and evening; also communion.

E. RITTENHOUSE, Mod.

J. L. STATON, Clerk.

I will add to the above, that this church has purchased a large and commodious meeting house, and thoroughly repaired and remodeled it, so that they have now as large and comfortable a house of worship as perhaps any church of the association. Ministers traveling in that direction will please bear them in mind.

The weather and traveling was very unfavorable, still the attendance was considerable, and in the evening a large and solemn and very attentive congregation waited upon the ministry of the word.

E. R.

MONEY AND RELIGION.

"An Anti-Missionary Baptist, in one of the newspapers of his sect, says:

"I once knew a faithful minister to serve a church about fifteen years, and received about eleven dollars for the whole time; and because he rebuked the deacon for his negligence, the report was soon circulated that he was preaching for money."

"This seems to us the legitimate outgrowth of his system. When a man teaches (as was twice said in our hearing by a minister who had embraced Anti-Missionary principles) 'that there is no use of money required of the christian in the New Testament, except for the relief of abject poverty,' and when he warns his adherents not to give their money for the evangelization of the world, what can we look for but that they should end by not giving their money to him? When he tells them, again and again, that God is able to convert the heathen without the money which they have earned with the sweat of their face, is it not quite a logical conclusion that without the money which they have earned with the sweat of their face, God is able to feed the man who teaches them this lesson? To withhold money is an important and distinctive feature of Anti-Missionary religion; and the minister who gets about eleven dollars for the service of fifteen years is simply taking up what he has laid down, and reaping what he has sown. The religion he has taught is practiced toward himself."—*Baptist Herald*.

REMARKS.—The Anti-Missionary Baptists, or in other words, the Primitive order of Baptists, who protest against modern missionism because it is of men, and without authority in the scriptures, do indeed deny that salvation or any gift of the Holy Ghost can be bought with money; and therefore they deny that the heathen can be converted to God, or that the world can be evangelized by money. They hold that the precious blood of Christ alone can purge away the sins of men, and the quickening power of the Holy Spirit alone can quicken and qualify any one to know or enjoy the things of the Spirit of God.

We will not deny that there may have been, and possibly now are, cases where ministers of our order have been and are neglected, and suffer from the neglect of their brethren to minister to them of their carnal things. But, judging from the incessant howlings of the Missionary shepherds, we conclude that modern missionism is not a sure cure of that complaint. Since Missionary Societies have been known in our country among those who profess to be Baptists, we have never yet met one of that class that has been satisfied. Like Isaiah's dumb dogs, they can never have enough; they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter.—Isa. lvi. 9-11.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1877.

INTRODUCTION TO VOLUME FORTY-FIVE.

Having obtained favor of the Lord, whose kind and gracious providence has hitherto sustained us, we enter upon the labors of the new year, and greet our subscribers with our best wishes, that this may prove to us and them "A Happy New Year."

Truly our years are passing in rapid succession, and our days, "swifter than a weaver's shuttle," hurry us on to the end of our mortal pilgrimage, and to that destiny that awaits us beyond the shores of time. It becomes us to acknowledge with unfeigned gratitude the sustaining mercies of our God, whose grace has thus far been sufficient for us. His former favors forbid us to doubt that his mercies shall endure forever.

With humble reliance on God for support, we enter upon the duties and responsibilities of the new year. The embarrassing financial condition of our country, the general prostration of business, and the unsettled state of our government, with the division of patronage among a large number of papers which are now struggling into existence, darkens the prospect of succeeding without pecuniary embarrassment. But as we have been sustained under very trying circumstances formerly, we still feel inclined to invest all that we have and are, in the hope that our labors and sacrifices may not be in vain. The assurance we have received from thousands that the publication of the SIGNS OF THE TIMES has been blessed of the Lord to their edification and comfort, encourages us to hope that it may still be a medium of consolation and profit to the scattered saints. The abstract of sentiments, published in our original Prospectus more than forty-four years ago, were recognized by the Old School or Primitive Baptists at the time of their withdrawal of fellowship from the new order, called New School or Missionary Baptists of that day, as embracing the cardinal doctrine of the gospel, by which we were distinguished. We are not aware of having in any manner or to any extent at any time departed from them; they still express the sentiments of our heart, and we firmly believe they are fully and abundantly sustained by the scriptures of truth, and that they are held as the distinguishing doctrine and order of all apostolic Baptists. The senior editor of this paper is the only surviving minister who indorsed the summary of faith alluded to above, at the general convention of Baptists which was held at Black Rock, Maryland, in 1832; for the defense of which we have suffered as much reproach and persecution perhaps as any other one. But this we expected, and have rejoiced that we were accounted worthy to suffer reproach for the truth's sake. Our position in conducting a publication so much opposed to all the popular religious institutions of men, has necessarily made us a prominent

mark for the arrows of the enemies of the principles for which we contend; but of this we do not complain. Could we give more perfect satisfaction to all our brethren who know and love the truth, the measure of our joy would be full. But while to will is present, we have abundant cause to say, How to perform that which is faultless we find not.

Our brethren have been kind and forbearing, and our God has been merciful to our unrighteousness. We have received many cheering words of encouragement from all parts of our wide-spread circulation; not only from old soldiers of the cross, who have manifested a readiness to stay up our hands by kind words of fellowship, but also from young and tender babes in Christ, who have assured us that our labors have not been in vain in the Lord. To strengthen the weak hands, and to confirm the feeble knees of the tried and tempted little ones of the kingdom, has been our ardent desire; and as long as we shall be permitted to continue our labors, we pray that we may be made useful, especially to the tried, tempted and feeble little ones of the flock.

Our brethren and sisters in correspondence have kept us well supplied with communications for our columns, and we trust they will not grow weary in well doing. Communications which are calculated to edify, instruct, admonish, and promote the peace and fellowship of the saints are earnestly solicited; but such as are calculated to provoke unprofitable contentions should be avoided. We hope that in this new volume all will study and pursue the things that make for peace, and things whereby one may edify another; and endeavor, above all things, to "keep the unity of the Spirit in the bond of peace."

The position which we occupy in doctrine and practice, and our views on discipline, the order and ordinances of the church of God, and on all subjects which properly belong to a periodical of this kind, have been before our readers almost half a century—too long to require a recapitulation at this time. We presume there is not an Old School Baptist whose religious sentiments are more thoroughly or more widely known on every vitally important point by brethren far and near than our own. Those therefore who are willing to sustain us in our humble labors will, as we trust, not only continue their patronage, but as they have opportunity, extend our circulation by procuring new subscribers, and by forwarding their orders and remittances at an early day.

REPLY TO BROTHER JOHN R. MARTIN. ON PAGE 7.

Elder Martin will, we trust, pardon our delay in replying to his inquiries. His letter had been filed with others, and overlooked until the present time. We will try to make our views more clear and intelligible to him, and to others who have failed to understand us on the vitally important subject of the new birth.

Our esteemed brother repeats the words which we used in our reply to sister Phillips in the SIGNS for Sept. 15th, 1876, namely, "That which is born of the Spirit is spirit; it never did belong to any other family, for it is born of God, and never was defiled with sin; it is born of incorruptible seed—was never corrupted—being born of God; it was not purchased, redeemed nor adopted." Having quoted these words of ours, brother Martin asks, if the soul or spirit were never defiled with sin, were never corrupted, what necessity there was of being born again? Answer. The soul and body and spirit that were and are born of the flesh, were in that birth born of corruptible seed; they were not only corruptible, but actually became corrupted, defiled, sinful and depraved, and necessitated to be redeemed, washed, cleansed, purified and born again, in order to see the kingdom of God. But what we contend for is, that the spiritual life which is given to us in the new birth, is not born of blood, nor of the will of the flesh, nor of the will of man, but is born of God. And the scriptures testify 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."—1 John iii. 9. We were trying to show that all in us which is born of the flesh is flesh, and all flesh is born of corruptible seed, has become corrupt, depraved and sinful. But all that is born of God is born of incorruptible seed, by the word of God, which liveth and abideth forever.—1 Peter i. 23. Our first or natural birth, which was of corruptible seed, developed or brought forth that life, in soul, body and spirit, which God gave us in common with all mankind in the earthly Adam. In him we all die: death has passed upon us all, for that all have sinned. If our natural birth constituted us children of God, it would also constitute all mankind children of God, and then we could see no need of a second birth to make us manifest as the children of God. But Jesus our Lord says, "That which is born of the flesh is flesh." Our fleshly nature was not produced by being born of the Spirit, nor was our spiritual life produced by a fleshly birth; for all men are born of the flesh, but all men have not the Spirit of God.

We presume that brother Martin believes as we do, that God gave us our natural life in common with all the human race in the earthly Adam, and that except we were born of the flesh we could not see this natural world or be manifested in it. And that he gave us spiritual, incorruptible, eternal life in Jesus Christ, who is the second Adam, and the Lord from heaven, and that a spiritual birth was indispensable to bring us forth in that spiritual life. None of our brethren, it is presumed, will contend that our spiritual, incorruptible and eternal life is born of the flesh, or descended to us by generation from the earthly Adam; or that our natural, mortal life or earthly body is the production of the new and spirit-

ual birth. Now we hold that this natural man that is born of the flesh is a sinner, conceived in sin and shapen in iniquity. It is this earthly nature that is under the law, and that has transgressed the law and fallen under the curse, and which must be redeemed, washed from pollution and guilt by the blood of Christ, and then be born again, not of a corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever.

This Adamic man, born of corruptible seed, who has sinned, must be redeemed by the precious blood of Christ, and born again of a pure and incorruptible seed, or he cannot see the kingdom of God; for that life which is born of corruptible seed is corrupt and sinful. But we hold that that eternal life which is given us in the new birth, being of incorruptible seed, is not susceptible of corruption or pollution; therefore it was not redeemed, for it was never defiled with guilt, and it cannot sin, because it is born of God, and his incorruptible seed remains in him, and he, or it, cannot sin, because it is born of God, and therefore of a seed that cannot be corrupted. This life is Christ in us, the hope of glory. "For, for me to live is Christ, and to die is gain." "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." "When he who is our life shall appear, then shall we appear with him in glory." "This life which was with the Father, and was manifested unto us."—1 John i. 2. "Which God hath given us in his Son."—1 John v. 11, 12. And which is hid with Christ in God.—Col. iii. 3. This life, we have said, was never bought nor sold, was never condemned by the law, never needed redemption; but those of Adam's race who are by grace the recipients of it, were by nature children of wrath, even as others. This life in us is born of the Spirit, and is spirit; but it is not the spirit of the flesh, which is vile, but it is the Spirit of him that raised up Jesus from the dead, and which shall also quicken our mortal bodies in the final resurrection, when these mortal bodies shall put on immortality, and these corruptibles shall put on incorruption, and the saying shall be brought to pass, that death is swallowed up of life. We who have received this spirit still do groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies.—Rom. viii. 23.

"Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. Why? Because it is born of corruptible seed, and this earthly relationship which we now bear in our flesh, and in all our mortal powers and elements, must be dissolved by death; and when quickened in the resurrection by the Spirit which now dwells in all who are born again, they will bear the image of the heavenly Adam, as in our fleshly nature we now bear the image of the earthly Adam. Then when these vile bodies are changed, they shall be presented

in glory as the children, not of the earthy Adam, but as the children of God, being the children of the resurrection.—Luke xx. 36.

We have tried to make ourself understood by brother Martin, and by all who read our views. We do hold that our body, soul and spirit, as born of the flesh, of corruptible seed, was corrupted, depraved, and justly condemned by the righteous law of God, did and do belong to another family than that of God, by nature were afar off, but are made nigh by the blood of Christ, and that in their new and heavenly birth they receive an incorruptible life, which is and always was pure and holy; and although we are still in these vile bodies, in which there dwells no good thing, we have the blessed assurance that our God will change our vile bodies, and raise them up from the dead by his Spirit which now (by the new birth) dwells in us. This mortal must put on immortality; it has not yet put it on, although we have received the spirit of adoption, as the earnest of our immortal inheritance, and the full assurance that these bodies, with all the corruptible elements to them pertaining, shall be sown as natural bodies, in death; but they shall be raised from the dead as spiritual, immortal bodies, in the likeness of the risen and glorious body of our Lord Jesus Christ. We cannot claim that anything in or about us that is sinful, depraved or mortal is born of God, or is of an incorruptible seed, by the word of God, which liveth and abideth forever; nor that anything in or about us that is pure, spiritual, incorruptible or immortal is born of the flesh. That which is born of the flesh in us, as our daily experience as well as the scriptures fully demonstrate, is flesh, and all that we receive in the new birth is spiritual, and that these two elements are contrary one to the other; in the flesh dwells no good thing, in the Spirit there dwells no evil thing. The flesh wars against the spirit, and the spirit wars against the flesh; and this warfare will continue until the earthly house of our tabernacle shall be dissolved, and we shall be clothed upon with our house which is from heaven.—2 Cor. v. 1-5.

In conclusion, suffer a few words on 2 Cor. v. 17: "Therefore if any man be in Christ, he is (or as in the margin, *let him be*) a new creature; old things are passed away, behold all things are become new. And all things are of God," &c. In the context we are told, "That if one died for all, then were all dead." And that he (Christ) died for all, (all his people, or members,) that they which live should not henceforth live unto themselves, but unto him who died for them, and rose again. Wherefore henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. That is, from the time of Christ's resurrection and ascension to glory, we know him only as he is revealed to us by his Spirit. As he was put to death in the flesh, which was our flesh,

which he took on him for the suffering of death, and he was quickened by the Spirit; all those for whom he died were baptized into his death, and raised with him from under the law, and unto and into newness of life. When he was known in the flesh, he was recognized as in our law place; but now being raised from the dead by the glory of the Father, he is no more known as a man of sorrow, nor under the law, nor subject to death, as death hath no more dominion over him. He destroyed death, and him that had the power of death, and brought life and immortality to light through the gospel. To know him after the flesh would be to know him under the law, for in being made flesh he was made under the law; but he has suffered for us in the flesh, and now is known to us in the newness of resurrection life, by the power of an endless life, in all the glory which he had with the Father before the world began. Now if any man be in him, he also is known in the fellowship of the Spirit, as crucified with him, raised up from the condemnation of the law, and a partaker of his resurrection life. The recognition of the saints is not on the ground of any fleshly excellence. The body is dead because of sin; but the spirit is life because of righteousness. The unity of the saints is in a unity of the Spirit. If any man has not the Spirit of Christ, he is none of his; but as many as are led by the Spirit of God, they are the sons of God. Our flesh is still mortal, corruptible, and under the irrevocable sentence, "Dust thou art, and to dust thou shalt return." Hence it is said, "If ye then be risen with Christ, seek those things which are above," &c. "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. Mortify therefore your members which are upon the earth," &c. "For which things' sake the wrath of God cometh upon the children of disobedience.—But now ye also put off all these, anger, wrath, malice, blasphemy, filthy communications out of your mouth. Lie not one to another, seeing 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. Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all in all."—Col. iii. 1-11. "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. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit."—1 Cor. xii. 12, 13. From all these scriptures we see that it is not our perishable, corruptible bodies which are in Christ, but our life which is hid with him in God; and we see that our fleshly natures have not become new, but are dead because of sin. And all things which have become new to us

are of God; none of them are of the earthly Adam, of the flesh, nor of the earth. To be in or present with Christ, is to be absent from the flesh. "Therefore we are always confident, knowing that whilst we are at home in the body, we are absent from the Lord. (For we walk by faith, not by sight.) We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord. Wherefore we labor, that whether present or absent, we may be accepted of him."—2 Cor. v. 6-9. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwells in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead, because of sin; but the Spirit is life, because of righteousness."—Romans viii. 1, 8-10. So then to be in Christ is not that our carnal nature is in him, but all the gifts of the Spirit, by which we are recognized as the members of his spiritual body, and which things to us are new, and of God, and which we have received in the unspeakable gift of God's dear Son. Old things, such as the law, with all its carnal ordinances, its cursings, and its thunders, are passed away; and while abiding in him, we walk not after the flesh, as formerly, but after the Spirit. Not in the oldness of the letter, but in the newness of the Spirit.

We submit these explanations of our views to the consideration of our beloved brother Martin, and to all who are of the household of faith. So far as they are sustained by the scriptures, and opened to our understanding by the Spirit, may they be received; and wherein they are not so sustained, may the Lord enable us all to detect all that is wrong, and to receive with joy all that is approved, and may his great name be magnified forevermore.

EXTRACT.

ELDER BEEBE AND SON—DEAR BRETHREN:—I will say to you that we are having a warm time at Salem Church, in Floyd County. Fifteen have been added by experience and baptism since June last, one waiting for the next meeting to be baptized, having been received by experience, and others are inquiring the way. We have had no mourners' benches, nor protracted meetings, nor anything of the kind; only our regular monthly meetings.

Brethren Beebe, will you request Eld. Geo. Y. Stipp to write and publish in the SIGNS OF THE TIMES a communication on the subject of Baptism? A Tunker preacher said the other day that sprinkling could be traced further back than immersion. Will brother Stipp write and show us?

Yours truly,

JOHN C. HALL.

HELMS STORE, Va., Sept. 13, 1876.

OBITUARY NOTICES.

My dear father, **Stephen Martin**, died Nov. 24, 1876, at his residence in the town of Cox-sackie, Greene Co., N. Y. He was born July 18, 1799, in Westerlo, Albany Co., N. Y., where he lived until 1864, when he moved to Cox-sackie. He was unable to converse much during his last sickness, but we feel assured to say that he died as he lived, in full faith in the Old School Baptist doctrine, and in the fellowship of the church, of which he was a member nearly forty years.

Blessed are the dead who die in the Lord.
ELIZABETH M. PALMER.

DIED—At his late residence near Little Creek Meeting House, Sussex Co., Del., on Saturday, Nov. 11, **Mr. Joshua Hastings**, aged about 66 years.

Brother Hastings has long been an esteemed and prominent member in the Little Creek Church. His profession was adorned by a meek and humble deportment, steady and unflinching devotion to the cause, and godly conversation.

His last illness was of about three weeks duration, during which time his sufferings were very great. He has left a widow and quite a numerous family of children to mourn their irreparable loss. The church, and the surrounding community, as well as the family, have suffered a great bereavement in the removal of this excellent man. We may all hope that it is for the best, for him at least, if not for us.

His funeral was attended on Monday, the 13th, by a very large concourse of sympathizing relatives and friends.

May the Lord reconcile us all to his dealings with us, and sanctify this event to the distressed family.

E. RITTENHOUSE.

Our only son, **William Barton Dance**, after a lingering illness of four months, which terminated in consumption of the bowels, passed away without even the moving of a muscle, Nov. 27, 1876, at 12 o'clock m., aged 12 years, 3 months and 15 days. He was sensible to the last, and about an hour before he died he called me, and putting his arms around my neck, said, "My dear precious pa, don't cry for me, for I feel as well, or better, than I ever did in my life; and I don't want you to think I am crazy, for I am not." After that Elder Grafton came in, and he asked for him, and shook hands with him.

In this dispensation of God's providence, wherein he has laid his hand upon us, in taking our darling boy, we feel that it is in mercy; for he was not snatched away in a moment, as some have been; but for days and weeks, and even months, it was impressed on our minds that he was slowly but surely wasting away, and the separation must sooner or later come, and for which trying hour we feel that the Lord had in mercy prepared us; yet we can but exclaim, "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!" We desire to be still, and know that he is God. Yours in hope,

MILTON DANCE.

LONG GREEN, Baltimore Co., Md.

DIED—At her late residence in Fairfax County, Va., Sept. 30, sister **Louisa Orrison**, in the 69th year of her age.

Sister Orrison was baptized about the year 1851, by Eld. R. C. Leachman, in the fellowship of the church in Washington, D. C., where she was a member at the time of her death. She was attacked suddenly on the morning of the 30th, it is supposed, of paralysis of the brain, and died in about four hours. In my visits through the neighborhood where she lived, I became acquainted with her, enjoyed her hospitality, and learned to esteem her highly for the truth's sake.

Untiring and punctual in the discharge of her duties in the family circle, ever ready to minister to the comfort of her brethren, devoted to the cause of God our Savior, and meek and quiet in her deportment, the brethren of her acquaintance learn with emotions of sorrow of their loss, but rejoice in the comforting assurance of her eternal gain. She

leaves two sons, who have our sympathy in their bereavement. A discourse in connection with her death was preached on the 17th inst., from the subject presented in the concluding verses of the 25th chapter of Matt., commencing at the 31st verse.

Yours in gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Va., Nov. 29, 1876.

DIED—At her residence in Richland Centre, Richland Co., Wis., after an illness of nine days only, **Mrs. Harriet Winans**, wife of Aaron Winans, aged 73 years, 8 months and 14 days.

Forty-five years ago she found peace in believing in Jesus, and was baptized by Elder Crocker, and joined the Baptist Church in the town of Berne, Albany Co., N. Y. She took great comfort in reading her bible, the SIGNS, and Beebe's Hymn Book, and, in fact, this constituted nearly all her reading. She was firmly established in the doctrine of the church, and manifested in her life and conduct the godly example of those only who are planted on the Rock, Christ Jesus. She had enjoyed good health the last three years, until she was taken ill, when we all felt it was her last sickness. A short time before she died, she expressed her willingness to go, and when the time of her departure came she passed from us without a struggle. She was a kind and loving companion, and her acts of devotion and kindness, constantly seen and realized, were such as only an affectionate and faithful wife can bestow. She was strongly attached to her two daughters, her only children, and by the good providence of our heavenly Father they were both with her in her last sickness, to minister to her temporal wants and smooth her dying pillow.

Her funeral services were attended by a large number of sympathizing friends and neighbors. Our loss, we feel, is her gain.

By request of the bereaved sister, Harriet E. Lee, I take my pen to pay a last tribute of respect to the memory of the departed brother.

Brother **James H. Lee** departed this life at his residence in Vernon Co., Mo., on the 8th of October, 1876, aged 45 years. The subject of this notice was born in Green Co., Ohio, and moved with his parents to Lincoln County, Ill., at the age of seventeen years. Twenty years after, he moved to Cass Co., Mo., since which time he has lived alternately in Cass and Vernon Counties. He was the son of David P. and Mary Lee. He received a hope in Christ about five years ago, but never united with the church until the fourth Saturday in June, 1876, at which time he united with the Old School Baptist Church called Zion, in Vernon Co., Mo., and proved himself worthy of her fellowship; and on the first Saturday in September he was set apart by act of the church for ordination to the office of deacon. He seemed to have some presentiment, as he remarked after the meeting, "I shall never live to see that day." And he passed away before the time came, and requested that the writer should preach a funeral discourse at the time he was to be ordained, which I endeavored to do, before a large and attentive audience. The community showed the most profound respect to the departed. He leaves a wife and five children to mourn their loss. The writer was personally acquainted with brother and sister Lee, having baptized them on the fourth Sunday in June, and has the care of the church of which they were members. I felt sad to part with our dear brother, and at the same time rejoiced that he had departed, "to be with Christ, which is far better."

Our brother has gone from our sight,
He's now in the realms of the blest,
Enjoying with angels of light
The promis'd unspeakable rest.

His seat is now vacant below,
His voice never answers our call;
He's gone where the tempests ne'er blow,
Where Jehovah is all and in all.

Be hush'd, my sad spirit, and still,
And murmur no more at thy loss;
Each day and each hour fulfill,
Submissively bearing thy cross.

CHAS. M. REED.

DEAR BROTHER IN CHRIST:—I wish to send an obituary notice of my dear mother, **Mrs. Ann Loak**, who entered into glory on the 11th of April, 1876, in the 88th year of her age. She was a native of Northamptonshire, England. In her youth she was called by grace, was baptized by Andrew Fuller, at the age of sixteen years, and was under his ministry until his death. In 1839 we came to America, and went to Oneida County, N. Y., to live. There the Lord was pleased to reveal himself more fully to her in showing her the everlasting love of the Father in setting apart his beloved Son from all eternity for the salvation of his chosen people, and for no other. After being sorely tried, she was brought to see the truth as revealed in the word of God. A friend handed her Rush-ton's answer to Fuller, in defense of the truth, which was, in the hands of God, made a great blessing. She was a consistent fol-lower of her Lord and Master, and was a member of the Ebenezer Baptist Church in Utica for many years. Her path was one of sorrow, which is the lot of all God's dear children. In her last sickness, caused by a cancer in the breast, she was very calm and resigned. She would say, "I know in whom I have believed. All is well." But Satan was permitted to assail her for short inter-vals. For a number of years it has been her delight to be with the children of God and talk of his love, and of the final deliverance and glorious resurrection of the saints. Our dear brethren Durand and Alexander were witnesses of her blessed state of mind. She desired to bear a dying testimony, and she gave a living one. May grace, mercy and peace abide with you, and may you realize the promise, "Lo! I am with you alway, even unto the end of the world."

ELIZABETH BEESLEY.

BROOKLYN, N. Y., Nov. 27, 1876.

DEAR BROTHER BEEBE:—In forwarding the above obituary notice, I would be glad to relate some of the expressions of the dear aged saint as I stood by her bedside in the city of Utica, and describe, if it were possi-ble, the holy confidence she expressed in the Lord, and the sweet, childlike expressions of rapture with which she heard and responded to portions of scripture which were repeated to her. Her face shone with the feeling of heavenly joy as she exclaimed in reply to promises that were repeated to her, "O how sweet! I have experienced these things. I know they are true." Her mind went back to her first experience, more than seventy years before, and she would have told it, but her strength was not sufficient.

But I will not write more at present. Nothing is more interesting to me than the testimony of departing saints. I love to hear of it or read of it.

Affectionately in the truth,

SILAS H. DURAND.

DIED—At her residence in Ouachita Coun-ty, Ark., Nov. 24, 1876, of pneumonia, sister **Martha A. E. Jeffers**, wife of brother G. W. Jeffers, in the 43d year of her age.

Sister Jeffers was a daughter of the late brother Noah B. and sister Mary Tyson, of Texas. She was born in Tennessee, Feb. 8, 1833, and married to brother Jeffers in 1848. In November, 1872, at the regular meeting of the Primitive Baptist Church at Bethesda, she made a public profession of her faith in Christ, and of salvation by grace, and was received into the fellowship of the church; but from unavoidable circumstances she was not baptized until April 13, 1873, since which time she has lived an orderly and consistent christian. Of a gentle and retiring disposi-tion, she gained the love and respect of all who knew her. Indeed, to know her was to love her. For many years her health had been feeble, and at times life seemed almost a bur-den; still she desired to live to raise her chil-dren. For the past two months she has had to watch almost constantly beside the sick-bed of her husband and children, and fearing she was to be left alone; but God ordered it otherwise. On Sunday night, the 19th, she was taken with a chill, followed by violent pain in the side and breast, and spitting of blood. All that love and affection, with med-ical aid, could do, was done, but of no avail. The Father had called for his child, and the

summons must be obeyed. She bore her suf-ferings without a murmur through the week, fully conscious that her end was near. On the morning of the 24th she had her children called up, and taking each one separately by the hand, talked to them calmly, and told them how she wished them to live, charging them to remember the advice she had so oft-en given them. Her remarks to her hus-band were peculiarly touching. Then turn-ing to her physician, she thanked him for his attention to herself and family, after which she repeated twice, in a clear and distinct voice,

"Jesus can make a dying bed

Feel soft as downy pillows are;

Upon his breast I'll lean my head,

And breathe my life out sweetly there."

Then she said, "Now I want to rest." She died in the full triumph of christian faith, and leaves an example worthy to be followed by all. She was a devoted wife, mother and sister, and a sincere friend, and leaves a sor-row-stricken husband, six children and four grand-children, and six brothers and one sis-ter in Texas, besides a large circle of relatives and friends, together with the church, to mourn their loss; but while they shall miss her loved voice and presence from their midst, let them remember that, by the grace of God, they can go to her, where no sad part-ings are ever known. Our sister has indeed put her house in order, and now she sleeps in Jesus.

"Life's duty done, as sinks the clay,
Light from its load the spirit flies;
While heaven and earth combine to say,
How blest the righteous when he dies."

VIRGINIA H. HILDRETH.

I will again try to send the obituary of our dear old sister, **Sarah McMurtree**, who depart-ed this life in the full triumphs of a living faith in Jesus Christ, Sept. 2, 1875, at the re-sidence of her step-daughter, sister Louisa Brown, near the Henderson Church, Knox Co., Ill., where she had a membership about twelve or thirteen years. She came to the church in her 71st year, and related what great things the Lord had done for her, whereof her soul was made glad. She was baptized by the writer. She was born April 23, 1792, in the state of South Carolina. She removed with her parents, when quite young, to Tennessee, and thence to Kentucky, and lived in that state until a woman grown, from thence to Schuyler Co., Ill., where she became acquainted with, and was married to John McMurtree, who was then a widower, and having six children, all girls, unto whom she became a step-mother. Her maiden name was Fowler. The father died March 19th, 1874. The six daughters still survive, who mourn their absent parents, but not as those having no hope.

Her funeral was preached by the writer on the third Sunday in September, 1875, at the Henderson Church, among her friends, breth-eren and sisters.

ALSO,

Mary Elizabeth Filbert, infant daughter of Jacob and Martha E. Filbert, was born June 10, 1873, and died July 10, 1875, from the ef-fects of whooping-cough. Her last sickness was from the 4th until the 11th of July, near Bradyville, Page Co., Iowa.

By request of her parents, I delivered a sermon to her memory, in Bradyville, on the second Sunday in May last, to a large audi-ence. Sister Filbert is a member with us. May God ever sustain the afflicted, is the prayer of yours in hope,

R. M. SIMMONS.

HOPKINS, Mo.

ASSOCIATIONAL.

The Kehukee Association, at her last Octo-ber session, decided to have her history writ-ten up to the present time, and obtained the consent of Eld. C. B. Hassell, of Williamston, N. C., to prepare the same for publication.

All persons wishing one or more copies of said work, are requested to enter their names on some one of the subscription papers sent out to the various agents, or send their names directly to Joseph D. Biggs, Williamston, N. C., Clerk of said association. November, 1876.

YEARLY MEETINGS.

There will be a yearly or two days meeting held at the meeting house of the Second Church of Roxbury, on the first Saturday and Sunday in January, 1877. We cordially invite our brethren and sisters generally, and ministers of our faith and order, and all who feel an interest with us, to attend.

Those who come on the Ulster & Delaware Railway will take the cars at Kingston on the day preceding, and will be met at Kel-ley's Corners, Halcottville or Roxbury Sta-tions, and conveyed to and from the meeting.

I. HEWITT.

The branch of the Otego Old School Bap-tist Church have appointed a yearly meeting to be held at Osborn Hollow, Broome Co., N. Y., on the first Wednesday and Thursday in January, (3d & 4th) 1877, where we hope to meet a goodly number of the lovers of the truth. Osborn Hollow is ten miles east of Binghamton, on the Albany & Susquehan-nah R. R. All trains will be met the day be-fore the meeting. The meeting will be held in sight of the depot.

H. W. CATOR, Clerk.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, but always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily dis-posed of, and soon accumulate to a cumber-some amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the sub-scription the date should be watched to see that it is forwarded to such time as the re-mittance pays to, and if neglected, by in-forming 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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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45. MIDDLETOWN, N. Y., JANUARY 15, 1877.

NO. 2.

POETRY.

DEAR BROTHER BEEBE :—I send you some verses copied from an old work called "Zion's Casket," which I would like much to see in the SIGNS OF THE TIMES, if you think best.
JOHN W. ALEXANDER.

O Casket of Zion, thy gems are too bright
For those who love darkness much more than
the light;
Thy rays are too lucid, they sparkle and
glow,
Like beautiful jewels upon a queen's brow.
O daughter of Zion, O princess so fair,
Come, take thy own jewels, none else may
them wear;
Come, bind them upon thee, they'll be no dis-
grace,
And look thy Beloved more full in the face.
'Twas he wove thy garment and dyed it in
blood,
A robe you may stand in, all fair before God;
He brought you the ring, from his palace
above,
And gave as the pledge of his limitless love.
A locket of diamonds, where both your hearts
meet,
His oath and his promise, in union complete,
To wear on your breast, till you see his sweet
face
In yonder bright home where you must have
a place.
Thy shoes are of gospel peace, beauteously
made,
On serpents and adders you safely may
tread;
The bottoms of iron and brass-like decree,
If thy days be of sorrow, great shall thy
peace be.
Thy robes are perfumed, they all smell of
love,
From the Ivory Palace in glory above;
Thou art the King's daughter, even Jesus'
fair queen,
All glorious without, and all glorious within.
Thy robes are all spangled from Ophir's rich
mine;
In keeping my precepts you outwardly shine,
In union of life, as you lay on my breast,
On thee is my holiness deeply impress'd.
I've made thee so pure in my righteousness,
That when I look on thee I see my own face;
I gaze on my image in thy house of clay,
From which I'll soon call thee, My love, come
away.
Through the grates of thy prison you've but
a faint view
Of me, my own fair one; but I can see you,
With lions, and leopards, and wild beasts of
prey,
With lusts, strong as tigers, you're fighting all
day.
Weak, sickly and wounded, my spouse there
I see,
In longing, and weeping, and waiting for
me;
Each day seems a year, and each minute a
day;
But my chariot's coming to bring thee away.
RESPONSE.
Make haste, my Beloved, no longer delay;
I sicken, I faint, at this tedious delay;
Fly, fly like a heart, o'er the mountains so
green—
The gardens of spices where oft thou hast
been.
Come! come! my dear Jesus, come quickly to
me;
I faint for thy presence, I languish for thee.

CORRESPONDENCE.

"For she hath received of the Lord's hand
double for all her sins."—Isa. xl. 2.

These words express the ground
upon which the truth of that glori-
ous declaration rests with which the
prophet is commanded to comfort the
church of God. "Cry unto her that
her warfare is accomplished, her in-
iquity is pardoned." "This is truly
glorious, but how can it possibly be
true in my case?" questions the
trembling sinner, and often the tempt-
ed, doubting saint. How can my in-
iquity be pardoned consistently with
the truth of God, who has said in the
very proclamation of his holy name,
"I will in no wise clear the guilty?"
How can it be that my warfare is ac-
complished, since the holy law of God
is against me, and therefore justice,
which is the habitation of God's
throne, is on the side of my enemies?
The answer to all these questionings
is expressed in this declaration which
finishes and crowns the gospel mes-
sage: "For she hath received of the
Lord's hand double for all her sins."
When this reaches the soul with
power, all darkness flies away, the
conscience is cleansed from sin, and
a good foundation is discovered for
heavenly peace and abiding comfort.
It is my desire to examine this foun-
dation a little. And first, I will ask
the question, What was due to the
church of God, in her fallen state, for
her sins? What was she to receive
of the Lord's hand for them? I
think but one answer can be given:
Punishment. Every awakened sin-
ner realizes this. As soon as we are
convinced of sin by the application
of the law of God, we very clearly
see and feel what justice requires that
we shall receive of the Lord's hand
for our sins and iniquities. The pen-
alty must be inflicted. His wrath is
justly upon us, and by his hand we
must be punished. But when our
souls seem to be awaiting the doom,
when from our broken hearts rises
up the cry for mercy, then in his own
good time and manner the dear Savior
appears to us with a message of good
tidings, lifting from our heavy laden
souls the burden of our sins, by show-
ing us that he was made an offering
for them. Upon him all the ven-
geance of God against his people for
their sins descended, and he received
all the heavy punishment due to their
transgressions, and which he had
promised them by the mouth of his
prophets. In the eternal and infinite
wisdom of God, the Savior stood in
such relation to them, they having
been chosen in him before the foun-
dation of the world, that when he ap-
peared in the body which was pre-

pared for him, he stood under the
law which they had broken, as the
Shepherd, Husband, Head; and thus
their iniquity was laid upon him; and
in the bruising stroke of justice which
fell upon him, they received of the
Lord's hand fully and amply all that
was due to their transgressions.

How are we to understand the
meaning of the word "double" in
this and other places? Some have
understood it to mean that the church
has not only received the full penalty
due to her transgressions, in the per-
son of Christ, but also the blessings
of the new covenant in the place of
the sins which have been removed.
I have tried to understand it as they
do, for they are far beyond me in
knowledge of spiritual things; but I
cannot, and so I wish to give my
views for the consideration of my
brethren. The word double means
"two of a kind;" "twice as much;"
"the same quantity or length repeat-
ed." Therefore I cannot understand
it to include two things of a different
kind, or punishment and blessings.
It seems to me that it must mean
twice as much of whatever is refer-
red to, but not that and something of
a different kind put with it. It would
not be doubling a bushel of corn to
put a bushel of potatoes with it. I
may twist a thread of silk and one of
linen together, but I could not use
the word double to express what I
had done, for neither thread has been
doubled. If a convicted criminal is
brought before a Judge for sentence,
and he receives double at the hands
of the Judge, we should understand
double punishment, two years im-
prisonment instead of one. If one
has been deprived of his rights by an
oppressor, and now his king comes
and says to him, "I will render double
unto thee," we should understand him
to men double benefits, double of
what he has been deprived of, or fig-
uratively, ample compensation for all
his sufferings. Thus I have always
understood this word "double," when
used in the bible in a figurative sense,
to express full sufficiency, amplitude,
abundance, more than was to be ex-
pected, whether it refers to the in-
flicting of penalties or the bestowing
of favors. Thus the Lord says of his
people, after he has sent fishers to
fish them, and hunters to hunt them
from every mountain, and from every
hill, and out of the holes of the rocks,
"And first I will recompense their
iniquity and their sin double, because
they have defiled my land, they have
filled mine inheritance with the car-
casses of their detestable and abom-
inable things." To my mind this ex-
presses the strong abhorrence which

the Lord has to their evil ways, and
the full satisfaction which shall be
rendered to justice in the recompense
for them. This same sense of their
exceeding sinfulness and abhorrence
of their ways which the Lord has,
will be put into their own hearts
when the Lord calls them, and then
they cannot be comforted except by
seeing that their iniquity and sin is
recompensed unto them double, ac-
cording to the word of the Lord.
Therefore the words of the text are a
fitting message to bring them com-
fort. They have received at the
Lord's hand, in the person of their
Surety, double for all their sins: and
now their iniquity is pardoned by
him who has thus abundantly satis-
fied the demands of the law against
them by receiving its stripes himself.
Under the law of Moses the thief
must restore double.—Ex. xxii. 4, 7,
9. This typical ordinance is answered
in the experience of the Lord's peo-
ple under the gospel dispensation,
making the language under consid-
eration suit their case. Not that more
is inflicted than justice demands, but
that the demands of justice against
us are infinite, and can only be satis-
fied by an infinite payment. We can-
not measure the punishment which
we feel to be our due, because it
reaches to infinite duration; neither
can we measure or estimate the terri-
ble sufferings which the dear Lamb
of God endured for us, when with the
load of our sins upon him he was
buried by baptism into death; but
the adequateness of those sufferings
to cover the infinite punishment
which was due to our sins is well ex-
pressed to our limited view by the
word double.

This understanding of the use of
the word double is to my mind farth-
er established and illustrated by the
following scriptures: "Bring upon
them the day of evil, and destroy
them with double destruction."—Jer.
xvii. 18. "Reward her [Babylon]
even as she hath rewarded you, and
double unto her double according to
her works: in the cup which she hath
filled, fill to her double."—Rev. xviii.
6. I will refer to two places where it
appears to me that the glorious full-
ness of God's salvation and the abun-
dant blessings of the new and ever-
lasting covenant are expressed by the
use of this word. In the 61st chap-
ter of Isaiah the children of God are
represented as poor, as broken-heart-
ed, as in captivity, as bound in pris-
on, as mourners. The Savior an-
nounces himself as anointed and
sent to preach good tidings unto
them, to heal, to liberate, to comfort
them. Luke iv. 21. And describing

their state of wealth and grandeur to which he will restore them in their own land, with their enemies serving them, he says, "For your shame you shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them."—Isa. lxi. 7. It is well to bear in mind that here they are represented, not as guilty sinners, but under the figure of people overcome and brought into a grievous and shameful bondage by their bitter enemies, as Israel under Pharaoh. True, it is sin that holds dominion over them, but in this figure he is represented (in my view) as a cruel tyrant from whose iron grasp the Savior comes to liberate them. The reading of the sentence shows the double to be "everlasting joy." It is such a double as was rendered to Job when his captivity was turned. In the same way I understand the declaration to the "prisoners of hope," recorded in Zech. ix. 12, who are called upon to turn to their stronghold, for double (favor, blessings, compensation for their sufferings) shall be rendered unto them by their approaching King. I cannot see that the double here refers to punishment at all, but to blessings yet in store. But the declaration by the prophet Isaiah, which I am considering, refers to what has already been received in full of the Lord's hand; in satisfaction of justice, upon the ground of which her sins are pardoned.

I submit these thoughts for the consideration of the brethren, in love and, I hope, with a feeling of meekness and humility. At least I know that I have reason enough for such feelings.

Your brother in Christ,
SILAS H. DURAND.

HERRICK, Pa., Oct. 1, 1876.

DEAR ELD. BEEBE:—This pleasant Sunday morning, while attending to household duties, my mind reached out to many different places where the Lord's people would assemble today to worship him in spirit and in truth, and in thought I was soon among your "little flock," listening to your voice, made powerful by that Spirit which is your strength, as you proclaimed the truth as it is in Jesus, and told more and more of the beautiful chariot of King Solomon. I cannot express how exceeding wonderful it appears to me in its excellency, and how well adapted to the poor, weak and helpless, "who can neither fly nor go to reach eternal joys." How rich and precious the materials of this chariot, being made of the finest of wood, even the wood of Lebanon, supported by silver pillars, glittering in the light of the Sun of Righteousness, the bottom of gold, tried in the fire, being so firm that it can never be moved, and the covering of purple, dyed in the cleansing fountain springing from the sufferings of the blessed Immanuel. Then comes the crowning finish, the midst thereof being paved with love for the daughters of Jerusalem. How dis-

tinguished; and what comfort is here. What a sweet place to rest for one who has been traveling in the wilderness, footsore and weary, knowing not how to take another step against the fierce wintry storm. O what unspeakable joy, just as the tired heart is sinking down, down, to rise no more forever, then to be lifted into this chariot, clothed in the garments of salvation, covered with a robe of righteousness, and here to be refreshed with corn and wine, and the darkened vision illumined to "see the King in his beauty, and behold the land that is very far off." There is no language that can fully express the gratitude of a beggar who has been taken out of the horrible pit of mire and clay, and placed in this royal equipage among princes, to be transported with them to an "inheritance incorruptible, undefiled, and that fadeth not away." What ways of pleasantness and paths of peace are found along this heavenly journey, though mountains sometimes rise, and deep waters abound, causing much fear of never reaching the land flowing with milk and honey. Again the way is clear, the sky blue, the landscape diversified with beauty, and the traveler rides so easily that he falls asleep by the way, and forgets the choice company he is so favored to be in, and cannot hear their sweet and instructive conversation, which is of our spiritual Solomon, and the joys of the inner court of his glorious temple. How much he is losing now, yet all unconscious; and when he awakes it is night, and he is enshrouded in darkness, with senses so benumbed that it is impossible to discern the nearest objects, and not the least realization of being still in this chariot, surrounded by such a blessed company, but despairingly thinks he has fallen out by the way, and will soon be trodden under foot by some wild beast. Then who can tell how the mind travels backward with untold regrets, and rises up in self-abhorrence, exclaiming in the bitterness of a sorrowful soul, "How could I have forgotten? What base ingratitude, to forget such undeserved kindness; not to remember the hand that brought me from the solitary way to a place of habitation, leading me about so tenderly, and instructing me in the way of life. O had I not turned aside to gaze at the enchanting views, or admire the bright colored flowers of earth, that have proved such poison to my soul! Now how just are the words that are spoken, 'Cut it down; why cumbereth it the ground? If there is any branch in me that beareth not fruit, it shall be hewn down and cast into the fire.' Now where is the comfort of that holy book that was once so sweet to my soul?" In turning the sacred pages for some word of consolation, he shuts it in despair, for nowhere can anything be found but condemnation for his poor, sinking soul. He goes mourning all the day, "O that it were with me as in months past, when the candle of the Lord shined round about me. My nights

are filled with tossings to and fro, and I forget to eat my bread. When I lie down I say, 'When shall I arise, and the night be gone?' I am covered with ashes, and there is no comeliness in me." More painful still is his case if he has never transgressed any known law, and has the assurance that he is esteemed for the truth's sake, for the enemy whispers that he is a base deceiver, and he thinks strange concerning this fiery trial, thinking a strange thing has happened unto him. Now comes sounding in his ears the seal of his terrible condemnation, "Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman." These words banish every glimmer of hope, and the poor soul realizes that he has arrived where there are everlasting burnings, and concludes that in forgetting his first love he has committed the unpardonable sin, which can never be forgiven. No trial, no affliction, however severe, no bodily suffering, can be compared to this self-condemnation; for "If our own heart condemn us, God is greater than our heart, and knoweth all things." Nothing now but the "everlasting arms" that are still underneath (though unknown to this weary and heavy laden one) can keep him from certain doom. But the mind cannot keep still; the thoughts are continually going on. Sometimes he feels that he is treading the ocean depths, seeing the bright sunshine above, but cannot feel its warmth; and at other times, like one walking alone upon a frozen sea, with nothing to relieve its awful breadth. Never before did he more fully realize the majesty of the God of heaven and his unlimited power, that "His way is in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers. The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and they that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him."—Nahum. A deep sense of this wonderful power causes a continual cry in the heart, "O raise me to life, and keep me from sin;" and wherever he goes or stays, by day or by night, in company or alone, with almost every breath comes this begging petition, "O raise me to life, and keep me from sin; restore unto me the joys of thy salvation."

Again and again does he turn to the dear old bible, but no word can he find for any but the Lord's chosen. Yet when his searching eyes rest on the Lamentations of Jeremiah, he finds a sad semblance to himself, and reads the language of his own sorrowful heart, "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light. Surely against me he has turned; he turneth his hand against me all the day. He hath builded against me,

and compassed me with gall and travail. He hath set me in dark places, as they that be dead of old. He hath hedged me about, that I cannot get out; he hath made my chain heavy. Also when I cry he shutteth out my prayer. He hath inclosed my ways with hewn stone; he hath made my paths crooked. He hath turned aside my ways, and pulled me in pieces; he hath made me desolate. He hath caused the arrows of his quiver to enter into my reins. He hath filled me with bitterness, he hath made me drunken with wormwood. And thou hast removed my soul far from peace; I forget prosperity. And I said, My strength and my hope is perished from the Lord." He finds a satisfaction in the thought that this dear prophet of the Lord has traveled this desolate path, and came out on a safe road, even the King's highway; and his poor, broken heart asks, "Can it be possible that he who has shown me such wonderful kindness in days that are past, will ever look on me again but with anger and reproof? How can it be? for the law is holy. Can it be that the great and high King, who in his glorious apparel once stooped to lift me in his chariot, will ever think of me again? I cannot ask it, for I am all unworthy of a thought from his high and holy throne." Who can tell how high and how holy it appears to this self-condemned soul? Even in the agony of despair he desires the glory should be unmarred. But the thought never enters his troubled mind that this very desire is an evidence that his name is written in letters of gold among those of the King's household.

In the weary months that pass on till they number years, this tempest-tossed soul writes bitter things against himself, enough to fill volumes; but these will only be known to him who bottles all the tears, and hears every groan and sigh of his dear children who are passing through this "great tribulation." But in the fullness of time the captive is set free, the bands are loosed, the prison doors are opened, and the bars spring asunder at the command of him who husheth the waves and they are still. In the wakeful hours of the dark night there comes an unheard voice, "Why art thou cast down, O my soul? why art thou disquieted in me? Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God." "O what precious words, if I could only claim them for myself," is the language of this stricken soul; "but it cannot be. My vile heart can never be tuned to praise again." Still, "Hope thou in God, for I shall yet praise him," comes reverberating through his very being. He is astonished at the impossibility that this thought presents. His mind searches the great labyrinth of nature, the sky with its unnumbered worlds, the ocean depths with shining pearls; and viewing the wondrous work of the great Architect, he feels that surely there is power to raise the dead to life, and with this thought a

gleam of hope dawns on his benighted soul. "Hope thou in God, for I shall yet praise him," is still sounding in his soul with a power he cannot understand, and praise is already kindled. The Savior is near, and a hand has been reached out to touch the border of his garment. The tender Shepherd has found his straying lamb in the dreary desert, and gathered him into the fold of his love, and there is more rejoicing than over the ninety and nine that went not astray.

Again the silver pillars are seen, and the sure foundation discovered, for the transparent pavement of love hides not the bottom of gold. But O it is too rich a place for unworthy feet to tread, and this lowly one feels like Moses, that he must take the shoes from off his feet, for the place whereon he stands is holy ground. When he once more beholds the purple covering there is no more spirit in him, and he could say with the queen of Sheba, when she came from the uttermost parts of the earth to see the wisdom of Solomon, for "when she had seen the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent, by which he went up into the house of the Lord, she said to the king, It was a true report I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words until I came, and mine eyes had seen it; and behold the half was not told me." How tremblingly now does he accept the assurance that he is still in the chariot of love, where he once rejoiced in the assembly of the saints. But how sweet to have the dove of peace hovering around the pillow by night, and warbling of peace and hope by day. His greatest desire now is to "follow Jesus through evil as well as good report." Yet he would not dare to say with Peter, "Though all others forsake thee, yet will not I," for his strength is weakness; and with bowed head, yet rejoicing heart, he says, "I shall walk softly before the Lord all my years." How fearful of taking a wrong step, of marring the beauty of this chariot, which appears more beautiful than ever, for new beauties are continually unfolding to his rejoicing soul. He daily sees some new and wonderful display of grace, "amazing grace!" In looking back he cannot help marking the footsteps where his feet have been held, where the Lord heard his cries and pitied his groans, and his heart is filled with thanksgiving while he sings:

"Arise, my soul, my joyful powers,
And triumph in my God.

Awake, my voice, and loud proclaim
His glorious grace abroad.

"He raised me from the deeps of sin,
The gates of gaping hell,
And fixed my standing more secure
Than 'twas before I fell."

He joins in the song of Moses, saying, "The Lord hath triumphed gloriously, the horse and his rider hath he thrown into the sea. The Lord is my strength and my song, and he is become my salvation. Thy right

hand, O Lord, is become glorious in power; thy right hand, O Lord, hath dashed in pieces the enemy. Who is like unto thee, O Lord, who is like unto thee? Glorious in holiness, fearful in praises, doing wonders."

Our traveler, with Bunyan's pilgrim, is entering the land of Beulah, beyond the valley of the shadow of death; neither can he from this place so much as see "Doubting Castle." In this country the air is sweet with fragrance, for there are orchards and vineyards and gardens, and the wearied pilgrims are comforted with apples and refreshed with all manner of pleasant fruits while resting in the shadow of that tree, the leaves of which are for the healing of the nations. The winter is past, and the birds are singing. As we near the pearly gates the wings of faith will waft us into the eternal city, in whose transcendent glory we shall shine, with the innumerable company who have come out of great tribulation, who stand in white robes before the throne, where we can join in anthems of praise in the unveiled glory of God and the Lamb.

With affection, I remain your unworthy sister,

BESSIE DURAND.

ATHENS, Pa., Dec. 30, 1876.

BELOVED BRETHREN:—With an unusual degree of comfort I have been reading the testimony of the evangelist Luke, who was counted worthy to seal the testimony of his lips and pen by laying down his life as a follower of Jesus. My heart is touched with the wonderful record, of which he says in the preface to his epistle, he had perfect understanding from the beginning, as delivered by those who were eye witnesses, and ministers of the word.

As I can only communicate the comfort I have experienced to "pilgrims and strangers," who cannot fellowship the idolatry of the religious world, but who desire to sit at the feet of Jesus and learn of him, whose state of humility and sorrow terminated only with his life, I wish through the columns of the SIGNS OF THE TIMES (that harbinger of truth which has been a blessing to the scattered ones) to mention that, which has been a source of consolation to me, that humility and faith characterize all whom the blessed historian records as blessed with the spirit of love, of understanding, and of prophecy. In Elizabeth's reply to Mary's salutation, "And whence is this to me, that the mother of my Lord should come to me?" we see both gifts combined. And Mary said, "My soul doth magnify the Lord, and my spirit doth rejoice in God my Savior. For he hath regarded the low estate of his hand-maiden; for behold, from henceforth all generations shall call me blessed." When Zacharias, who for unbelief was dumb, wrote of the son of his old age, "His name is John," meaning grace, or gift, his tongue was loosed, he spake, and praised God. Of John it is recorded, "The child grew and waxed strong in spirit, and was in

the deserts till the day of his showing unto Israel." From his infancy a pilgrim and stranger in the world, seeking retirement in the seclusion of deserts, till the appointed time that the prophet of the Highest should herald the coming of the Lord. Of the mother of our Lord it is said, "And she brought forth her first-born son, and wrapt him in swaddling cloths, and laid him in a manger, because there was no room for them in the inn." In the city of David, the lineal heirs of the royal house of David found no lodging place but a stable; thus Mary, (whose name signified exalted, bitterness of the sea,) who had sung in the gladness of the spirit of prophecy, "His mercy is on them that fear him from generation to generation. He hath showed strength with his arm; he hath scattered the proud in the imaginations of their hearts," was in the bitterness of sorrow and desertion exalted to be the mother of the Son of the Highest.

It is no wonder the humble shepherds, feeding their flocks by night, were sore afraid when the angel of the Lord came upon them, and the glory of the Lord shone round about them, at the fulfillment of that wonderful prophecy, which had pointed out the spot where Christ the Lord should assume our nature to work out the redemption of Israel. Thus the decree of Caesar, like the convulsion of nations and the downfall of empires, served as a link in the great chain of events to unfold prophecy regarding the nativity of the heir of David's throne. No wonder, amid the exceeding weight of glory which hovered o'er the babe cradled in a manger, the angel of the Lord, proclaiming the birth of the incarnate Savior, was attended with a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men. The humble shepherds believed what had been revealed to them, and said one to another, "Let us now go even unto Bethlehem and see this thing which hath come to pass, which the Lord hath made known unto us." And the shepherds returned, glorifying and praising God for all the things which they had seen and heard, as it was told unto them. The good tidings were not carried by the heavenly messenger to Caesar, nor to his courtiers, nor to the guests in the inn, where no room was found. The angel of the Lord sought not the royal palace to unfold the glory of his mission. The heavenly host, chanting praises to God, mingled not their sacred melody with the music and dancing of the festive throng, but sought the simple shepherds, whose hearts were prepared to receive the glad tidings, and make known abroad what had been revealed unto them. Simeon also, who was waiting for the consolation of Israel, blessed God that his eyes beheld in the holy child Jesus, whom he held in his arms, a light to lighten the Gentiles, and the glory of Israel. By faith he saw the crucified One, and the glory which would follow, and was ready to depart according

to the word of the Lord. The aged prophetess, Anna, who must have been one of the Lord's spiritual poor, for she continued in fasting and prayer, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them who looked for redemption in Jerusalem. It was not in the thronged metropolis, but in the wilderness John the Baptist bore testimony of Christ, of whom he says, "The latchet of whose shoes I am not worthy to unloose," and how soon it is recorded of this precious and humble messenger of the Lord that he is shut up in prison; but the word of the Lord was not bound. Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness; and after resisting all the temptations of the devil with such power as caused the rebuked to depart, returned in the power of the Spirit unto Galilee, and taught in their synagogue, being glorified of all. And came to Nazareth, (which signifies separated,) and standing up to read in the synagogue, he opened the book where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And the eyes of all them in the synagogue were fastened on him, and they wondered at the gracious words which proceeded out of his mouth. But when in the boldness and power of the Spirit he preached discriminating grace, the wonderful doctrine of election, all they that heard him were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill on which their city was built, that they might cast him down headlong; but his mission was not fulfilled, and he passing through the crowd went his way to preach the gospel to the poor. Here is where the faithful, humble servants of the Lord, in proclaiming the gospel of the grace of God, must experience the fellowship of Christ's suffering. Separated, set apart, or anointed to preach the gospel to the poor, they are often driven into a desert place, where the people will seek them as they did our Savior, till they are called to other cities or churches whither the Lord sends them, perhaps to a few toiling, discouraged fishermen, or a leprous man, or wherever the Lord's poor are seeking crumbs from the Master's table. But let them go into a popular place of worship, let them preach as did our blessed Savior the glorious doctrine of election, that many widows were in Israel in the days of Elias, when great famine was throughout the land, but unto none of them was Elias sent save unto Sarepta, a city of Sidon, unto a woman that was a widow; and many lepers were in Israel in the time of Eliseus the prophet, and none of them were cleansed saving Naaman the Syrian, and how soon will the spirit of hatred

be aroused, and the humble servant feel that he is of a truth separated in his calling from the fellowship of those who are esteemed by the world as zealous followers of Jesus, but are blind leaders of the blind, discerning not the Lord's body, but are walking in the imagination of their hearts, and worshipping an unknown god.

Our blessed Savior did often frequent the synagogues, but sought not the self-righteous, the noble or mighty to bestow his labor of love upon, but called forth the man whose right hand was withered, and restored it whole as the other, which so filled the self-righteous with madness that they communed one with another what they might do to Jesus, whom they despised as a Sabbath breaker. Notice here, ye pilgrim shepherds. The Lord of life and glory, the despised Nazarite, separated from the fellowship of these carnal, zealous Jews, went into a mountain to pray, and continued all night in prayer to God. And when it was day he called unto him his disciples, and of them chose twelve apostles, (not men of wealth, rank and distinction, who would please the ambition of the carnal Jews, but men following the humble avocations of life,) and came down with them and stood in the plain, and virtue went out of him, and he healed the diseased, and lifted up his eyes on his disciples and said, "Blessed be ye poor, for yours is the kingdom of God. Blessed are ye that hunger now, for ye shall be filled. Blessed are ye that weep now, for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of Man's sake. Rejoice ye in that day, and leap for joy, for behold, your reward is great in heaven; for in like manner did their fathers unto the prophets." Then gracious admonitions fell from his lips, as guides, as way-marks for his beloved disciples, unto whom he said, "And why call ye me Lord, Lord, and do not the things which I say?"

Again we find humility and faith combined in the centurion, who sent friends to Jesus, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof. Wherefore neither thought I myself worthy to come unto thee; but say in a word, and my servant shall be healed. And Jesus said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick.—Luke vii. 6. Again my heart is touched as I read the story of the poor, penitent woman who was a sinner, "who when she knew that Jesus sat at meat at the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him, weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now when the Pharisee which had bidden him saw it, he spake within

himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner." But Jesus, discerning the thoughts of his heart, rebuked him by saying, Simon, seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she hath washed my feet with tears, and wiped them with the hairs of her head. Thou gavest me no kiss, but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins which are many are forgiven.

The limits of a letter will only allow me to glean a few handfuls from the fields of Boaz, and I pass by the precious treasures safely garnered in the book of inspiration, the wonderful miracles—stilling the tempest, casting out devils, raising the dead, healing them that had need of healing, and gracious words of encouragement, caution and instruction to the disciples—and turn to the record of that hour when the Lord of life and glory was made an offering for sin. No word of complaint escaped his sacred lips; but agonizing under the weight of the burden of the sins of his people, he prayed, "Saying, Father, if thou be willing, remove this cup from me; nevertheless not my will, but thine be done." Despised and rejected of men, a man of sorrows, and acquainted with grief. He was oppressed and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.—Isaiah v. 3. Not till the prophecy found in Psalm lxxix. 21 was fulfilled, "They gave me also gall for my meat, and in my thirst they gave me vinegar to drink," did he say, "It is finished," and bowed his head and gave up the ghost. The long series of prophecies and types was accomplished, the hour had come when the power of darkness did homage to the King immortal, at whose bidding the veil of the temple was rent in twain. "It is finished," the work of redemption accomplished, and it ceaseth forever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God.—Isa. xl. 9. Beloved in the Lord, do we behold our Redeemer in the crucified One who burst the bands of death, and rose triumphant over every foe? Do we desire to know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death? Then why murmur at the crosses, the afflictions by the way, the scorn of a gainsaying world, the contempt, the neglect, the sarcasm of those who have not been brought into a saving knowledge of the truth, who have no fellowship for the sufferings of Christ? Rather let us in the Spirit of Christ say, "Father, forgive

them, for they know not what they do." Let it suffice that Jesus died for us, let us remember his agony in the garden, when he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. Let us bear in mind he was mocked, and derided, and spit upon, scourged, blindfolded, and crowned with thorns, falsely accused, and falsely condemned, made sin for us, and suffered for our sins, who knew no sin himself. Let the consideration of our Lord's suffering enable us to run with patience the race 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 God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. "Blessed are they that hear the word of God and keep it."—Luke xi. 28.

MARIANNE MURRAY.

LEXINGTON, Ky., Dec. 30, 1876.

MY DEAR BROTHER BEEBE:—I have been able to read or write but little, in consequence of the condition of my eyes, for many months. I have heard read your reply to a correspondent asking your understanding of the expression found in the Circular on the "Christian Warfare," "All living souls were created in, and simultaneously with the first Adam: all quickened spirits were created in, and simultaneously with the last Adam." You remark, "A brother should not be held an offender for a word." I certainly did not intend to offend against the generation of his children, but was looking to the contrast of the two Adams, and not to the Godhead of our Lord Jesus Christ. If I have rightly understood the scriptures, the terms, "was made" and "created," are frequently used synonymously, or interchangeably, as in the following: "In the image of God *made* he him, male and female *created* he them, and blessed them, and called their name Adam, in the day when they were *created*." With reference to the family of the last Adam, we read, "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." When we read of the family of the earthly Adam, they are brought forth through many generations, because of very many intermediate fathers. Of the family of the Lord Jesus, there is but one generation, they being all born of God, and consequently no intermediate fathers. Of him all the family in heaven and on earth is named. Let us now examine the contrast, as introduced by an apostle. "The first man Adam was *made* a living soul; the last Adam was *made* a quickening Spirit. Howbeit that was not first which is spiritual, but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from

heaven. As is the earthy, such are they that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption." The bible informs us that the old man is corrupt, with his deeds; but the new man, after God, is *created* in righteousness and true holiness. Again, "We are his workmanship, *created* in Christ Jesus unto good works, which God hath before ordained that we should walk in them." From what we have said, it will be seen that the body of Christ is a created body, and of this body Christ is declared to be the head. "And gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Now, it is said of Christ, as the Mediatorial Head of the church, "These things saith the Amen, the faithful and true Witness, the *beginning of the creation of God*." "Who is the image of the invisible God, the first born of every *creature*." According to our vocabulary, whenever we speak of creature, a creator or creation is necessarily implied. The term, "was made," as in the following quotations: "The Word was made flesh, and dwelt among us." "Was made sin for us." "Was made a little lower than the angels for the suffering of death." May not the foregoing expressions be susceptible of a deeper and more profound meaning than finite minds, such as ours, can comprehend, and a part of that mystery of godliness which God hath not made known to the sons of men? How far Adam, with his generations, is a figure of Christ, with his generation, we may not be fully informed. An apostle informs us, "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." We are assured that there existed a vital oneness between the first Adam and the entire natural family, else would not the apostle have said, "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." We have before proved that both Jews and Gentiles are all under sin. We are equally well assured that there eternally existed between the Lord Jesus Christ and his spiritual seed, who sinned in their relation to the first Adam, a vital oneness; else would not his life and death, resurrection and ascension, have delivered them from the curse of a violated law, obtained eternal redemption for them, and by one offering perfected forever them that are sanctified.

Brother Beebe, your reply to a brother, to which I have alluded, meets the question at issue, nor do I recollect anything that you have said with which I do not concur. I heard your reply read but once, and immediately the paper was misplaced, and I have not yet been able to find it;

consequently I may have repeated what has been better said in that reply.

How any one who has read the Circular on the Warfare should conceive that I denied the eternal, undelivered, unbegotten, unproduced God-head of the Lord Jesus Christ, I cannot see. I have affirmed and reaffirmed, perhaps more than a thousand times, my unshaken belief of that precious truth. But while I believe this, I as firmly believe that the man Christ Jesus existed, not as a *myth* or *shadow*, "Ere sin was born, or Adam's dust was fashioned to a man." If this be not true, what became of the patriarchs and prophets who died before Christ was born of the virgin? They were lost without remedy. As we learn from divine testimony, "There is one God, and one Mediator between God and men, the man Christ Jesus." And this Man said, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." Again, "No man hath ascended up to heaven but he that came down from heaven, even the Son of Man which is in heaven."

This has not been written to provoke controversy, but simply to make myself understood. If you see anything in this calculated to subvert the cause of truth, you can publish it; otherwise, throw it aside.

Most truly and affectionately your brother,

THO. P. DUDLEY.

ABINGTON, Pa., Dec. 28, 1876.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—Feeling a desire to address the dear ones of our Father's family, I have taken my pen for that purpose; and if the Lord will control my thoughts, I will try and tell the children of our God something of the goodness and mercy of God bestowed upon me, a poor, miserable sinner, deserving nothing but everlasting banishment from the presence of the just and holy One, who reigns on high and in the earth, with whom there is no variableness, neither shadow of turning, and whose wisdom, majesty and power are unlimited.

Dear brethren and sisters, I will now attempt to tell you of some of the conflicts and deliverances that I hope I have known experimentally, believing they have been with me realities, while traveling thus far on my journey through this wilderness world, in which sin, sorrow and affliction abound. In No. 8, Vol. 29, of the SIGNS OF THE TIMES, there are a few lines in which I tried to tell the saints of God some of the dealings of the Lord with me. Now, the Lord sustaining me, I will tell of his goodness and protecting care over me, from the time that I withdrew from the New School or Missionary Baptists, which was in 1860, until the present time. I became fully satisfied before I left that carnal organization, that they were not walking in the commandments of our Lord Jesus Christ; and having a strong desire to hear the gospel of the grace of

God, instead of *men, money*, and such *things*, I commenced attending the meetings of the Southampton Church, and it was there I heard that which was food for a hungry soul. There I felt a desire to have my home, for the strong manifestations of love one to another showed to me conclusively that they knew the love of God, and my own soul was drawn to them, and I had no desire to return to my former place, although I had been there from childhood. There were those still in that worldly organization (called a church) who were near and dear to me by the ties of nature, yet I felt that my home was with the Southampton Old School Baptist Church; for there my *best friends*, my kindred dwelt, and I was satisfied that there God my Savior reigned; but I could not see how it would be right for me to be baptized, having once been immersed; therefore I thought I would live "outside" of the church, for I could hear the gospel preached and enjoy the conversation with the saints, and hear them speak of the goodness of God and talk of his power; for I loved to hear them set at naught the works of vile man, in the great matter of salvation, and give the power and glory to him who died on Calvary to redeem that people chosen in him before the foundation of the world. O brethren! that was the doctrine I loved to hear, and the oftener I heard it the more was my heart drawn towards you; but I still lingered in the path of disobedience, and for such a course I was not permitted to enjoy the privileges of the church, or call you by that name which was so dear to me.

I will now speak more particularly of the Lord's goodness to me during the time of my disobedience. In 1862 I enlisted and went into the army, and it was while a soldier that I hope I was brought to see his mercy more plainly extended to me than ever before. While on duty as "pick-et," one day, on the eve of a battle, and traveling my "lonely beat," my soul sank down within me, in a gloom which tongue cannot express, nor pen describe, fearing that I was lost forever; but in that trying moment the Lord was pleased, as I now humbly hope, to calm my mind, for the following words were applied with sweetness and power unto me: "He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee." Then comfort was applied to my tempest-tossed soul. Oh! the calm, peaceful rest of my soul—fear all removed. I implicitly trusted my all in his care, feeling satisfied that, if according to his will, I should be spared; for I knew his almighty arm was sufficient to save from every danger; and I felt in heart to sing redeeming grace and crown him Lord of all. And when ordered on and into the field of battle, (the battle of Chancellorsville) the missiles of death were flying like hail-stones, and as I was urged on in the bloody contest the publican's prayer, "God, be merciful to me, a sinner," was in my heart, and thanks and adoration to his holy and reverend name, I was

not only spared during the battle, but was preserved by him while in the army, and returned again to my earthly home, to meet and mingle in praise and adoration unto our God, with them whom I loved, for the watchful care and protection of God while away from my earthly home.

After returning home from the army, I again had the privilege of attending the meetings of the saints at Southampton. I still had an ardent attachment to them, and again the longing desire arose in my heart to be numbered with them, but could not see that it would be right for me to be baptized; and in such condition I lingered around the flock for fifteen years, desiring to be with them, but not willing to pass through the water and enter into the visible church by the gate. At times I would seem to enjoy the presence of my heavenly Father, and feed upon the crumbs which fell from my Master's table; then dark clouds would gather around my path, and my mind would be veiled; doubts and fears would arise, and my comfort cease; for all hope would seem gone. I can truly say that at times I was in great despair's doubting castle; but thanks be to God, through his abounding grace the dark clouds have been scattered, and my mind has been relieved. In love and mercy the dear Savior has shown to me the path of duty, and enabled me to obey his righteous commandment.

Now, brethren and sisters, I will tell how I was brought to know my duty and to do the same. One night while on my bed, (having been in great darkness for a number of days, and much troubled in spirit) I dreamed that I was in a strange land, and the laws there were severe and inflexible; but I was wandering through that land, regardless of all laws, and getting in debt daily, and the penalty for such debt was death; and it was declared to me, "You are lost; you must be executed." O the despair, the anguish of my soul! Thought I, could I only be home, and clear of this offense, I should be happy; but alas! there was no "hiding-place," and the officers were closely pursuing me. And it was here, although in a dream, that I found the way of the transgressor was hard. But I was captured, and led forth to be executed. O the torment of my soul! no tongue can tell it; and in my distress I felt to cry

"O Lord, the billows o'er me roll,
And waves of sin o'erwhelm my soul!"

What! being led forth to execution, and no kind friend to interpose, or stay the execution, by paying my debt? I felt that the awful day with me had surely come, and it appeared to me they were assembling in countless numbers to see the execution about to take place. But hark! there is great commotion in the vast assembly, and I looked with an anxiety beyond expression, saw some one coming, knew him not, but thought one more noted person had come to witness my execution; but wonder of wonders! amazing pity! the stranger spoke, saying, "Hold! Stay your

wrath; I claim the captive; I have paid his debts; unbind the prisoner and set him free, and give a full receipt." I felt,

"He was one above all others
Well deserves the name of friend;
His was love beyond a brother's,
Costly, free, and knows no end."

I longed to go to the stranger and embrace him, and call him by some endearing name. Although he was a stranger, I wanted to tell him my feelings and give him my heartfelt thanks for such a deliverance granted me. But thanks be to the Almighty, I was soon to know who my Deliverer was, and why he delivered me; for he turned to me and spake, and his words filled my soul with rapturous delight. The words were, "I have paid thy debts. Child, come home." I then knew who it was, and why it was he delivered me. He was my heavenly Father, and I was his child; for his command was, "Child, come home." My joys were unspeakable, and I felt to praise him and to crown him Lord of all; and the following words came to my mind:

"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 have now related the substance of my dream, and so strongly and clearly was the teaching of that dream applied to me, that the difficulty existing in my mind with regard to what I had considered baptism, received at the hands of the New School Baptists, was removed, and the bands and entanglements which had been such hindrances to me became powerless; for I clearly perceived that the gospel precepts did not allow me to recognize any acts performed by them, who were daily perverting the written word of God, as valid; and that I had been in a strange land and in the path of disobedience. After this I felt it to be my duty, the first opportunity granted, to "come home;" that is, I felt it was my duty to make known to the church my feelings, and follow my Lord and Master in the ordinance of baptism; for I felt the home spoken of to me, in my dream, was the church of Christ, and I was to make it my home while traveling through this vale of tears; but still I lingered in that strange land; that is, I delayed telling my feelings to the brethren and sisters, for about five years; but the time came when I was to stay no longer in that strange land.

I had a sister, dear to me by the ties of nature, the companion of my childhood, who had also been a captive in Babylon, whom the Lord brought out from amongst them, and her dear husband also. Then I felt that I could stay away no longer, for I must go with them. I felt that my path was marked out; my duty was plain; and the thought has often been in my mind, since I first heard the kind command, "Child, come home," would a child of earthly parents, after being in prison, in a strange land, when released, stay away from home? Surely not, unless insurmountable objects prevented, but would hasten home to the gate and pass into the father's house.

I could no longer refrain from telling my feelings; and not being permitted to attend the regular church meeting, I went the following Sunday morning and tried to tell the brethren and sisters some of the dealings of the Lord with me, but was unable to say what I desired to; but the church saw fit to receive me, and I was baptized on the same day by Eld. Wm. J. Purington, and received into the visible fellowship of the church at Southampton, a welcome, welcome home!

Now, dear brethren and sisters, having described as nearly as I can, in a brief communication, the way I have been led, I will draw my remarks to a close; and if there be anything in this article comforting to any child of God in a similar condition, I am more than paid for writing it.

Dear brother Beebe, may the Lord be with you in all your trials and toils, and you feel that

"When from this earthly prison free,
That heavenly mansion mine shall be,"

"A house not made with hands, eternal in the heavens."

From your unworthy brother,
GEORGE M. LEEDOM.

DECEMBER 25, 1876.

DEAR BROTHER BEEBE:—I have felt it my duty for some time, also a privilege, to tell you something of what the Lord has done for me, and yet I hardly know how, for there is so much to be told; but I will try, knowing that out of weakness we are made strong.

I am on my journey home, and this is the path I have trod. I was born in the town of Butternuts, Otsego Co., N. Y., in the year 1831. From the time I was twelve years of age until I was eighteen, I used to think of the different denominations and their beliefs, but I knew there was but one right way. When I went to bed at night I would pray that the Lord would make me a christian; but I wanted to be the right kind or none at all. O how many times I have thought of this prayer since the Lord has opened my eyes and ears to see and know these things as I now do. In the year 1864 my family consisted of myself, my husband and three children. It was during the war, when husbands were daily leaving their families, and I felt as though I could not part with my husband; but in my deep sorrow and anxiety I was taught that God doeth all things well, and to put my trust in my heavenly Father. My husband felt as though he could not leave his family, so went to planning some way that he would not be obliged to go, and tried to get in a club out of town; but they would not have him. After he came home, as I was coming up the cellar stairs, the Lord whispered to me that he would pay our bounty, and I heard it so plain and felt so sure in my mind that he would. Then it seemed such a relief, as though some great burden had been taken from me, that it troubled me no more then; but it still worried him. But in a short

time, however, my faith, once so strong, began to fail me, and I began to doubt, and thought there was nothing in what I had heard; until one day, as I was going up stairs, full of trouble, and as I turned to come down, a voice said, "Without me ye can do nothing." O what joy again filled my heart; what satisfaction and peace those words gave me. The whole world could not have made me doubt but what he would help us. What faith I had given me then no one can ever know, unless they have been through the same. My father was a Universalist, and he came to our house soon after this, so I told him how I felt. He laughed, and said he hoped it would be so. My husband said if he could only feel as I did it would be all he would ask. I thought I would like to tell him how I felt, but knew I could not if I tried, so I did not try. I told some about it, and they thought I must be a queer being, and called it foolishness; but as I have said, no one could make me doubt, when I thought how good the Lord had been to such a poor sinner as I was. Then what a burden seemed to come upon me, and only as I prayed was it lifted. I did this way for some time, until it was finally taken, and did not return. I cannot express the joy I then felt. But never from that time to this have I doubted but what my sins were forgiven. Now perhaps I am not what I should be, or I should doubt, for they all tell of their doubts, what dark days they have, and how poor they feel; but is not this pearl of great price far above the riches of earth? ought it not to make our days bright with love to our Maker? I have lived almost above the things of this world, as it were, ever since the Lord spoke these words to me, "Without me ye can do nothing." It seemed so real that when I looked around I expected to see some one; and when he spoke the second time with what an ear I heard. But I do feel to praise him, that he has taken me up out of the mire and clay, and placed me on the Rock, Christ Jesus. Then I thought about being baptized. I wanted to be, but I felt as though the Lord would tell me when and where; he had told me so much that I felt sure he would tell me this. I used to think I would go away and be baptized unknown to any one, for I thought every one would look upon me as a christian, and I could not see that I was any better than ever, for I seemed to get angry the same as ever, and a great many other things; so I kept putting it off. I used to dream that I was going to be baptized, but never would be. But the hand of the Lord was in all this, as I can now see why it was so. On the fourth day of December last the Lord was pleased to show my companion these wonderful things, and we saw with the same eyes and heard with the same ears, and were both willing to go before the Old School Baptist Church in Otego and tell them what the Lord had done for us, and were received, and baptized by our dear brother Balas Bundy. O

happy day, when Jesus washed my sins away.

CATHARINE BUNDY.

P. S.—I feel that I must write a little more in order to speak of the two days meeting at Otego, and what a wonderful meeting that was. How I enjoyed it, until the last meeting at brother French's. You will remember that; I shall never forget it. I felt that I would like to tell how merciful the Lord had been to a poor sinner, and how my mouth was shut up. Yes, I was killed, and have not yet come to life, and don't know that I ever shall; but O how unworthy I felt myself to be, and wished I had staid at home. Since I have been a member of the church I have heard the brethren and sisters tell of their dark days and hours, and it was terrible to me, for I had known nothing of them. Let my troubles and trials be what they might, the great peace never left me to doubt. But I can say so no more, for it has been nothing but darkness for the last two months. But what a satisfaction it is to look back to that happy time when he said to me, "Without me ye can do nothing." The dark cloud that now hangs over me will be lifted in time by the hand of the kind Father who placed it there, and until then I must submit to one who is wiser than I. But I cannot bear thine absence, Lord; my life expires if thou depart.

"Guide me, O thou great Jehovah,
Pilgrim through this barren land;
I am weak, but thou art mighty,
Hold me with thy powerful hand."

C. B.

UTICA, N. Y., Dec., 1876.

DEAR BRETHREN ELD. G. BEEBE AND SON:—Accompanying this is a letter from our dear brother James M. True, of Canada, U. S. Consulate, which was read with so much interest and pleasure by us; and thinking it might afford the same comfort to some other little ones than ourselves, have obtained consent of the writer to leave it with your better judgment whether to publish or not.

My dear husband joins with me in christian love and fellowship to yourself and all the household of God.

R. & L. ALEXANDER.

KINGSTON, Canada, Nov. 13, 1876.

DEAR BROTHER & SISTER ALEXANDER:—Your most excellent letter of the 17th of September was received in due time, and would have been answered before this but for my absence visiting friends out west. I wrote you a note on the 29th of September, telling you I expected to start west some time in the early part of October, but that I would try to answer your good christian letter as soon as I returned home. I have been at home about a week, but have been busy with office affairs and other matters, so that I could not write until the present time; and I now feel my incapacity and inability to write in a way that will be anything like the answer your good letter deserves. It is so full of the breathings and teachings of the Holy Spirit, and so beautifully tells the old, though

ever new story of the travels of the pilgrim while journeying on to the New Jerusalem, that I feel to say with the woman of Samaria, Come, see the man that has told me of all that ever I did. It brought to my mind the language of Paul to the Romans, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." You will observe the apostle does not say them which *expect* to be in Christ Jesus, but them which *are* in Christ Jesus. So you see, my dear friends, you are not expecting by your good walk and fulfillment of the law to get into Christ Jesus, but you *are* in Christ Jesus; hence the warfare that is now going on. If you were only expecting to be in Christ Jesus, and were walking after the flesh, and endeavoring by your good deeds to get into Christ Jesus, the language of Paul would exclude you; but you feel that your hope is already in Christ Jesus, and that you were put there not by your own good works or correct walk, but by the atoning blood of Christ, freely shed on Calvary for his people. Then if you or I are in Christ Jesus, this (his blood) put us there, and our trouble is or should be that we do not walk as the child of God should do; we desire to walk more uprightly, more after the teachings of the meek and lowly Lamb of God, not to put us into Christ, but because we *are* in him.

"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." Why are you complaining of your "brow of brass and neck of iron?" Because the Spirit of him who raised up Christ Jesus has shined in your hearts, and enabled you to see the exceeding sinfulness of your hearts. Paul says, "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." The apostle seemed to fully understand just such cases as yours, and writes such passages for the benefit of all that are similarly exercised. "Therefore, brethren, we are debtors not to the flesh, to live after the flesh, for if ye live after the flesh ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." This is not yet the conclusion or end of such passages; the next verse seems to be more conclusive still: "For as many as are led by the Spirit of God, they are the sons of God." These passages, all taken together and felt by the heart of the believer, would seem to be enough to encourage and build up the poor, doubting child of God. What is it that tells us these things are true? Is it not the Spirit itself, bearing witness with our spirit that we are the children of God? And if children, then heirs, heirs of God, and joint heirs with Christ. If we are heirs of God, we can sing with the poet,

"Exceeding precious is my Lord,
His love divinely free;
And sure his name doth health afford
To sickly souls like me."

You spoke in your last letter of the angels of God singing high praises to his holy name, and say sinners saved by sovereign grace will praise him louder still, and want to know what my views are on that subject. I certainly coincide with you in this sentiment, "We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor, that he by the grace of God should taste death for every man; for it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering. 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."—Heb. ii. 9-11. In connection with this read Rom. viii. 28-39 inclusive. And the fact that sinners saved by grace will have more cause to praise God than even angels in glory, seems to my mind to be beyond doubt.

"Stand up, my soul, shake off thy fears,
And gird the gospel armor on;
March to the gates of endless joy,
Where thy great Captain Savior's gone.

"There shall I wear a starry crown,
And triumph in almighty grace;
While all the armies in the skies
Join in my glorious Leader's praise."

You truly remark, "What a blessed subject this is." I sometimes feel a zeal, and think I could spend the remainder of my days in the service of my blessed Lord and Master; then again I seem to be ready to deny my Lord and Master, even though nothing but a damsel oppose me. But I hope my daily prayer is that the Lord will give me strength and courage to go forward in the discharge of every christian duty; and O may he give me wisdom to understand his word, and enable me by and through grace to walk in the strait and narrow way through life.

I remain your brother, if one,
through the blood of Christ Jesus,
JAMES M. TRUE.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."—Matt. v. 3.

In the midst of numerous and varied thoughts, exercises of mind, and points of experience, the condition presented by this language of the Savior is from time to time forcibly realized by his people. While the Scribes and Pharisees of our day, as in other days, are rich in their own works, and boast of them with pride, the poor, despondent, tempest-tossed, troubled and afflicted saint is brought to the place where the words of the Savior reach him, to raise him from the dust and sit him with princes.

How often in our temporal travel do we feel the utter barrenness and poverty presented here; incapable in and of ourselves of thinking a single good thought, with no good thing dwelling in the flesh, we are taught to know that we are nothing—less than nothing, and vanity. Yet when the Lord brings one low he will lift him up. He declares, "I kill, and I make alive; I wound, and I heal; neither is there any that can deliver out of my hand."

One is thought to feel that he is altogether vile, unholy and unclean; and yet, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." In traveling among my brethren I meet with many who, while they love to hear their brethren talk, complain that they cannot talk, they are too poor to talk to the comfort or instruction of their brethren. I have received many letters from brethren which are rich in christian experience and instruction, who complain of their poverty of mind, and of their (as it appears to them) inability to write. Indeed, this seems to be the feeling generally among brethren with whom I correspond. I received a letter some time since from a very dear brother in Missouri, in which is the following expression: "My sheet is about full, such as it is, and I will close, hoping you will receive it as a very poor epistle from a very poor one." Is not here one of the "poor in spirit?" We seem to come so far short of our duty, the life that we live is so contrary to what we think the life of a christian should be, it appears to us so often that there is an utter absence of spiritual good in all that we say, do and think. One attends meeting; it appears to him that he is in such a cold and barren state, and that the word does him no good, he goes out among his brethren, he is so poor and unprofitable that he cannot talk to them, he takes up his pen to write, and finds that it is so hard for him to express what he thinks that he lays it down in despair. The brethren seem to be so far ahead of him in knowledge, in faith, in love, and in all of the fruit of the Spirit. He does not know how to learn; he turns to the bible, and it appears that he knows nothing in it as he ought to know, while it is often to him a sealed book. Vile, weak, helpless, ignorant and blind, he is a beggar poor at mercy's door for every temporal and spiritual good. The Savior in the text declares this class of people blessed; "for theirs is the kingdom of heaven." This explains the reason that throughout our acquaintance among them, and in all their writings, we find them to be "poor in spirit." Have we not here a comfortable hope that from this source flows that feeling of poverty, barrenness of mind, unprofitableness in the service of our God, that is so often and continually experienced by us? If so, it is a blessing thus to feel. Though "poor in spirit," the kingdom of heaven is theirs. It is a kingdom which is not of this world, and its blessings are eternal; the feast which God has prepared upon his holy mountain for them that love him, the "fat things full of marrow," "the wines on the lees well refined," the joys of everlasting life, the glory of the eternal God. "The poor, and the maimed, and the halt, and the blind," are brought from "the streets and lanes of the city," the wanderer "in the highways and hedges" is compelled to come, "even as many as the Lord our God shall call." The bright portals of eternal glory open

before them, and the light of heaven shines upon them forever. "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."

Yours in gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Va., Dec. 19, 1876.

REVELATION XXII. 18, 19.

"For I testify unto every man that heareth the words of the prophecy of this book."

In the sixteenth verse, "I, Jesus, have sent mine angel to testify these things in the churches." All through this book of Revelation, the Lord addresses his church, and not the world; therefore it applies to the church. The words of the prophecy of this book are to every true believer in the church, and this verse is for their warning and admonition, not to add unto these things, or else God will add unto him the plagues which are written in this book.

It seems that we, or the church of Christ, are liable to fall into many things which are mentioned in errors, backslidings, sins, falling away, lukewarmness, &c., against which they are warned, and for the practice of which they are faithfully reproofed in the scriptures. In this scripture under consideration they are all warned from adding unto the words. By adding unto the words, I understand, to be setting forth what the Lord Jesus has not commanded—teaching for doctrines the commandments of men, and building with hay, wood and stubble, which shall all be burned up, and the builder shall suffer loss. Now, it is to every man who heareth the words of the prophecy of this book. None truly hear but those who are circumcised in heart and ear, which is of God, not done with hands. The Savior says, "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house upon a rock," &c. "And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man which built his house upon the sand," &c. The application of these words is to the people of God; they are the only people that can do them; therefore if they do them not, but build upon the sand, their works will be destroyed, and in the destruction the plagues are added which are written in the 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 the things which are written in this book."

"And if." Here, then, if we take away from the words, our part shall be taken out of the book of life. No part can be taken out, if we have none; and no one has any part there but those who are chosen in Christ, blessed with all spiritual blessings, according as they were chosen in him before the foundation of the world. The part which is taken away from, or out of the book of life, are those gospel blessings which flow from the Lamb to his people. "Behold how

good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; as the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore." But where brethren do not dwell together in unity, the blessing is not commanded; for where there is division, evil surmisings, envying, backbitings, railings, &c., prevail more or less, to the marring of the peace and comfort of the church. The part in the book of life which is taken out is then those fruits of the Spirit, or that peace and quietness which is the reward in keeping the commandments of God. We take away, if we keep back any of the counsel of God, and set up worldly institutions in the place thereof. When we neglect to observe or walk according to the directions in the scriptures, personally or as a church, in order and discipline, we take from the words, and our part will be taken away of the things written in this book, which book is a transcript of the book of life, the blessings, or any part of which we receive here as the reward of our doings. Moses chose rather to suffer afflictions with the people of God, than to enjoy the pleasures of sin for a season; for he had respect unto the recompense of the reward. Again, when he interceded for Israel, he said, "Forgive them, or else blot my name out of the book which thou hast written." His name was his part, the recompense of reward, which consisted in his sharing with Israel the blessings promised to that people. Moses did not wish himself separated from Christ or his salvation, but was willing to be deprived of his part, if the Lord would not forgive that people for their idolatry. The Lord's answer was, "Him that sinneth against me, his name will I blot out of my book." That is, his part shall be taken out of those blessings promised to Israel, of corn and wine. "Mary hath chosen that good part, which shall not be taken away from her." She made choice to sit at Jesus' feet and hear his words. That is where his people ought to sit, and what is thus heard and felt shall not be taken away from us. We should lay all that we have at the apostles' feet, and set up no institutions or rules that are not laid down in the book; and with the writing of these rules and things we had nothing to do, but holy men wrote as they were moved by the Holy Ghost; and they are written for our learning, that we through patience and comfort of the scriptures might have hope. We are not to add to them, nor take any from them. If we do, then the plagues written shall come upon us; not everlastingly, to destroy us, or our interest in Christ be taken away, but the fellowship and gospel rest, &c., shall be taken away. So in Israel of old, they were not to add to the statutes or commandments of God, nor detach therefrom, which had a

shadow in this of things to come, as well as in other parts of the ceremonial law. "Blessed are they that do his commandments, that they may have right to the tree of life." The tree of life—those favors and mercies which the church receives from her exalted Head. This tree of life is on either side of the river, and yields her fruit every month. They that do his commandments have a right to these gospel privileges and blessings. By these things men live, and herein is the life of my spirit. That is, they live in his church, and in observing or keeping his commandments is the life of our spirit in the house of God. "And may enter in through the gates into the city." The gate is strait, and the way narrow, which leads to life, and few there be that find it. That is, to life in the church, as a true disciple or follower. None are told to do or keep his commandments but those who love him; only such have the qualification to do so. These having the principle, it is required of them to perform, because they are under law to Christ. And every law has its pains and penalties, if disregarded and broken. "If thy children forsake my law, I will visit their transgressions with the rod, and their iniquities with stripes," &c. Herein is expressed some of the pains and penalties. "The leaves of the tree are for the healing of the nations." Now, the promises of the gospel are applied by the Spirit of life to the poor, desponding, down-cast child of God, in his darkness and doubts; such as, "Be not afraid: it is I." And again, "I will never leave thee nor forsake thee." These precious promises heal all our wounds, when applied, as leaves of herbs or of trees, which have medical or healing properties in them, do heal the wounds in our flesh. These leaves of the tree of life heal the wounds of our spirit, so that we feel to rejoice in our blessed Savior, and are encouraged or enabled to hope in his mercy, which we feel extends to us individually.

One of the gates into the city is self-denial. "If any man will come after me, let him deny himself, and take up his cross and follow me." The gate is narrow, and will not admit any but those who comply with the directions. To deny one's self is to be so that we can tell what the Lord has done for us, and not what we have done, and to leave all for his sake. Taking our cross is to carry our old carnal nature, which is not changed by the new birth. Now, it is a cross to keep our body in subjection, and to yield ourselves a living sacrifice, in body, soul and spirit, which is our reasonable service. To crucify the flesh with the affections and lusts, and to put off the old man with his deeds; not walk in or practice the lusts of the flesh, but to deny ourselves of all ungodliness and worldly lusts, and to live soberly and godly in this present evil world. "Whosoever will lose his life for my sake, the same shall save it." That is, he that leaveth and forsaketh all things for Christ's sake, and the gos-

pel's, shall save his life in the church and enjoy the privileges thereof. But "Whosoever will save his life, shall lose it." That is, he who among my children or disciples shall keep with the world, or stay in Babylon, walking after the flesh, and not keeping the commandments of God, shall lose his life in my church, or visible kingdom. "What shall it profit a man if he gain the whole world, and lose his own soul? Or what will a man give in exchange for his soul?" Now, what will it profit us if we gain the applause, approbation of the world, or the pleasures thereof, if we lose, in consequence, our inheritance in the gospel kingdom? We shall be great losers, if such is the case. In Luke it reads, "Lose himself, or be cast away," which means the same thing.

A good deal more might be said upon this subject, and many more passages of scripture quoted which set forth the same thing. These are the views I have of the scriptures mentioned, and I cheerfully submit them to the consideration of the readers of the SIGNS OF THE TIMES, subject of course, to your judgment, brother Beebe. If you see fit, publish; if not, it will make no difference to me.

WM. POLLARD.

IONA, Ontario.

CARTHAGENA, Ohio, Dec. 8, 1876.

ELD. BEEBE—DEAR BROTHER IN THE LORD:—The SIGNS OF THE TIMES are still a welcome visitor to me; it is a great satisfaction to read the many able communications of the brethren and sisters, and the editorials. I feel unwilling to do without them. The writers speak the same glorious truth, and all seem to have been taught in the same school of Christ. They all testify that salvation is by grace alone, and that Christ died for his people, his church, and that he has cleansed us by his blood, and that this is made manifest by his Spirit; for it is the Spirit that quickeneth; the flesh profiteth nothing. I feel that I am less than nothing, and that if my salvation depended on my good works or efforts, I would be lost forever. I feel deeply that I am a poor sinner, and none are so prone to wander as I am. When I would do good, evil is present with me. I do not doubt God's plan of salvation by grace to his people; but am I one of them? Can one who has so few of the marks of a christian or evidences of the Spirit as I have, be of that happy number? I have since 1820 had many doubts and trials. At that time I thought my joys had commenced, and my path would be pleasantness and ease; but I soon learned that the *old man* was the same, and opposite to the *new man*, and a continual warfare has existed ever since, to write the half of which would fill a volume. My protection, defence and preservation I ascribe to the Lord, let my present or future situation be what they may. If I am not entirely mistaken, I love the Lord and his people, the Old School Baptists; they are near my

heart, sinful though I am. Some say we must love all professors of religion alike; but how can we, except they bring the doctrine of God our Savior—salvation by grace, and the good works which are to follow as fruits of the Spirit? We are his workmanship, created unto good works, which God has before ordained that we should walk in them. Without these evidences our love cannot flow to any. I know of none who preach that salvation is by grace alone but the Old School Baptists, and they are despised by the world and by all worldly religionists, and this makes me love them and their Lord and Master above all things. To them God has promised eternal life. "Therefore it is of faith, that it might be by grace, to the end that the promise might be sure unto all the seed." But our opponents, of all religious sects, say that Christ by his death placed all men in a salvable state, and their salvation is possible by their exertions. Now if this were true I should despair, knowing my own weakness and sinfulness. But my hope is in the New Covenant, in which God has promised to be merciful to our unrighteousness, and to remember our sins and our iniquities no more. Our salvation depends on him from first to last. "But the anointing ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him."

When I first joined the church there was peace and harmony, the churches full, and preachers plenty.

"What peaceful hours we then enjoyed,
How sweet their memory still!"

But now in the bounds of Little River and Red Associations the most of them have been called home. Elder John H. Gammon we still hear from in correspondence, and we see also the names of Elders Bowdon and Culp still in the SIGNS.

With my best wishes for your welfare, I am your unworthy friend,
EDWARD W. MOORE.

MAXVILLE, Ohio, Nov. 26, 1876.

BRETHREN BEEBE:—I have often thought of writing a short sketch of what I hope have been the dealings of the Lord with me, a poor, unworthy sinner, as I still feel myself to be. I was born in the year 1812. My parents emigrated from Virginia to Ohio in 1818. Ohio was then almost an unbroken wilderness. My mother was a Baptist member. I was married in 1836, and moved on a new farm in the wilderness again, where we lived as pleasantly as we could until the spring of 1853, when, in a way that I could not understand, (for "God moves in a mysterious way,") I was brought in my mind into a much darker wilderness than either of the two which I have spoken of. I could not work myself out of it, but had to wait the Lord's own time, which, I hope, was on the night of August 24th, 1853. In a dream I thought I saw Jesus standing be-

tween me and God, and as I awoke I thought my sins and trouble rolled off into a deep abyss, and were borne away on a scape-goat, never to be remembered against me any more. Right here, my brethren and sisters, I am not able to describe what I felt; but you who have experienced the same know the love that flows to and is felt by a new born soul. Everything seemed to be praising God; even the birds seemed to be singing praises to his great and holy name. This joy continued about three days, after which doubts and fears arose, lest I might be deceived, and to this day I am subject to them; for I am still a helpless sinner. The subject of baptism was impressed on my mind. As to the mode, that was plain; but my trouble was in regard to myself. Was I a fit subject to follow the Savior in that sacred ordinance? My love to the cause, and my trouble, brought me to make the attempt, but I went to the church the third time before I could say anything to them; but at the third time, while the pastor was selecting a hymn to close the meeting with, I felt that to go away without talking to the church was more than I could bear; but how to commence I did not know, for I was in a place I never was in before. To think of such a poor, unworthy one as I felt myself to be, to ask admittance into the family of the Most High God. At length I grasped the opportunity to speak to the preacher, and he told me to commence where the Lord commenced with me. I related some of what I have now written, and was received, and on the following day was baptized, which was April 2d, 1854. There was some ice floating in the water; but the water did not seem cold to me.

Now, dear brethren and sisters, I am in the latter part of my sixty-fifth year. It seems to me that the older I get the more imperfections I see and feel in myself. And I know if I am saved it will be alone by the grace of God; "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."

JONATHAN NIXON.

UTICA, N. Y., Dec. 13, 1876.

DEAR BROTHER BEEBE:—As another year has nearly passed, the time has arrived for me to make my remittance for the renewal of my subscription. I will write a few lines and try to tell how much I enjoyed the preaching at the Chemung Association, at Vaughn's Hill, Pa. It was the greatest feast I have had for a long time. To my soul it was a feast of fat things, full of marrow; of wine on the lees, well refined. It was truly the good old wine of the kingdom, and I believe the great Ruler of the feast dealt out the bread of life to his hungry children, and that he sat at the head of his table and governed all. When he sees a child of the kingdom need bread, or a flagon of wine, he will surely give it. But it is often given in a way quite different from what they expect. I have often thought

on that glorious subject on which you spoke at that meeting, "Go forth, O ye daughters of Zion, and behold king Solomon with the crown where-with his mother crowned him in the day of his espousals, and in the day of the gladness of his heart."—Songs iii. 11. He has himself made the chariot to ride in; he needs no missionary society nor missionary funds from the puny hands of men, to help him on. He speaks the word, and it is done; and he commands, and it stands fast. When I hear poor blind mortals calling on men to come and help the Lord, I pity them; for what have I to boast over them, and who has made us to differ? Nothing short of the free, sovereign grace of God. "What have we that we have not received?" I know we are poor, dependent creatures; for the dear Lord will not allow his children to have a stock on hand, but they must go relying on his sustaining power and grace all the way. And if he sees fit to lead them into green pastures, to feed beside the still waters, lest they should settle upon their lees he leads them through barren and dry places, till they are made to cry, My leanness, my leanness! Although the dear Lord sometimes hides his shining countenance, and suffers the evil beasts of the forest to creep forth, causing the poor soul to stagger and reel like a drunken man, and to bring him to his wits' ends, although we cannot at such times see him, still he sees us, and watches over us, and makes all things work together for our good. He has instructed his children, when they walk through darkness and have no light, to trust in the name of the Lord and stay upon their God. He alone can enable them even to trust in his name, and stay upon him as their God. May he strengthen and comfort you, brother Beebe, in your declining days, is the desire of a poor unworthy worm.

JOHN W. ALEXANDER.

GUSTAVUS, Ohio, Dec. 19, 1876.

ELDER BEEBE AND SON—DEAR BRETHREN:—In sending my remittance for our family paper, the SIGNS OF THE TIMES, for the coming year, I have a desire through much weakness to testify to the goodness of God to me, unworthy as I feel to be; yet I feel to bless his holy name for blessings bestowed, notwithstanding our destitute condition as to the preaching of the gospel. I wish to say to my Father's children, that in the providence of God we were permitted to pay a visit to our friends in the east last fall. While in the city of Philadelphia we had the privilege of meeting with the brethren at their place of worship, the corner of Ninth and Spring Garden Streets. Although at the first two meetings we had no preaching, still we found it good to be there with them in prayer and praise, being gathered together in the name of Jesus, for in keeping the commandments is great reward, and a manifestation of our love to him. But the last Sunday that we were with them was the best of all; there was food for the hungry and

water for the thirsty soul. I had the blessed privilege of hearing the beloved Elder Purington preach the gospel of our Lord and Savior Jesus Christ; and the first and only time in twenty years was permitted to commemorate with the brethren the death and sufferings of our Lord and Savior Jesus Christ, in partaking of the emblems of his body and blood. May it long be remembered by us. Yet this is not all the good things enjoyed while in the east. I had the blessed privilege of attending the two days meeting at London Tract, although I was disappointed in not seeing Elder Beebe; yet in other things I was not disappointed, for there were four able ministers of the New Testament, whom I verily believe were called, qualified, and sent to preach the everlasting gospel of the Son of God. Just as one dear brother said on the last day of the meeting, that "they preach not themselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake." Blessed servants! May they ever have that assurance of the Master's presence which he has promised, even to be with them always, to the end of time.

SILAS G. SUPPLEE.

BURDETT, N. Y., Dec. 24, 1876.

DEAR ELDER BEEBE:—If I were capable I would try to tell you some of the dealings of the Lord with me, for I feel they have been sometimes glorious, so that I could say with one of old, "Now lettest thou thy servant depart in peace, for mine eyes have seen thy salvation." Not what the world calls salvation, for theirs is what they get themselves, which will perish with them. There is a theme in the salvation of God that is unfathomable with the children of men; but with the children of God I think they can feel it, if they can't express it. The Spirit takes of the things of Jesus, and shows them unto us; and though we see as through a glass darkly, how beautiful they appear to our spiritual understanding. Sometimes when the Sun of Righteousness comes to illuminate my understanding, my heart leaps for joy and gladness, and my tongue is made like the pen of a ready writer, and love animates my whole being. I love to mingle in the society of the saints, and to say with Ruth, "Entreat me not to leave thee, nor to return from following after thee. For where thou goest I will go, and where thou lodgest I will lodge," &c. It is because we have an heirship with God, and with Jesus his Son, that we are kept by the power of God, and in fellowship with Jesus Christ. How I enjoy reading the many able communications in the SIGNS OF THE TIMES. None but those who are taught of God could ever relate such experiences, and explain the many passages of scripture so beautifully.

I will close by wishing you a "Merry Christmas;" merry, because of the love of God shed abroad in your heart.

From your brother in Christ,
H. B. ELLIOTT.

HANNIBAL, Mo., Dec. 17, 1876.

ELDER G. BEEBE AND SON—DEAR BRETHREN:—For a period of nearly forty years I have been a subscriber to the SIGNS, and I believe I have read every editorial and communication in every number during that time, and for the most part with pleasure, comfort and instruction; and they still come, bearing on their pages the same comfort and instruction as at any former period, "contending earnestly for the faith which was once delivered to the saints." May you long be spared to administer to the consolation of the Lord's "afflicted and poor people;" and when it shall be the pleasure of the Lord that you shall lay your armor by, I am sure you can say with the beloved apostle, "I have fought a good fight, I have finished my course, I have kept the faith, and henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing." May he also sustain you in all your arduous labors for his name's sake.

Would that I could write you and all the dear readers of the SIGNS some word of good cheer, some word of exhortation in your works of faith and labors of love; but I am so destitute of anything good that I must let this suffice.

As ever yours, I hope, in the fellowship of the gospel,

W. F. KERCHEVAL.

DEAR BRETHREN:—I have received a letter from a nephew from the state of Illinois, and he informs me that a report has been circulated in that state that I had left the Old School Baptists and preached another doctrine; and said he in his letter, "Our opponents make a great handle of it." I answered him by letter, saying that the report was utterly false. Now, dear brethren Beebe, if you will give this a place in the SIGNS OF THE TIMES, you will confer a favor on an unworthy servant, who has tried to preach the doctrine of salvation by grace through faith in the Lord Jesus Christ, for about forty-eight years, never thinking of preaching any other doctrine nor of leaving the Old School Baptist Church, verily believing that there is not another professed body of christians on earth who preach and practice the doctrine of God our Savior. And while the Master will give me strength to go about with two walking-sticks, as I have done some eight years, I expect to continue to testify that salvation is of the Lord God who reigns in heaven and on earth, doing all his pleasure; and all that Jesus shed his blood for will be saved with an everlasting salvation. May the great Shepherd of the sheep give to all his flock to be patient in tribulation.

LEWIS SEITZ.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to forward the date on the pasted slip containing the name, as stated in instructions to subscribers on the last page, 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.

ORDINATIONS.

Friday, Nov. 24th, 1876, the church at Fellowship, after preaching by Wm. D. Almond and Wm. H. Gullledge, met in conference:

Invited visiting members of sister churches to seats with us.

The church then proceeded to take up the reference of last conference, calling for the ordination of brother J. H. Cook to the office of a minister.

The presbytery was organized, consisting of Elders Isaac Hamby, Wm. D. Almond, Wm. H. Gullledge, E. Webb, and our pastor, Eld. James T. Jordan, who was appointed Moderator of the presbytery, and W. B. Cook Clerk, and the church appointed brother S. W. Gresham as a mouth for the church.

Examination by Wm. D. Almond. Brother Cook being found orthodox, brother I. Hamby called upon him for a relation of his call to the ministry. This being satisfactory, the presbytery proceeded to lay hands on brother Cook.

Prayer by Elder E. Webb. Charge by Elder Isaac Hamby. The right hand of fellowship was then extended to brother Cook by the presbytery and church.

JAMES T. JORDAN, Mod.
W. B. COOK, Clerk.

APPOINTMENTS.

Providence permitting, Elder Balas Bundy will meet with the church at Utica N. Y., on the second Saturday and Sunday in February, 1877.

J. M. BOES.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1877.

ROMANS VI. 23.

"The gift of God is eternal life through Jesus Christ our Lord."—Rom. vi. 23.

To appreciate a gift, the needy condition of the recipient, as well as the intrinsic value of the gift, must be considered. The apostle has spoken, in this connection, of the wages of sin, which is death; and as he has testified that all have sinned, so he informs us that death has passed upon all men, for that all have sinned. Death and life are clearly set before us. The one in Adam, the other in Christ. "For as in Adam all die, even so in Christ shall all be made alive."—1 Cor. xv. 22. But our death is not spoken of as a gift; it is what we have earned, or merited; it is our just due, or what we deserve, at the hand of the righteous Judge. Judgment has come upon all men to condemnation. And as all men were created in the earthly Adam, and were in him, undeveloped, when the transgression was committed, the death which was pronounced on him stamped mortality on all his posterity, although not one of them had then been born, and millions may not yet be born. In this death we find ourselves involved as we are brought into manifestation, being conceived in sin, and going astray from the womb, speaking lies, and so demonstrating the depravity of that nature which is Adam, or of the flesh. The natural life in which we are born of the flesh is not eternal, but mortal, and the possession of it cannot raise us any higher than the fountain or source from which it emanates. Being born of the flesh therefore can only develop us as children of Adam; it does not constitute us sons or children of God. The relationship of a father and children is a relationship of life, and is predicated upon the pre-existence of the children in the father, or parent. It is true, our translators have, by supplying two words which are not in the inspired original copies of the scriptures, rendered, in Luke iii. 38, "Adam which was the son of God;" but these words throughout the chapter are put in *italics*, to show that they were not in the original text, but were supplied by the translators. Adam was truly of God, as his Creator, but not as his father; for he was created of God, but not born of God. If Adam were a son of God, (we speak of him as a natural man, and head of his posterity) then all of his posterity would, as lineal descendants from him, stand in vital relationship to God, and would not need to be born again in order to inherit eternal life. The life of God is eternal, but the life of Adam is a created life, and subject to mortality and death. If the posterity of Adam were, through him, sons of God, they would be heirs of God; for, "If sons, then heirs; heirs of God, and joint heirs with Jesus Christ." But such is evidently not the case; for "The gift of God is eternal life through Jesus Christ our

Lord," and not through the earthly Adam. The maternal parent of mankind was called *Woman*, because she was taken out of man; and after her distinct formation, as well as before she was taken from his side, she was bone of his bones, and flesh of his flesh. God had called their name Adam in the day when they were created. "And Adam called his wife's name Eve, because she was the mother of all living." And this was her name before any of her children were born. Their birth did not change the relationship. Eve was animated by the same vitality which God breathed into the nostrils of Adam, by which man became a living soul. As Adam was and is the earthly father, so Eve was and is the earthly mother of all the human family. That life which they possessed in the beginning, was and is the life of all generations which they were and are the earthly parents of throughout all succeeding ages down to the end of time. If this were not so, the transgression of one man could not have involved all mankind in condemnation. "The sting of death is sin, and the strength of sin is the law." "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." It will be remembered that when sin entered, and passed on all men, not one of all the human race had been born; yet the guilt of sin and sting of death so effectually entered the fountain of human life that its poison extended to all generations of mankind down to the remotest period of time. To be developed in our individual manifestation as children of Adam, a natural birth is indispensable; but the birth is not the origin or cause of the life; but the life previously existing is the cause of the birth, and the birth in natural generation brings into manifestation that life and substance which before existed in the parent.

"Conceived in sin, O wretched state!
Before we drew our breath,
The first young pulse began to beat
Iniquity and death."

"That which is born of the flesh is flesh." "Adam begat a son in his own likeness, after his image, and called his name Seth." And he also begat sons and daughters. All his children were like him in form and fashion, and like him also in nature, and the same judgment which passed on him to condemnation, passed on them in him before they were born.

It is sometimes said by those who never knew the deep depravity of their own nature, I am not responsible for the sin of Adam. But what saith the eternal Judge, by the mouth and pen of the inspired apostle? "By the offence of one, judgment came upon all men to condemnation." "For as by one man's disobedience many were made sinners," &c. One single transgression of the law of God was sufficient to consign all mankind to condemnation, wrath and utter perdition, so hopelessly and irretrievably that nothing short of the precious blood of Christ could possibly redeem, wash cleanse and save any from the dreadful penalty.

The terrific thunders of the violated law declare,

"Curs'd be the wretch, forever curs'd,
Who doth one single sin commit;
Death and damnation for the first,
Without relief and infinite."

But when the stern demands of God's holy law are heard by a quickened sinner, he is made to see and feel, and to confess with deep contrition and brokenness of heart that he is justly condemned, not for Adam's sin, but for his own sin in Adam's transgression, and for all his personal transgressions, which are more in number than the hairs of his head, and greater in magnitude than finite beings are able to estimate. When arraigned before the awful bar of God, and all the fearful cloud of his guilt is presented to his astonished view, he will no longer doubt or dispute the justice of God in his condemnation; but as the holy law of God displays to him the infinite purity of God, and the justice and inflexibility of his law, the poor, distressed, guilt-stricken sinner is amazed that God has spared his life, and restrained his wrath so long. To his astonished mind it is a miracle of mercy that he is not in hell. There is no caviling now about Adam's sin, but he feels the load of guilt which he knows is all his own. He has now no longer a disposition to challenge the justice of God, or claim the favor of God: sin has been the entire work of his life, and death his well earned wages. He can no longer flatter himself that he can escape the righteous penalty of the law of God by any work or device of his own: he is driven out from every refuge, and sinking down in hopeless despair. Tell him now that he can make his peace with God, and by his groans and prayers and tears appease the wrath of God and satisfy the demands of law and justice, and avail himself of eternal life. Ah, these vain delusions which were once so grateful to his ears, have lost, forever lost their charms to him. Tell him now to give his heart to God, and this will secure to him salvation. He feels too sensibly the pollution of his heart to dare to offer it to God, who will accept of no impure or unclean offering. He says,

"Is this polluted heart
An offering fit for thee?
Swarming, alas! in every part
What evils do I see?"

He neither dares nor feels disposed to insult the majesty of God with an offering so vile and polluted. Neither can he rely upon his prayers or tears; these have no virtue or power to atone for sin, or wash away his guilt. He says,

"If tears of sorrow would suffice
To pay the debt I owe,
Tears should from both my streaming eyes
In ceaseless torrents flow.

But no such sacrifice I plead
To expiate my guilt;
No tears but those which Jesus shed,
No blood but he has split."

We cannot believe that any sinner was ever able to appreciate the gift of God which is eternal life, until made fully sensible of his utterly lost, helpless and justly condemned condition; until thoroughly convinced

that there is no power in heaven or earth that can save him, short of the supreme power of God, and that must come as a free gift from God, and that not through a system of means or works, but through Jesus Christ our Lord. The gift of God: not an offer, made to depend on some condition to be performed by men. In the fifth chapter to the Romans, as in many other parts of the scriptures, it is called, The gift of God, The free gift, and that unto justification of life, &c.

We have endeavored to show that our mortal life was given us in the earthly Adam, who is the figure of him that was to come; and that our personal development in that life was by being born of the flesh—that our mortal life existed anterior to our birth, or a birth could not have produced it—that our life is the cause of our birth; the birth has made us personally manifest as children of the earthly Adam. We had our life given us in him, which was not manifested in us personally until we were born of the flesh. So also we are informed that God has given us eternal life in Jesus Christ our Lord. Our natural life was given us in and through the earthly Adam; but our eternal life is given us in, and we receive it through Jesus Christ our Lord. "That which was from the beginning," &c., "the Word of life: (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us.)"—1 John i. 1, 2. "And this is the record, that God hath given us eternal life, and this life is in his Son. He that hath the Son hath life; he that hath not the Son of God hath not life."—1 John v. 11, 12. "In the beginning was the Word, and the Word was with God, and the Word was God." "In him was life, and the life was the light of men."—John i. 1, 4. "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 2, 3.

As that life which was given us in the earthly Adam was our life, and so absolutely ours as to involve us in the guilt of his transgression more than four thousand years before we were born, so the life which was given us in Christ, and secured to us in him from everlasting, was, by the unspeakable gift of God, so truly ours before the world began as to make us the heirs of God in Christ, and in the fullness of God's appointed time the experimental recipients of that "eternal life which God that cannot lie promised before the world began."—Titus i. 2. Hence we are assured that all the children of God are "Sanctified [or set apart by the election of grace] by God the Father, preserved in Christ Jesus, and called," by him "Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace which

was given us in Christ Jesus before the world began."—Jude 1, and 2 Tim. i. 9.

These scriptures prove beyond all successful contradiction, first, that God has given unto his people eternal life. Second, that this life which God has given is in his Son. Third, that it was given to them in Christ before the world began. Fourth, that it is preserved securely in him as their Mediatorial Head, and that they are ultimately brought into an experimental possession of this life by a spiritual birth; that is, by "Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. For all flesh is as grass, (corruptible, and of corruptible seed,) and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." By the power of an endless life. Now as all flesh is as grass, and all that is born of the flesh is born of corruptible seed, no amount of reformation of the flesh can possibly supercede the necessity of being born again, of incorruptible seed, in order to see the kingdom of God, or to inherit eternal life, or to know the things of the Spirit, which can only be spiritually discerned. This eternal life which is given us in Christ, and by which we are quickened in the new birth, is light, and all who are born of it are children of the light and of the day. By its radiance they are delivered from the power of darkness, and translated into God's marvelous light. It makes manifest to them the darkness of their fleshly minds, shows them the corruption of their earthly nature, and the impossibility of seeing, entering or inheriting the kingdom of God, without being born of the Spirit. This eternal life, which is the gift of God, is not only in Christ, as our earthly life was in the earthly Adam, but is also *through Jesus Christ our Lord*. The first Adam begat sons and daughters, and the sons of Adam also in succeeding generations begat sons and daughters; but not so in the spiritual life. Our Lord has no grand-children; he is the *everlasting* Father, and all the heirs of immortal glory are begotten of him; and as their spiritual life is in him, he himself is formed in them, and dwells in them; he is the second Adam, the Lord from heaven. He gives eternal life unto as many as the Father has given him. He is the Quickening Spirit, and by him immediately, and without any intermediate means or agency, they are begotten and born, and are but one "chosen generation, royal priesthood, holy nation, and peculiar people." No man can come unto the Father but by him, for the gift of God is eternal life, through him, and through no other medium or mediator.

All who are born of this incorruptible seed are qualified to receive and enjoy an inheritance that is also incorruptible, and that fadeth not away; for that which is incorruptible is insusceptible of corruption. In that

which is born of this incorruptible seed his seed remaineth, and he cannot sin, because he is born of God.—1 John iii. 9. But those who are born of God and of his incorruptible seed, were also born of the flesh, and of a corruptible seed; and as they are yet in the flesh, notwithstanding the indwelling of the incorruptible seed, they still have to say, "In me, that is in my flesh, dwelleth no good thing." Although the immortal, incorruptible seed of eternal life is given to us, we have received it, and it dwells in us, yet our corruptible nature, which is born of corruptible seed, has not yet put off its corruption. This mortal has not yet put on immortality, nor has this corruption put on incorruption. Let not the children of God despair because they feel, and mourn, and groan, being burdened with a hard heart, a wandering mind, vain thoughts, carnal passions, and cruel doubts and fears. For we who have in this new birth received the first fruits of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the redemption of our body. That Spirit of which we are born is the seed that dwelleth in us, and although the infirmities of the flesh are still so sensibly felt as to make us groan, yet the Spirit helpeth our infirmities, and maketh intercession for us, with groanings which cannot be uttered. But this conflict, now so turbulent and fierce, between the flesh that is born of the flesh, and the spirit that is born of the Spirit, will soon be over, and all that is corruptible, mortal and sinful will be put off, and we shall be raised up from the dead, in the perfect image and likeness of our risen, exalted and glorious Redeemer, to enjoy his presence without a veil between, and to be tempted and perplexed no more forever.

When our Savior was here in the flesh, he possessed two natures in his own person, the human and the divine. He was both God and man, and Mediator between God and man; and he claimed to be the Son of God, and the Son of man, at the same time. His redeemed people certainly are, in their earthly nature, children of men, and as such they are subject to all the infirmities of the flesh—to diseases and death; but they are also sons of God; for "as many as are led by the Spirit of God, they are the sons of God." "Beloved, now are we the sons of God, and in doth not yet appear what we shall be." Now we are in the flesh, and bear the image of the earthly Adam, in that fleshly nature which is born of the flesh. But as we have, and do still bear the image of the earthy, so we shall bear the image of the heavenly, when we awake with his likeness.

"Sin, our worst enemy before,
Shall vex our eyes and ears no more;
Our mortal foes shall all be slain,
Nor Satan break our peace again;
And every power find sweet employ
In that eternal world of joy."

MARRIAGES.

Nov. 30, 1876, by Eld. J. P. Taylor, at the residence of the bride's father, Dr. C. Burr Hempstead and Miss L. E. Shafer, both of Center Village, Delaware Co., O.

Dec. 17, 1876, by Eld. A. Shanks, at his residence in Howel Prairie, Dr. J. M. Savidge and Lucinda Hosier, both of Marion County, Oregon.

Nov. 23, 1876, at the house of the bride, by Eld. Balas Bundy, Mr. Homer M. Secor and Miss Helen C. Lamb, all of Otego, N. Y.

By Eld. P. Hartwell, Nov. 9, 1876, at the residence of the bride's father, near Pennington, Mr. N. Stout Voorhees and Miss Anna S. Van Dyke, daughter of Dea. J. S. Van Dyke, of Hopewell Township.

By the same, at his residence, Nov. 22, 1876, Mr. A. Titus Ackley, of Pennington, and Miss Annie J. Bainbridge, of Lambertville.

By the same, on the same day, at the residence of the bride's father, near Mount Rose, Mr. Francis N. Reed, of Lawrence, and Miss E. U. Blackwell, daughter of L. T. Blackwell, of Hopewell Township.

By the same, Nov. 29, 1876, at the residence of the bride's father, near Mount Rose, Mr. John R. Kentner, near Cedar Grove, and Miss Eleanor Stout, daughter of Jacob Stout, all of Princeton Township.

By the same, at his residence, Nov. 30, 1876, Mr. Daniel Stout and Miss Martha E. Bennett, both of Hopewell Township.

By the same, at the residence of the bride's father, Dec. 13, 1876, Mr. Ebenezer W. Golden, of Princeton Township, and Miss Anna E. Savidge, daughter of Reuben Savidge, of Mount Rose.

By the same, at the residence of the bride's father, Dec. 27, 1876, Mr. David P. Voorhees, of Blavenburg, and Miss Mary E. Moore, daughter of John A. Moore, of Hopewell.

June 29, 1876, at the residence of the bride, in Prince Wm. Co., Va., by Eld. Wm. M. Smoot, Mr. Geo. R. Mills and Miss Ann V. Coulter, both of Prince Wm. Co.

Dec. 7, 1876, by the same, at the residence of the bride's parents, Mr. John W. Woodyard, of Fairfax Co., and Miss Mary E. Davis, of Prince Wm. Co., Va.

Dec. 25, 1876, by the same, at the residence of the brides parents, Mr. W. P. Stoddard, of Syracuse, N. Y., and Miss Lucy Chapman, of Prince Wm. Co., Va.

OBITUARY NOTICES.

Brother **Coffield King**, a resident of Edgecombe County, N. C., during his life of seventy-six years, wanting twenty days, died at his home, of pneumonia, on the 6th of Nov., 1876. He was born Nov. 26, 1800. In early life he was remarkable for his quietness and precision of manner, and for his integrity. About the year 1828, he, after a heartfelt conviction of sinfulness, obtained a hope of forgiveness and of salvation in Jesus, and in the year 1829 united with the church in Tarboro, N. C., and was baptized by Eld. Joshua Lawrence. In the stormy time of heart-rending strife among Baptists, his life was linked with those who chose to suffer reproach in the world for the name of Jesus. Previous to this he had married Louisa King, a sister amiable in her deportment, untiring in her zeal in the Lord, uncommonly active and faithful in assembling with the saints in worship, and a woman greatly favored of the Lord. Together they lived as husband and wife for fifty-three years, until the hand of death parted them. She survives her husband and meekly bears her loss.

In 1830 brother King was chosen a deacon of the church at Tarboro, in which office he served until his death, a term of forty-six years. We sometimes see beautiful illustrations of the fulfillment of scripture requirements in the Lord's servants. He was grave, sober, temperate, honest in dealing, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. He did not esteem and hold the mystery of the faith in a defiled conscience. He did not say, Let us commit sin that grace may abound, as our enemies charge us with saying. Ah! there is a mystery in the true and pure faith which the blind world cannot understand. They

say, if they believed as we, they would take their fill of sin. Their consciences have not been made pure. What is it that constrains one, the more he hopes to be saved, to be the more humble, faithful, fruitful in good works? It is the mystery of the faith in a pure conscience.

Brother King ruled his own house well. His children are all grown, and all remarkable for their good behavior. Yet such was his gift of ruling that they said, while his corpse was in the house, he had never struck one of them a blow. They said, a look from him, a frown on bad conduct, was enough to check them. He ruled his own house well. How can one use the office of a deacon well, who knows not how to rule his own house well? Some have the gift of healing troubles and difficulties in churches, and preserving peace. If a man provide not for his own house, how could he take care of the poor as a servant of the church? Let a man first be proved, before he is chosen deacon; that is, let the church see these qualities in him before she chooses him to be a deacon. Brother King used his office well, and purchased to himself a good degree and great boldness in the faith. It was not for brilliant talents that he was remarkable, nor for holding honorable positions in the world, but for good common sense, his devotion to his home duties, his hospitality and kindness, his correctness in dealing, his devotion to principle, and his faithfulness in the house of God, he was remarkable.

He died in peace with God and men, we feel and believe. Rapidly the worthies of a past age are going home, but their labors follow them. May his example be cherished by his family and brethren, and may the Lord bless and sustain them.

P. D. GOLD.

AUTOBIOGRAPHY of our late brother **Henry Kellam**, who died recently in Texas. By his request sent on for publication in the SIGNS OF THE TIMES.

I, Henry Kellam, was born in Clark County, Ga., July 23, 1800. I remained in Jasper County, Ga., until I married Elizabeth Horton. After her death, I married a niece of Bennett Crofford, and after her death, married Laney Lane, a daughter of Alexander Lane. Then moved to Newton Co., Ga., and was quickened into spiritual life on the 4th day of November, 1825, and after anguish of soul, spirit and mind for nine days, I was made to rejoice in Christ my Savior. On the 24th day of December, same year, I related my experience to Bethel Church, and on the next day was baptized by T. J. Hand, in the fellowship of Bethel Church, in Snapping Shoal Creek. I moved to Troup Co., Ga., in 1827, and in 1828 was in the constitution of the first church at La Grange, Ga. After living there several years, I moved to Chambers Co., Ala., and was in the constitution of the first church at Lafayette. After living there several years, I moved to Arkansas, and in 1844 was in the constitution of a church in Dallas County, called Pilgrims' Rest. Thence moved to Rusk Co., Texas, in 1847, and was in the constitution of a church at New Salem, in said county. Thence moved to Vanzandt Co., in 1868, and attached myself to Cool Spring Church, of which I am now a member, it being a member of Union Association, the oldest association in Texas. I was a subscriber to the SIGNS OF THE TIMES in 1826. I write these things that my friends may know something of my past days. I have been an unprofitable member; but, thank God, the same hope that I obtained in 1825, I have strong to-day. I wish to state my high regard for my brethren behind, but more particularly Elders Wm. Mosley, Jonathan Nichols, of Ga., John Blackson, of Ala., and Benjamin Lloyd. I have a dear brother in Lee Co., Ala., two sons at Camden, Ark., three sons in Texas, and some relatives near Lafayette, Ala.

The above was written by brother Kellam about ten days before his death. He departed this life on the 5th of October, 1876, and it was his request that the above be published in the SIGNS. It can be said of brother Kellam that he kept the faith. He left this world, contending that salvation is wholly of grace. The writer was with him a few days before his death, and he said he knew

that his time was short, and he only wanted patience to wait until his change come. We mourn his absence in the church and family, but our loss is his eternal gain.

ALSO,

His daughter, **Miss Julia Kellam**, died March 14, 1875, aged 34 years. She never attached herself to the church, but she obtained living faith in Jesus several years before her death, and her sense of unworthiness kept her from the church. It was a mystery to her how Jesus could reveal his love to her, being such a sinner, and not to the world. She said she knew it was not by any works that she had done. She began to search the scriptures, and while reading she came to the words in 2 Tim. i. 9, 10, which she said confirmed her in the Old School Baptist doctrine. The scripture reads, "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," &c. Which scripture the unworthy writer used as a foundation for some remarks to the memory of the two deceased, on the 4th Sunday in October.

JOHN R. MARTIN.
CANTON, Vanzandt Co., Tex.

DIED—In Waverly, N. Y., Dec. 3, 1876, my brother, **Hendrick W. Vail**, in his 23d year. He was not a member of any society, but he gave clear evidence before he died that he had been born again, and we firmly believe that he died in the triumphs of living faith. The fear of death was entirely taken from him, and his countenance as well as his conversation showed that he rejoiced to think that he was going to leave this sinful world. Although this is a heavy blow for us to bear, we desire to be still and know that it is God who has taken him from us. Let him do what seemeth him good. We know that he directs all things after the counsel of his own will. Our days are determined, the number of our months are with him; and he has appointed our bounds, that we cannot pass. May the Lord keep us from murmuring or complaining at this affliction. Although we cannot help but mourn, we do not mourn as those that have no hope.

Elder B. Bundy, from Otego, preached a very able and comforting discourse from 1 Cor. xv. 53, 54. "For this corruptible must put on incorruption," &c. And in this is clearly set forth the resurrection of the mortal bodies of the saints; for he declares that he will change our vile bodies, and fashion them like unto his glorious body, according to the working of his mighty power, wherein he is able to subdue all things unto himself.

MARVIN VAIL.

WAVERLY, N. Y.

Please publish the death of our dear little son, **Albert Beebe Clabaugh**, aged 4 years, 1 month and 10 days. His disease was diphtheria, and membranous croup set in, which baffled all skill to arrest the disease, which terminated in his death, Oct. 8, 1876. The evening before he died, he seemed dull, but played some, and then laid down on the bed near me, and said, "O pa! I wish I could get well." This was said so solemn and pitiful that I felt certain it was ominous. The next morning he said he would not get well; and when I asked him if he did not want to get well, so he could play with Charlie, (his twin brother) he answered, "No." He suffered a great deal, and died without a struggle. He was a very intelligent child, very tender hearted, and always obeyed us with delight. How very hard it was for us to give him up; we miss him so much. But the Lord had need for him, and took him from many evils to come. In hope of a blessed immortality, we look forward, when we shall go to him, for he cannot come back to us.

Brother I. Irwin spoke words of comfort at the grave to us and many friends.

Yours in deep affliction,

ISAIAH J. & NANCY E. CLABAUGH.
TECUMSEH, Neb.

DIED—Near this village, Nov. 23, 1876, **Mr. James Murty**, of Brooklyn, N. Y., aged 48 years. The deceased had been bitten on his temple, some months before his death, by a

large black spider, and the poison of the bite seemed to spread through his whole system, but more virulently about the head, effecting the brain. He suffered greatly in body and mind, until released from his sufferings by death.

Mr. Murty was a man of strictly sober, temperate and industrious habits, and was highly esteemed by all who knew him for his many amiable qualities. He had never made an open profession of religion, but we are informed by his widow (who is a niece of the editor of this paper) that he often conversed with her on the subject of religion, and manifested a profound reverence for God, and hoped only for salvation through the abounding grace of God. He was a kind husband and parent, and in all his relations in life commanded the respect and esteem of all his associates. May the dispensation which has taken him away from his loving family be overruled for their good and God's glory.

The death of **V. Irving McVally**, of this place, on Monday, Dec. 18, at the age of 24 years, although for some time past daily anticipated, has cast a feeling of sadness and gloom over many young people who had known him in his earlier youth, as one of the most pleasant and agreeable companions among the many worthy young men of the town in which he lived and was educated.

Until within a short time past, he was a workman in the "Republican" office, and was known as a skillful mechanic; but his days of usefulness had been numbered, and conscious of the approach of the fell destroyer, for months past he quietly and thoughtfully brought his mind to contemplate the great change which awaits us all in this world. Cheerfully and uncomplainingly he bore all the trials and vicissitudes of life, and at the close, conscious that no human physician could cure the fatal malady that had seized him, he learned to repose his entire trust in God. For one so young, he had a mind rarely endowed, and had entered upon life with many pleasing hopes and anticipations of usefulness, that were doomed to premature disappointment.

GOSHEN, N. Y.

DIED—In the town of Canton, Wayne Co., Michigan, May 30, 1876, **Abigail Murray**, the widow of Archibald G. Murray. The subject of this notice was the second daughter of the late Dea. Silas D. and Mary McClean Horton. She was born in the town of Wallkill, Orange Co., N. Y., Oct. 12, 1799. She united with the Wallkill Old School Baptist Church at an early age, and the faith she espoused in her youth was her comfort and support through the trials of her old age. Her physical suffering during the last years of her life was very severe, and at times intense. She and her husband (who was a member of the Brookfield Church) removed from New York state in the year 1826, to Michigan, where they located their home. Her husband's death occurred May 28, 1865. She leaves four sons and three daughters, all married and settled in life.

RUTH A. HORTON.

DIED—In this village, Dec. 25, 1876, **Miss Hannah Bennett**, aged 82 years, 9 months and 13 days.

Miss Bennett had formerly lived for many years near Bloomingburg, in Sullivan Co., N. Y., but moved from thence several years ago, with the family of her brother-in-law, the late Jesse Squires, to this village. She has been blind for some years past, and of late suffered with dropsy. She was in sentiment an Old School Baptist, but never made a public profession of religion. She is, we believe, about the last of a numerous family.

HISTORY OF KEHUKKE ASSOCIATION.

The Kehukkee Association, at her last October session, decided to have her history written up to the present time, and obtained the consent of Eld. C. B. Hassell, of Williamston, N. C., to prepare the same for publication.

All persons wishing one or more copies of said work, are requested to enter their names on some one of the subscription papers sent out to the various agents, or send their names directly to Joseph D. Biggs, Williamston, N. C., Clerk of said association.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

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THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45. MIDDLETOWN, N. Y., FEBRUARY 1, 1877. NO. 3.

POETRY.

MOUNT ZION.

Behold! the mount of Zion!
The city of our God!
The beauty of creation,
And place of his abode:
Christ is the great Foundation
On which this building stands;
He reared, for his own glory,
This Temple without hands.

Through everlasting ages
This house shall stand secure;
The Lord for it engages
His wisdom, love and power;
Nor shall the hosts of Satan
Against it e'er prevail;
Though kingdoms be demolished,
And heaven and earth should fail.

The Rock on which it's founded
Will last without decay;
With walls it is surrounded,
Which guard it every way.
Each stone is wisely polished,
And fitted to its place,
And all are well cemented
With God's redeeming grace.

Nor storms, nor persecutions,
Shall ever beat it down,
Nor floods of tribulation
Shall move a single stone.
With Christ they all shall triumph
O'er sin, and death, and hell,
And with him in his glory
They shall forever dwell.

I. N. VANMETER.

CORRESPONDENCE.

LAWRENCEBURG, Ky., Jan. 13, 1877.

MY VERY DEAR BRETHREN G. & B. L. BEEBE:—In the first number of the present volume of the SIGNS OF THE TIMES I discover the following request made: "If it is not asking too much, I would like to have the views of some of the ministering brethren on Moses' vision in Ex. iii. 1-6. A. K." If you will not think it presuming in me, I will endeavor at least to gratify the wish of "A. K."

Without tarrying to give a detailed history of Moses, I will simply say that he was a Jew, born in Egypt, which is in Africa; but at the time of seeing the vision he was in Midian in Asia, a refugee from Egypt for having slain an Egyptian in the defense of one of his brethren. Here he again avenges a wrong done to the daughters of Jethro, the Priest or Prince of Midian, which paves the way for his marriage to Zipparah, the Priest's daughter. In those instances he displays a disposition to avenge misdeeds, which was a specific trait of his peculiar character throughout his eventful life.

In the first verse on which our views are solicited it is said, "Now Moses kept the flock of Jethro his father-in-law, the Priest of Midian; and he led the flock to the back side of the desert, and came to the mountain of God, even to Horeb." As

Horeb signifies desert, solitude, &c., here is typically portrayed another trait of his character, that of a shepherd over a flock in a desert. In this capacity, as well as in others, he evidently exhibits a type of Christ, as he says in Deut. xviii. 15, "The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken," &c. He not only kept the flock of Jethro in the desert, but as a Mediator vigilantly kept charge of the children of Jacob in their exodus from Egypt, and during their forty years' travel in the wilderness.—Compare with Deut. xxxii. 9-12

Verse 2: "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and behold, the bush burned with fire, and the bush was not consumed." Marvelous phenomenon! A bush burning with a flame of fire in its midst, and yet not consumed! I suppose that this bush, this strange sight, represents the church undergoing the "fiery trial that is to try her." "Behold, (saith the Lord,) I have refined thee, but not with silver, I have chosen thee in the furnace of affliction."—Isa. xlvi. 10. And again, "I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, and I will hear them; I will say, It is my people; and they shall say, He is my God."—Zech. xiii. 9. Also see Isa. xxxi. 9: "Whose fire is in Zion, and his furnace in Jerusalem." The circumstance of this burning bush, unconsumed and unconsumable, should inspire the children of Zion with intrepid courage and invincible confidence, however severe the fiery ordeal through which they may have to pass, for it can but refine them, for our Refiner ever sits in Zion to purify them, that they may offer to the Lord an offering in righteousness.—See Mal. iii. 3. It was the solace of poor, afflicted Job in his deep distress, that he could say, "When I am tried I shall come forth as gold," for "the bush was not consumed." What a wonder! Here is "an afflicted and poor people" in a world of relentless enemies, defenceless as to carnal weapons, their enemies praying for and predicting their speedy destruction, and destroying them at times by thousands, a burning fire in their midst; but wonderful to tell, instead of consuming them, it will carry on a purifying process that will eventually bring them forth pure as the virgin gold. In vain may the cohorts

of anti-christ rave against the "little flock," and boast of their numerical strength, and that they will soon have the whole world to throng their "broad road." The Old School Baptists alone take courage in the fact that they enter the "strait gate" and the narrow way that but "few" find, but it *only* leads to life, yes, eternal life; and when we consider that the fiery trial is but a brief and momentary one, surely it "is not to be compared with the glory that shall be revealed in us."

"And Moses said, I will now turn aside and see this great sight, why the bush is not burnt." It is a great sight truly, why the bush is not burnt. It is yet an inexplicable sight to Moses' disciples, and has been for many years. They used to say when I was a boy, more than sixty years ago, that these "old Hardshells will all be gone in a few years," and they continue to say so yet. Mr. Benedict, the New School (so called) Baptist church historian, said many years ago, that before his stereotype edition reached the remote parts of our own country, "they would be among the things that were." This, however, only proves to us the truth of what Moses said in Deut xxxiii. 29, "thine enemies shall be found liars unto thee."

I suppose it does seem so to them, because we have no nurseries (Sunday Schools) in which to raise our children for transplantation in our churches; no theological schools in which to manufacture preachers to "convert sinners;" no missionary boards, directors, or funds, to prepare, equip and send out hirelings over sea and land to make graceless proselytes; and then on the other hand, "a consuming fire" burning in our midst all the time, how is it that we are not consumed? But fortunately for this people, this fire consumes nothing that is righteous; and were it not that their righteousness is of the Lord, that he is our righteousness, we should very soon be consumed. Take away their newly-constructed paraphernalia and men-made trappings, and then expose "Moses' disciples" to such a fire, it would be as fatal to them as the sword of Samuel was to Agag.

"And when the Lord saw that he turned aside to see, God called to him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I." He "turned aside," and this may teach us that the natural course of Moses (the law) is not the way to the church. There appears to be something very peremptory in this double call. Is Moses

approaching forbidden ground? Yes, for the Lord says, "draw not nigh hither." Is not this to teach us that by the works of the law, by Moses, we are not to approach to the church?

"Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground." In the shoes of Moses, or walking in a law righteousness, we are not to approach the holy precincts of Zion,—must wear a different kind of sandals there,—be "shod with the preparation of the gospel of peace." Yes, that is the way we must be shod to enter that hallowed sanctuary. The abodes of Babylon may be easily entered in Moses' shoes, but such a fire as there is in Zion would play destruction with them, "filthy rags" and all. Moses' day is past with Zion now; the anti-typical Joshua now takes the lead, and she must follow him. "Wherefore (says Paul) the law *was* (not *is*, as some say) our schoolmaster, to bring us unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female; for ye are all one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 24-29.

The law with its types and shadows was a directory to bring the children of Israel to Christ; and therefore it "stood only in meats, and drinks, and divers washings, and carnal ordinances, imposed on them until the time of reformation," and no longer. But after faith is come we are no longer under Moses; he does not bring us to Christ now, for we are not under the law, but under grace.—Rom. vi. 14. We must therefore put off Moses' shoes, or the works of the law. Moses bore the ministration of death and condemnation, but they must not enter here, for we have a Mediator between Moses and us; therefore,

"Since my Savior stands between,
In garments dipp'd in blood,
'Tis he instead of me is seen,
When I approach to God."

Moses is not permitted to cross over Jordan and enter Canaan, (figurative of the gospel church,) but may climb Mount Nebo, where he could see the promised land; but the Lord says, "Thou shalt not go thither." There he must die, and there the Lord buried him where he is not to be found. And in like manner,

"The law and the prophets were until John; since that time the kingdom of heaven is preached," &c., and Moses is buried, "shall not go thither." Hence the mandate, "Draw not nigh hither."

"Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob." Much might be said on these conspicuous names, and the conspicuity of the characters they represent; but fearing that I am already being too prolix, a few brief remarks must suffice.

Abraham, (father of a great multitude,) the father of the faithful in all ages, (if ye be Christ's, then are ye Abraham's seed,) is to be looked to as a pattern in many instances. The Lord says, "Look unto Abraham your father," &c.—Isa. li. 2. Look at his insuperable faith when God promised him an heir. "And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God."—Rom. iv. 19, 20. Then when the Lord called upon him to immolate upon the fatal pile his only begotten son whom he loved, he seemed to forget the paternity of a loving father, and without a word of remonstrance or a moment's delay, immediately set out to execute the tragical deed. What could he have thought of the promise of God ("In Isaac shall thy seed be called") now, when he raised the deadly weapon to slay his son? how was it to be fulfilled? The apostle answers this question: "Accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure;" for his faith is an invincible bulwark to stay Moses' approach to the seed of Abraham. Well may we "look to Abraham our Father" in the time of trial.

"The God of Isaac." In the mournful scene just related, no doubt Isaac prefigured the church. In thus being presented as a sacrifice we have no word of complaint, no act of resistance. How like the children of Abraham, when brought before the dread tribunal of God in our experience! The uplifted sword of justice seems ready to immolate us, but we dare not enter a word of complaint—we cannot resist, it is just. At this critical juncture the sacrificial Lamb is interposed and slain "instead" of us, as the ram caught in the thicket by the horns was slain "instead of Isaac." Here is another insurmountable barrier to Moses. He has received all that is due him.

"And the God of Jacob." Here is another of those prominent characters that shall stand out conspicuously to the anti-typical Israel, as "a beacon upon the top of a mountain, and as an ensign on a hill." In the first place he is a supplanter. He supplants his elder brother, obtains the blessing, but not by his good works, for he was a treacherous boy, but is placed in a position where

"the elder shall serve the younger." He becomes a wanderer and a refugee, but eventually is brought to the "house of God, and the very gate of heaven;" and then he becomes a prevailer, a prince of God. But in a wonderful encounter he is smitten in the hollow of his thigh, and limps all his days afterward; but the Lord blesses him in a peculiar manner—promises him the land of Canaan with all its riches, which is typical of the gospel church. He is given the name Israel, (a prevailer with God,) entails it upon his entire posterity; and "Israel shall be saved in the Lord with an everlasting salvation;" and as before shown, Moses must not approach there.

"Therefore Moses hid his face; for he was afraid to look upon God." Moses was faithful in all his house as a servant, fully authorized as a minister of condemnation to execute the rigorous sentences of the law even to death, without pity or mercy upon all that came under his ban, for the stern demands of justice must be administered without favor or affection; his undimmed eye sees every departure from absolute perfection, and his authoritative voice is, "Pay me that thou owest." But as to the debt and demands of every description that he held against the church of God, (the burning bush,) the Redeemer of Israel has met, canceled, and fulfilled all to jot and tittle, and justice, even the justice of Moses, must defend her. Hence she will eventually "sing the song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints." For Moses as a servant must now be as potent in her defense in slaying every intruder that would harm her, as he was rigid in her condemnation when under the law; but now she is "not under the law, but under grace." Moses is faithful in serving the church, and ever ready to unsheath his glittering sword to smite the myrmidons of anti-christ, and cut off every other invader that intrudes upon the holy habitation. But Christ as a Son, over his own house, has rendered to Moses all that he claimed, and as the Days' Man between that house and Moses; yes, and who dwells in that house, from whence his majestic voice is heard saying, "Draw not nigh hither." Then, although the billows may roll and rage furiously, and the furnace burn vehemently, still he says, "When thou passest through the waters I will be with thee, and through the rivers they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flames kindle upon thee."—Isa. xliii. 2.

The foregoing remarks are submitted first, brethren editors, to your judgment; and if deemed worthy the space they may occupy in your columns, then to the consideration of "A. K." and others who may examine them. Not having heard the views of any one else on the subject, and feeling my own insufficiency to

expound the scriptures, I wish them submitted to the closest scrutiny.

Devotedly your friend,

J. F. JOHNSON.

OAK RIDGE, Pa. Dec. 29, 1876.

ELDER BEEBE AND SON—DEAR BRETHREN:—Permit me, through the SIGNS, to say something in regard to the text, Zechariah x. 4, which reads thus: "Out of him came forth the corner, out of him the nail, out of him the battle-bow, out of him every oppressor together."

The antecedent of the personal pronoun *him*, from the reading of the context, is the flock of the Lord of hosts, personated by the house of Judah, the royal tribe. For the sceptre should not depart from Judah, nor a lawgiver from between his feet, until Shiloh come. Judah's brethren should praise him, and bow down before him, thus showing his superiority over his brethren. For out of him should come forth a Governor which should rule God's people, Israel. The promise was confirmed to David, that of the fruit of his loins God would raise up a Son to sit upon his throne. The carnal Israelites in the days of His incarnation therefore looked for the literal fulfillment of the promise, viz: the restoration of the kingdom of Israel, and the promised Messiah established on the earthly throne. They were not really the children of Abraham, for "the children of the flesh, these are not the children of God." They having not the faith of Abraham, could not see the kingdom of God in a mystery. They were learned in the letter of the law, and could point out the land of his nativity, and his genealogy, but his mission on earth they could not fathom; therefore they would not receive him, and cried out, Away with this man; he shall not rule over us. In the genealogy given by Matthew, it is shown that, according to the flesh, Jesus is the son of David, who is of the tribe of Judah.

"Out of him came forth the corner." Out of who? Out of Judah came forth the corner, the promised seed; not seeds, as of many, but thy seed, which is Christ. The promised child and Son, upon whom the government should rest. "And his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." He is also called the Branch, Branch of Righteousness, &c. In the sixth chapter of Zechariah, and twelfth verse, we find this language recorded: "Thus speaketh the Lord of hosts, saying, Behold the man whose name is The Branch: and he shall grow up out of his place, and he shall build the temple of the Lord." And in the third chapter, the Lord speaking to Joshua the high priest, says, "Hear now, O Joshua the high priest, thou, and thy fellows that sit before thee; for they are men wondered at: for behold, I will bring forth my servant, The Branch. For behold the stone that I have laid before Joshua: upon one stone shall be seven eyes; behold I will engrave the graving thereof, saith the Lord of hosts; and I will

remove the iniquity of that land in one day." And in the fourth chapter, Zerubbabel is brought forward as the builder of the temple, which is typical of the spiritual temple, the church. "This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel [typical of the great spiritual Architect] thou shalt become a plain: and he shall bring forth the head-stone thereof with shoutings, crying, Grace, grace, unto it." An inspired apostle said, after the resurrection and ascension of our Lord to glory, "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 an holy temple in the Lord." The chief corner-stone of any building, of the same material, may be properly termed *the corner*, which is perfectly wrought in every particular, having straight lines running perpendicularly, and at right angles, horizontally and at right angles. So the whole building is fitly framed together from the *corner*, which is perfect. As is the corner, so is the building; for if the corner be incomplete, the building will also be incomplete. This building of God is built of spiritual stones—lively stones. Hear the apostle Peter: "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," &c. "Wherefore also it is contained in the scripture, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner." Jesus bore testimony to the Jews in regard to the corner. "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doings, and it is marvelous in our eyes?" "And whosoever shall fall upon this stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." This is the same stone that Jesus spake of to Peter, though many persons claim that Peter is the foundation stone, from the language used after the Savior's inquiry of him, and Peter's reply: "But whom say ye that I, the Son of man, am?" Then Peter said, "Thou art the Christ, the Son of the living God." Then Jesus replied, "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 [Christ] I will build my church, and the gates of hell shall not prevail against it."

"Out of him [came forth] the nail."

LEXINGTON, Ky., Sept. 25, 1876.

The Lord Jesus Christ is called the nail fastened in a sure place, and on this nail shall be hung all the glory of his Father's house, the offspring and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. Out of Judah came forth the nail, representing the cementing power of love which proceeds from him, to poor, lost and perishing sinners. When the sinner is so low, poor, and despairing of ever being able to keep above the element of sin, which he finds in his own members, Christ is presented to him, and O what love is then felt! He that was falling to pieces a moment ago, is now cemented to the gracious Giver in praise to his holy name. He is also enabled to cast all his care upon him, and he feels that love permeates his whole being. "And I will fasten him as a nail in a sure place; and he shall be for a glorious throne to his Father's house." The key of the house of David was to be laid upon his shoulder, so that he could open, and none could shut, and shut, and none could open. When, may I ask, was he fastened as a nail in a sure place? Let an angel answer. "For as the shepherds were keeping their flocks by night, there appeared an angel, which said, Fear not; for behold, I bring you glad tidings of great joy, which shall be to all people: for unto you this day, in the city of David, is born a Savior, which is Christ the Lord." The nail was fastened in a sure place when he was born of a woman, made under the law; for he took not on him the nature of angels, but the seed of Abraham, and for sin condemned sin in the flesh, that we might be made the righteousness of God in him. And it is written, "He hath borne our griefs and carried our sorrows." He being the Head of his people, and being incarnated in a body of flesh, was tempted in all points as we are, yet without sin. If the Lord Jesus Christ was not fastened as a nail in a sure place when he took on himself the seed of Abraham, when, I would ask, was he fastened as a nail in a sure place? Notice the reading of Isa. xxii. "In that day, saith the Lord of hosts, shall the nail that is fastened in the sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off, for the Lord hath spoken it." From the foregoing it is evident that the prophet had reference to the atonement. For he was to be cut down, and the burden that was upon him was to be cut off; thus pointing to the death of Jesus, and by it the removing of the sins of his people. For, as far as the east is from the west, so far has the Lord removed from him the sins of his people. He was the nail fastened in the sure place; that is, God manifest in the flesh. Now, if Christ be not risen, we are yet in our sins, and our hope is vain, and our preaching is also vain. But now is Christ risen from the dead, and become the first fruits of them that slept. The very identical body was quickened by the Spirit, and came

forth a triumphant conqueror over death, hell and the grave.

"Out of him [came forth] the battle-bow." The Captain of our salvation, in his advent into the world, was the battle-bow for his people; for in his flesh he met all the demands of the law, and canceled them. He being the Head of his mystical body, fought the battle for his members; for they are flesh of his flesh, and bone of his bones, and members of his in particular. When he offered himself without spot unto God, and entered death's dark domain, he was the battle-bow for his people. He was put to death in the flesh, but quickened by the Spirit. When he ascended up on high he led captivity captive, and received gifts for men. He destroyed death, and him that had the power of death, that is the devil. The battle is fought, the victory is won. By whom? By him who should be called the Son of the Highest. In the experience of every child of God, they cannot claim any part of the work which he did in destroying their enemies, and in bringing life and immortality to light. They feel willing and ever ready to hang all the glory of their Father's house upon this nail in the sure place, in which the Father of our Lord Jesus Christ placed him.

"Out of him [came forth] every oppressor together." Out of Judah came forth every oppressor together. An oppressor is one that oppresses. When, and how did every oppressor come forth out of Judah together? I shall proceed to answer, as the Lord may enable me. First, I will recall to mind the way the Lord has led me from time to time. When the law of God was so impressed on my mind that I could not obtain relief, my sins became exceeding sinful, so much so that they were almost unbearable; for there did not seem any way possible that God could be just and justify so unworthy a creature as I knew myself to be. I was oppressed; such a load of guilt I had never known before. But suddenly, midnight as it were, was changed to noonday. My burden was gone. I felt that I was far from oppression. For Jesus had fulfilled the law that I had, a few moments before, been trying to keep. O! then what rejoicing, to know that God could be just, and save me, through the merits of his Son. I then could see the oppression of his people, there in the garden, when he sweat great drops of blood falling to the ground.

Christ being the Head of his body, the church, the legal representative of his people, could make the atonement for them, they also being represented in him. Now, as sin entered into the world by one man, and death by sin, so death has passed upon all men, for that all have sinned; for by the disobedience of one man many were made sinners, even so by the obedience of one shall many be made righteous. They were identified with him, sanctified in him, or he could not have borne their sins in his own body on the tree. The Levitical priesthood, which shadowed forth the

Priesthood of our Lord Jesus Christ, was not a shadow, if God's people were not represented in the body which was prepared for the Son. Says an apostle, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." In the offerings under the law, the high priest bore upon his breastplate, and upon his shoulders on the ephod, the names of all the tribes of Israel. So Christ, who was made a Priest after the order of Melchisedec, when he offered himself, bore the names of all the spiritual tribes. For if one died for all, then were all dead. Again, If they were chosen in him before the foundation of the world, that they should be holy and without blame before him in love, should they not be sanctified in him when he cried upon the tree, "It is finished?" "Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again to a lively hope, by the resurrection of Jesus Christ from the dead."—1 Peter i. 3. "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."—Eph. ii. 4-6.

Out of Judah came forth every oppressor together. All of God's people; for to him (Christ) shall the gathering of the people be. The Son of Man was not oppressed because of his own sins, but because of the sins of his people. Then they (every one of God's people) oppressed him so much that it took his life.

I desire to say to the brethren in Ohio, and elsewhere, that I am acquainted with, that we have found the people of our choice. We were kindly received here by the brethren and sisters, and especially by Elder Rose and his beloved companion, and we have all reason to thank God for these tokens of his love and providential care for us.

JEFF. BEEMAN.

HERRICK, Bradford Co., Pa., Dec. 26, 1876.

DEAR BROTHER BEEBE:—Yielding to the request of a number of her friends, sister Bell has consented to have the following relation of her experience sent to you for publication in the SIGNS OF THE TIMES. I feel that such experiences, when liberty is given to relate them, are for the edification and comfort of the household of faith, and should not be withheld. Through them, when they are read, that sweet fellowship which unites the quickened family of God is more fully manifested, and its divine joys experienced, in connection with the names of those whose faces we have never seen in the flesh. Truly our dear sister has passed through deep waters of affliction, but she has experienced a good measure of the promise, "I will be with thee;" and the dark cloud of sorrow has been brightened by the sunlight of the dear Savior's smile.

SILAS H. DURAND.

DEAR BROTHER DURAND:—It is with profound assurance of my inability, a deep sense of my unworthiness, a complete knowledge of my great weakness, that I attempt to write and fulfill the promise I made you at our parting, to give you the relation of my experience, which you desired to hear. As briefly as possible I will endeavor to recount it, trusting to your superior judgment to deal charitably with all imperfections.

It was as far back as I can remember that I mourned on account of my sinfulness of heart, and sorely grieved that I was not as good as other little girls were. I was oftentimes filled with horror and dismay if any one mentioned death in my presence, and a quivering sensation of terror would stealthily creep through me, and I looked upon the dark coffin and the gloomy stillness of the solemn grave with feelings of miserable terror and awe. I was the youngest of my parents' daughters, and being a frail, delicate child, was the spoiled pet of the household. I knew that my mother had very serious apprehensions that she would never raise me; hence my thoughts dwelt almost constantly upon the subject of death, and I anxiously considered, What if I should die with all this crushing weight of sin bearing down upon me so heavily? O, I felt, if I could only be pure in heart, then if I should die I would see God. Under the hospitable roof of my dear father many a dear Old Baptist had found a warm and cheering welcome; and as a little child I would find myself lingering and loitering in the atmosphere of their beautiful talk, drinking down with eagerness and feasting upon every word they uttered. I was very shy of being observed, and felt that I would not for the world have any one know their conversation was having any effect upon me. I thought to myself many times, certainly these are the loveliest people in the world, and when I get large enough to be one of their number I do so want to be good enough to be with them. But I had many misgivings and misapprehensions. And indeed, though I am one of them now, the day never dawned when I felt that I was worthy to be counted among them.

The years sped swiftly by, and I grew to be fifteen years of age, when I was prostrated with a terrible illness which almost proved fatal. During this sickness many were the serious thoughts that crowded in upon me, and many were the times that I tried to pray and could not. One day my mother was sitting by my bedside, and I said to her, "Mother, do you think I am going to die?" She replied, "I hope not, my child. We are doing everything for you we can." I said to her, "I am too sinful to die. Pray for me, dear mother, for I cannot pray for myself." She replied, "If you will pray to God believing, he will hear you, my child." I felt that I did not know how to pray believing, and this sense of utter ignorance overwhelmed

me with sorrow, when all at once the comforting words seemed whispered in my heart, "The Lord is my Shepherd, I shall not want." All sorrow was unaccountably lifted, the dark cloud that hovered over me with such threatening blackness disappeared, and it seemed to me I need never ask anybody to pray for me again. O I was so happy! I was filled with unspeakable joy, and I felt so willing then to die. I longed to sit at Jesus' feet, and learn of him. He seemed so beautiful to me, so lovely, and I wanted to go to him right then and rest under the shadow of his wing forever. But it was not his will that it should be so. I grew better day by day, and through the unwavering attention of a kind physician, and the rigorous watchfulness of a loving mother, I was restored to health again. My physician advised a change, as he said, to bring back the roses to my cheeks once more; and so I went to visit a very dear friend, where I was the recipient of many attentions, many enjoyments, and over-much flattery. This turned my poor, little, foolish heart, and I plunged into one gaiety after another with a feverish anxiety, pausing not to consider the consequences. But in the intervals of rest the voice of conscience would rise up and upbraid me, and there would come an intense longing to have that beautiful peace overshadow me just as it did when I was ill. Thus time waned, and three years had passed in the gay thralldom of society's charms. Then I met my noble husband, who wooed me with a determined persistency that could not be denied. We were so happy together. He was the joy and pride of my life; I was the joy and pride of his. One year full of beauty rolled by, then came the birth of my noble looking boy. But God took him in his birth, and left me to mourn as one that could not be comforted. I felt for a long time that I could never say, "Thy will be done," or acknowledge the wisdom of this terrible stroke. The chastening seemed grievous at first, but afterwards it yielded the peaceable fruits of righteousness, and I felt I deserved all this affliction that God had meted out to me, and that it was the means he had taken to humble me and make me live nearer to him. Then I felt a longing desire to be in the church and acknowledge my Savior, when another difficulty arose which caused me many serious moments. My husband had been raised a Presbyterian, and he was as firm as a rock in his convictions. I did not want to be separated from him in anything, for I loved him too intensely to want to have a thought different from his. I tried so hard to make myself believe that I could be as happy and do my duty as well in the Presbyterian Church as anywhere. The minister called to see me many times, explained all their doctrines to me, sent me books to read, and used every persuasive argument to induce me to yield up "that silly notion I had about baptism that I seemed to cling to so persistently." I told the minis-

ter one day if he would baptize me by immersion I would readily and gladly join his church, for I wanted to go with my husband; but he refused to do so, eloquently affirming sprinkling was the only true baptism. I replied that I could not conscientiously feel that I had been baptized unless I followed the example of Jesus by "going down into the water, and coming up out of the water." I apologized to him for paying his kindness and eloquence such a poor compliment, but it did seem my convictions had been firmly established, and I could not unsettle them and make them totter and tumble down, however hard I labored to have them do so. Then I resolved to tell my husband all my troubles, which I did. He folded me in his arms and said to me, "Bettie, do not trouble your poor little heart about all this. Obey the dictates of your own conscience, and unite with the church you love best; it need not interfere with our happiness, for will you not be mine still?" I embraced him, and the tears of joy welled up in my heart and coursed down my cheeks. He never seemed so noble to me before, and if it were possible for me to love him better for this act of kindness I did. I told my little experience in the church, was received, and on the 26th day of June was baptized by Uncle Dudley. This seemed to me the most beautiful day of my life. It was at our June meeting, and many were the people assembled to witness my baptism. The water looked so calm and clear, and as Uncle Dudley walked out into the water he seemed to me like an angel of mercy. My husband accompanied me down to the water's edge, and I felt a strong inclination to take him with me. As Uncle Dudley led me into the water there burst forth a joyous song, full of melody to the praise of God. When I came up out of the water my husband clasped me to his heart, and I felt his warm tear drops on my cheek. O if he only could have gone with me my happiness would have been complete. Seven years have passed since then, and many is the time I have lingered in the atmosphere of fear and doubt; but I always find "a silver lining to every cloud." The golden promise, "I will be with thee in six troubles, and in seven I will not forsake thee," could never be forgotten.

The year after my baptism I gave birth to two little girls, one of whom died in its birth. The other was a frail, tender blossom, requiring the most vigilant and tender nursing. In two years more I was blessed with a stout, brown-eyed boy, and he was my joy and pride. I was so happy with my beautiful little family, so proud of them; and I felt that God had indeed blessed me. But one night in April last death stole upon me "like a thief in the night," and tore my bright, intelligent boy out of my reluctant arms. In three days after he came again and robbed me of my beautiful, sunny-faced daughter; and not being satisfied yet, in three days more he set his seal upon the brow of my idolized husband.

Thus in the space of one short week there were three new mounds in the cemetery, and I was left alone! alone! To attempt to tell you of the magnitude and intensity of my grief would be folly. Indeed it was unutterable, unmeasurable; and like David, "I was dumb, for thou, O Lord, didst it." Wild, wierd feelings, feelings of agony surged up in my heart, and I was plunged almost into the very vortex of despair. I sank under the weight of this tripple blow, and with a wavering faith cried in my heart, "O God, what have I done to merit this cruel, crushing chastisement?" I prayed for death to stamp its mark upon my brow, and join me to my loved ones, but it would not; but with power a whispering came into my heart, "Be still, and know that I am God." "I will never leave thee nor forsake thee." And there is nothing left me now but to try to lean hard upon the promises, and earnestly to implore my Savior to give me continually that peace of which the world knoweth not.

In deep and profound affliction, your sister in hope,

M. BETTIE BELL.

TRAFALGAR, Ind., Dec. 26, 1876.

DEAR BRETHREN G. BEEBE AND SON:—Please find inclosed three dollars, for the last six months, and also for the year 1877, as I cannot do without our family paper, the SIGNS OF THE TIMES, of which I have been a reader more than forty years. I am now eighty-one years old, and am so hard of hearing that I can hear no preaching only what I get through our precious medium of correspondence, the SIGNS; they come to me laden with rich stores of gospel truth, and are so edifying and strengthening, that I feel thankful to God for such a gift. The editorials are so rich and instructing that they revive our hearts and strengthen our minds, and the rich communications of our dear brethren and sisters are truly comforting; they pronounce the "Shibboleth" so plainly that it endears them to me. I would say to them, write on, for God has commanded that his people shall be fed. And I will say to our beloved editor, I am with you on the subjects of adoption, and as to what is done for the Adamic man, and on the regeneration, and the new birth, and I think the scriptures do support you in your position. I do highly appreciate your labors. The SIGNS have been more interesting to me the last three years than ever before. We have the promise verified before our eyes, that the pathway of the just shall shine brighter and brighter unto the perfect day. I would say to you, dear brother, Hold up your head and rejoice, for your redemption draweth nigh. May the Lord still sustain you in body and mind, give you light and liberty, grace and glory, and withhold no good thing from you, until you shall have finished your course with joy, laid your armor by, having fought the good fight, kept the faith, and received the crown of righteousness, which the Lord, the

righteous Judge, shall give you at that day; and not to you only, but also to all who love his appearing; and I humbly hope to be one among my dear brethren and sisters.

As my paper is not full, I will, if the Lord will enable me, write a few thoughts on the subject of God's plan of salvation; and lest my mind should wander from the subject, I will name the following passage of scripture: "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.

We see it is the Lord that has undertaken to do this work, of bringing and leading the blind; and in addition to their being blind, they are dead in trespasses and sins, so that nothing short of the power of God can accomplish the work of bringing in his children. He quickens them by his Spirit, and then makes darkness light before them. Hence it comes to pass that, "They that sat in darkness have seen a great light, and to them that sat in the shadow of death is light sprang up." Jesus said, "The dead shall hear the voice of the Son of God, and they that hear shall live." "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him." He opens their eyes and unstops their ears, and they see and hear and live. "God, who commanded the light to shine out of darkness," shines in their hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The eyes of their understanding being enlightened, that they may know what is the riches of the glory of his inheritance in the saints. We all were in a deplorable condition, blind, deaf and dead, condemned by the righteous law; "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ." "By grace are ye saved." God finds all his people in the waste, howling wilderness, and he leads them about and instructs them, and keeps them as the apple of his eye. "He brought me up also out of a horrible pit, and out of the miry clay, and set my feet upon a Rock, and established my goings, and put a new song in my mouth, even praise to our God." "And the eyes of them that see shall not be dim, and the ears of them that hear shall hearken; and the heart also of the rash shall understand knowledge, and the tongue of the stammerer shall be ready to speak plainly." It is light that maketh manifest. "I will make darkness light before them." God will correct all their evil and crooked ways and thoughts, and he will lead them in paths of righteousness for his name's sake, and he will not forsake them. It is said in the scriptures, "I will never leave thee nor forsake thee." "He shall deliver thee in six troubles; yea, in seven there shall no

evil touch thee."—Job v. 19. I think the seven troubles comprise all the troubles of our mortal pilgrimage, and they are many: the depravity of our nature, the corruptions of the human heart, the wanderings of our mind, coldness of our affections, and our proneness to depart from the living God. When we would do good, evil is present with us, so that we cannot do the things that we would; so that we have to exclaim with Paul, "O wretched man that I am! who shall deliver me from the body of this death?" These troubles make the dear children of God write bitter things against themselves, and sometimes almost give up in despair; but this is a strong evidence that those who are thus exercised are subjects of saving grace. Remember, the wicked are not troubled like other men; there is a living principle in the saints that comes in conflict with sin in our members, and this is what keeps up the warfare. In our flesh dwells no good thing; but we rely on his promise that he will not leave nor forsake us. Our sorrows may endure for a night, but joy cometh in the morning. The Lord brings his children by his love and power to a knowledge of the truth, and by his Spirit leads them in paths of peace, and saves them by his grace, and makes them meet for the Master's use. He builds them upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom the whole building, being fitly framed together, groweth unto a holy temple in the Lord, which temple ye are, for a habitation of God through the Spirit.

I feel a desire of heart, if I had ability, to hold up the hands that hang down, and to confirm the feeble knees, and to say unto them who are of a fearful heart, Be strong; for notwithstanding the many manifestations of God's loving kindness to his people, Zion is heard to say, Surely the Lord hath forgotten me. But hear what he has said: "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. Thou art graven on the palms of my hands, thy walls are continually before me. 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." "Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken." "In that day shall this song be sung in the land of Judah, We have a strong city: salvation will God appoint for walls and bulwarks." "The eternal God is thy refuge, and underneath are the everlasting arms." Thou shalt keep him in perfect peace, whose mind is stayed on thee. We believe the sovereignty of God, in the riches

of his grace, the power of his Spirit, and the sweetness of his redeeming love. He will fully accomplish the complete salvation of all his redeemed, and in his good time and way he translates them from the power of darkness and death into the kingdom of his dear Son. And he still leads them; and as many as are led by the Spirit of God, they are the sons of God; and if children, then heirs, heirs of God, and joint heirs with Jesus Christ. And every poor, trembling heir shall surely inherit eternal life. Now, brethren, let us manifest our love to God and to each other.

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

Now, brother Beebe, I have written this imperfect letter in much weakness and trembling. Do with it as you think best, and all will be satisfactory to me.

REUBEN NAY.

SOCIAL CIRCLE, Ga., Dec. 30, 1876.

BELOVED ELDER G. BEEBE:—As I am through the business part of my letter, I will add some thoughts. My father was an Old School Baptist preacher, whom you remember, and when I was a boy he was taking your paper. To the many brethren and sisters, who always found a hearty welcome at his house, he would often read from your editorials, and from your old correspondents—nearly all gone now, and they indorsed and seemed to rejoice in what was written. I remember that for the sake of manners I would listen; but I thought of all the unreasonable doctrines, of all the groundless fears expressed for the future that surely could be imagined, it was the most chimerical. I thought your editorials were written in a spirit of vindictiveness, and that your fancy painted the apparition in the most sombre hues. I had no idea that anti-christ, with all his fiendish purposes, ever contemplated such open, glaring, blasphemous designs as you imputed to him; especially did I think that you were so unfair and so illiberal upon the subject of Sunday Schools. What possible harm could it be for little children to meet on Sundays and be catechised on the scriptures? Ought they not to be conversant with them? Would that not be so much better than to be fishing, or in bad company? What harm could grow out of good, honest intentions? It hurt my boyish feelings to see you so opposed to the happiness of the little fellows. In due time I trust the Lord had mercy on me, a poor, sinful wretch, all polluted, all unholy; such grace was manifest as I had never conceived of, and I rejoiced in God my Savior, and loved everybody and everything. I still read the SIGNS, and enjoyed so much the experiences, but you seemed so bitter against the harmless institutions that were only intended to make mankind better, and seemed to be a contrary sort of a man. You urged a separation, a standing aloof from all the unscriptural institutions of the day. I

thought you were in indecent haste, were unnecessarily alarmed, and that it was possible for us all to get along in peace with the exercise of that charity that "hopeth all things." The division soon took place in our church, and I was utterly surprised to find that what I thought to be that lamb-like, peaceable disposition, had all the ferocity of the lion when opposed, and I was sorry to be forced to take this view. I, with a few others, were allowed to leave with our letters, which were in fact only libels, as they had no fellowship for us, nor we for them. We were soon constituted into a church, where we were all of one heart and one mind, and entirely cut loose from every institution of men; but we were so few, so poor, so illiterate, that often I feared we were precipitate, and could never succeed against the host that were encamped all around us. Soon after there seemed to be a general unmasking of all their batteries, and the grape and canister, bombs, and lesser missiles of death were thrown into our ranks; one was killed here, another wounded there, many captured, and I was almost in despair. About this time the Captain of our salvation made himself manifest, appeared for our defense, spoke words of cheer, revived our drooping spirits, showed us how to use the whole armor of God, taught us that one should put to flight a thousand, and two ten thousand, and he gave us the victory.

During the fight—the sifting process, it was made manifest the real intentions, the spirit, the aggressive spirit, that prompted the enemies of truth, of vital godliness, pure and genuine. It was not at first, now, nor in the future, the positive, real good of man, nor the glory of God; but had its origin, rise and progress in enslaving the consciences of men, by appealing to passions, by enthusing the populace, by drowning reason, by stifling thought, by creating religious enthusiasm, and giving the leaders almost unlimited sway over others, thereby, under the guise of religion and benevolence, causing millions to be collected and squandered upon the various agents and officers, making them rich, or supporting them in luxurious ease. It is this system that has drenched our land in blood, and that will never be satisfied as long as there is a semblance, a shadow of the government established by our fathers. The greatest lever brought into use to accomplish past results is by taking the entire control of the minds of the young. That control is now not only complete on Sunday, but state laws are ingeniously made by religious bigots to keep control in literary schools the other days in the week. Even our best newspapers are under their influence; so that what few parents are disposed to keep their children's minds pure, until they are old enough to think and reason for themselves, are likely to be biased by reading religious novels, in which Sunday School scholars are made the heroes and victors. This the land of the free, when even the

infant mind is enslaved almost from its birth! when iniquity is framed by a law! Yet all who are opposed to this wholesale bondage are called "Hardshells," "Anties," &c., are the enemies of mankind, behind the age, are merely old fossils, that but a few years will serve to sweep from the face of the earth, and then the glorious millennium will be ushered in.

Now, dear editor, in all truth and candor, what must we do with our children? If we do not let them join in with the multitude to do evil, then they will not be the equals of those who attend religious picnics, Sunday School associations, of those who can engage in sensational songs. If we do let them engage in all these things, looking at them as we do, then we are doubly wicked and criminal, because we sin against light and knowledge. Where will all this end? What power but God can open the eyes of the people? You have given your whole life with pen and tongue to expose this whole scheme; the word of God stands as a brazen wall against it; that which was not larger than your little finger in your youth, is now thicker than your loins; that which was then merely a little twig, is now a tree whose branches cover the earth. The voice of meek and quiet supplication is heard no more in legislative and congressional halls, but it is now arrogant and defiant, wanting more power, intent in crushing out religious toleration. Am I taking counsel from my fears, or are these serious, fearful truths? Would that these fears, and many in the same connection, were groundless. Not only are the people of God concerned in these fearful innovations upon the simplicity of the gospel, but the patriot, the lover of liberty, is deeply interested. What thoughts for a "Merry Christmas!" Rather how could there be a "Merry Christmas" with such thoughts? And yet while all is so dark and drear in the range of our outer surroundings, God still rules; his children are safe under the shadow of the Almighty; no evil thing shall come nigh them; their munition of rocks inclose them; they rejoice in the fires; they praise him in the deeps. If we only had hope in this life, truly of all men we should be most miserable.

The Lord, dear editor, has greatly blessed you, has given you correct, consistent views, and thousands have lived to see those views verified. But a few more years now remain to you; may the Lord mercifully sustain you until your change comes. Perhaps you had better not publish my article, it seems so severe. These thoughts have come unbidden, and I have written rapidly, but in view of what might be said briefly.

Yours in love,

WM. S. MONTGOMERY.

TRIVOLIA, Peoria Co., Ill., Jan. 5, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I feel that it is my duty to renew my subscription for the SIGNS OF THE TIMES, for 1877, as I still have a desire to read them, and through them to hear from those

whom I hope I love for the truth's sake, while darkness seems to cover the earth, and gross darkness the people; iniquity abounds, and the love of many waxes cold. It seems that it is about like the time when Satan is to be loosed for a season, to deceive the nations, and to gather God and Magog, the number of whom is as the sands of the sea, to compass the camp of the saints, and the beloved city. While the saints see the appalling signs, let them not be dismayed, but hold up their heads and rejoice, for their redemption draweth nigh. Our God is in the heavens, and doeth whatsoever he pleaseth. He hath created all things for himself, yea, the wicked for the day of evil. The wrath of man shall praise him, and the remainder of wrath he will restrain. Satan can go no farther than he is permitted to go. Our Savior holds the keys of hell and death. He shutteth, and none can open; he openeth, and none can shut; and he hath declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure. May the Lord give to each of his dear children grace according to their days of trial, is my prayer.

Brother Beebe, I herewith send you the experience of a dear sister, who, though a stranger in the flesh, I have her permission to have it inserted in our family paper, if you think proper to publish it. It has afforded me much comfort, and perhaps it may comfort others. May the Lord be with you, and enable you still to comfort his poor and afflicted people.

E. D. VARNES.

LEYERINGS, Knox Co., Ohio, Oct. 29, 1876.

E. D. VARNES—DEAR BROTHER:—I have had the pleasure of reading your very interesting letter. You have been very kind and patient to answer so ignorant and unworthy a one as I. I think that what you have written is bible truth. I know it has been food for my poor, hungry soul. I know how much I need instruction. I hope God will enlighten my understanding. I had been a prisoner in Babylon all my life, and, as the scriptures say, I thought I was rich, and increased with goods, and had need of nothing, and knew not that I was wretched, and miserable, and poor, and blind, and naked. It has only been four years since the word of the Lord came, that preached deliverance to the captives, and recovery of sight to the blind. It was then I learned how poor and needy I was; that all the purple and fine linen with which Babylon bedecks her captives is but filthiness in the sight of God. Think, then, how detestible is the sight of one of those Babylonish garments in the camp of Israel. How I hate, with inexpressible hatred, everything that pertains to that great city, whose sins reach unto heaven. I will inclose with this an imperfect sketch of my experience. "The secret things of the heart, who can utter?" But they are all known of God, and I feel to praise him for his loving kindness. "Lord, what am I, that thou art mindful of me?"

"O to grace how great a debtor
Daily I'm constrain'd to be!
Let thy grace, Lord, like a fetter,
Bind my wandering soul to thee."

My dear brother, I think my letter is as long as you can read. I cannot write anything for the comfort or instruction of any one. You think I will not want you to write any more. You are mistaken; I do want you to write; I can read your letters, and they are very profitable to me, as long as they contain the doctrine I love. I am only afraid I have imposed a burden on you, and for that I would be sorry. I will say, that if it is not a trouble for you to write, I will be glad to have you continue to do so; but if it imposes a burden on you, please drop it, and all will be well. Or, if you know of any one among the Baptists who would like to write in your stead, you can recommend them if you wish. I have no one among all the Baptists that I know who to write to, and I feel the need of such a correspondence. I will leave it to your own judgment and choice. And may God be with you, and bless you with all heavenly blessings, and give you the consolation of his blessed presence, is the prayer of your humble sister,

MARTHA E. KEARNEY.

E. D. VARNES—DEAR BROTHER:—I will now make the attempt to tell something of what I hope are the Lord's dealings with me. Since you have requested it, I feel that I ought to write, though I know that what I may write will of necessity be poor and imperfect, like the writer. At times, when I consider all the way by which God has led me, it seems I can see his hand so plainly visible that I dare not doubt. But when I try to speak of these things, words always seem to fail, and I feel as though it were impossible to make it appear manifest to others. The words of our Lord often come to my mind, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, nor whither it goeth: so is every one that is born of the Spirit." And this, I think, is why it seems so difficult for most of us to relate our experience. I cannot tell wonderful incidents, like others have. It seems to me that the waymarks of God's love all along the way is more what I look back to, in times of darkness or doubt, than to any particular event, time or place. My mind seems always to have been more or less impressed with religious subjects. Death and eternal punishment were things I frequently heard spoken of, when a child, and they filled my mind with great terror. One of my earliest recollections is that of calling my mother to me in the night, to ask her if there was no way of escape—if I must die, like all others. She answered me, that we must all die, but said, if we were good, we would all meet in heaven, never to part nor die any more. I felt comforted for a while; but after she went back to her bed, she heard me still sobbing, and returned to ask if I was sick. I said, "No; but I am not good, and I must

die, and after that the judgment." I think I was about six years old at that time. I was a gay and lively child, and these feelings would leave me for a time, but would return whenever anything occurred to recall them, and then I would go away by myself and try to pray. Thus it was up to my seventeenth year. At this time there was a protracted meeting at the New School Baptist Church. A tract was put into my hand, urging all to make a profession of an interest in Christ; telling me I had but to accept him and be saved; that Christ would save all who came and gave themselves to him. My old dread of death and future punishment had never left me. I longed to know that I would be saved. I thought, if giving myself to Jesus, or, as I understood it, making a profession, would secure my salvation, I would go. They said he would not cast out any who came. I did go, and was immersed, and received into their church. I now rejoiced, and was happy in the hope that my salvation was secured. I do not now think that at that time I had ever felt any contrition for sin. I did not hate sin for its nature, but for its consequence, I had never heard of free grace. I thought I merited to be saved, because I had, as I thought, given myself to Jesus. They told me that when I had done my part, God was bound to do his. I felt no love for God, but I feared him, and for this reason I tried to live acceptable to him. But I think, had it been possible to continue in sin and be saved, I would not have tried to keep the law. Christ has said, "My yoke is easy, and my burden is light." I was conscious at times that what I had assumed as his yoke was a galling restraint. I was weary and heavy laden, but not with a sense of sin. I joined the New School Baptists because I thought immersion was baptism. My parents were members of that church. I did not know of the Old School Baptists until after my marriage, and only then that my husband was a believer in their doctrine. What that doctrine was, I was ignorant of, except that they opposed Missions and Sunday Schools. I thought they could not be right for this. I went with my husband to their meetings at this place, once or twice, but did not think much of them. We soon removed to Illinois, and then we had no opportunity to attend. My husband was dissatisfied, and wished to go to some other part where there was a church. I tried to get him to unite with my church, but could not. I became at times very worldly, and then my old dread of death and the judgment would return. I would resolve to do better, and live more strictly. My brother-in-law, Eld. T. D. Kearney, sent us a package of Old School Baptist papers and pamphlets, on the subjects of Election, Predestination, Free Grace, &c. I thought them strange doctrines. They appeared to my mind like truth, because I could not gainsay the scriptures brought to prove it, though they overthrew all

my former opinions. If they were right, then I was wrong. I felt my mind in a state of chaos. I could not have told what I believed, and was almost ready to give up all faith.

It was then that God saw fit to suddenly remove my dear companion. The shock was great, and my mind was filled with bitterness, and I knew not where to turn for consolation. My house had been built upon the sand, and now it seemed rent to the ground, and nothing was left me for shelter in my hour of need. It seemed that the thickest and blackest of darkness settled down upon my mind. I thought God had abandoned me. I called to mind all my past life, and saw nothing but condemnation. I thought I had failed to keep the law, and God was angry with me, and I was a sinner too great and too vile to ask for or expect mercy. It was arranged that I should visit my mother-in-law, in Warren County, Iowa. I went, with a secret hope that I might see or hear something for my comfort in the Old School Baptist Church; but I determined to say nothing to my friends there about the state of my mind. I well remember the first meeting I attended there. My mind seemed a perfect blank. I felt that I had lost all that made life desirable. I looked around on the people; they all appeared so happy, and I said to myself, These are God's people; they have all experienced the forgiveness of sins, and are sure of his justification. O how I wished I was one of them! But instantly a view of the awful blackness and wickedness of my own heart made me ashamed of the wish. I thought if they could see what was in my heart, they would spurn me. So absorbed was I in these thoughts and feelings, that I do not now remember anything of what passed at the meeting, except a hymn they sung, beginning, "We've no abiding city here." Every word of that hymn seemed to probe my wounded heart, until I could have cried out in agony. I looked upon the happy saints, sure of their everlasting abiding city, and I, the poor, miserable worldling, for whom there was no city of refuge. The state of mind in which I returned from that meeting would be hard to describe; but I still thought I would keep it a secret from my friends. I tried not to appear interested. I thought there was no hope for me. I tried to avoid the subject, for fear they would know my feelings. But one day my brother-in-law asked me to tell him my experience. I told him I had never had any; that I once thought I was a christian, but would not deceive him by any pretensions; that I had never been anything but a sinner and did not want him to think I was anything else. He asked me how I knew I was a sinner. I told him if he could see my heart, he would not ask me that. He smiled, and I thought he was incredulous. I tried to convince him that he was deceived, if he did not believe me. He talked for some time, and tried to show me that I could not have come to that knowl-

edge, of myself. A small ray of hope seemed to penetrate the darkness, and it made me hope that perhaps God had not left me entirely to myself. I attended their next meeting, and the thought was in my mind all through the meeting, O how I wish I could go to them and tell them what I feel! But I could not go; my sins seemed too great. The preacher, Elder Wm. Morphen, went home with my friends to stay all night. My mother-in-law introduced me. He asked me if I was one of those who were rejoicing in hope. I said that I was not; that I had once cherished a hope, but had given it up as a false hope. He said, "Well, if your hope was in yourself, it was a false hope; but if your hope is in God, it is a true hope; for God cannot lie. He is the same yesterday, to-day and forever." Instantly a whole flood of light seemed to break through the darkness that had so oppressed me; that darkness seemed lifted up, like some heavy, oppressive object. Everything seemed to pass before me so clear and bright, I can liken it to nothing but the opening of blind eyes, and I understood then of what that was a figure. I saw clearly where I had been; that I had been trying to work my own salvation. Now I saw the Savior lifted up and crucified, the just for the unjust: the sacrifice was complete, and I was free. Joy filled my heart. Praise took the place of tears and lamentations. I felt that I could tell the church what great things the Lord had done for me; but when I learned that they would require me to be baptized, I was perplexed; I could not see why, as I had been immersed, it was not right; but in a few weeks this was also made plain to me. The next number of the SIGNS contained an editorial on the subject, and it was set forth so clearly and scripturally that I was satisfied, and not only willing, but anxious to come out and have no part or lot with that cursed city, Babylon. At the next church meeting I went forward and tried to tell them something, but it seemed I could not speak what I wanted to. They received me, but I have wondered ever since why they did so, so little as I could say. I was baptized and remained nearly a year in the church at that place. On my return here to my old home I brought a letter, and put it in with this church, believing them to be of the same faith and order. The church in Iowa that I joined has been removed, and I know nothing about it now.

I have little more to say, only that I feel daily that the warfare is not over. But my hope is still in God, who is the same yesterday, to-day and forever. I am humbly looking unto Jesus, who is the author and finisher of our faith. Sometimes I rejoice, and sometimes I am cast down; but blessed be the name of the Lord, his loving kindness endureth forever.

MARTHA E. KEARNEY.

HARF'S CORNER, Del., Jan. 11, 1877.

BROTHER BEEBE:—There is a request in your first issue of the present year to some of the ministering brethren, for views on the vision of Moses, recorded Exodus iii. 1-6. While waiting for a response from some of the many *ministering brethren* who are capable of throwing light on the subject, it may do no harm for me to offer some thoughts for examination and criticism. The vision is that of the *burning bush*, which the reader will please see and examine. Moses, it will be recollected, was raised and *nourished up* with great care at the Egyptian court. He was taught in all the wisdom of the Egyptians, which was at this time at about its height, not only as the son of Pharaoh's daughter, but doubtless as heir to the Egyptian throne. But the learning of the Egyptians, and the glitter and magnificence of the Egyptian court, and all the future prospects of earthly power and princely glory, were insufficient to destroy the relationship which constituted him one of the family of Israel, or to sunder the tie that bound him to his *brethren*. "It came into his heart to visit his brethren." This idea of *visiting his brethren* came into his heart at a particular time; but it came as the natural effect and result of a knowledge of, and love to his brethren, which had been in his heart before, and all the while. When or how it was made known to him that God by his hand would deliver his oppressed brethren, he has not seen fit to inform us. But so fully and clearly had it already been manifested, that he thought his brethren would have understood it; *but they understood not*. He had evidently been made to hear the voice of the Lord, and to understand his purpose, while yet in the Egyptian court, and before he had ever seen the land of Midian. Egypt representing the world, it was to be expected that Moses would go from Egypt to Horeb, *the mount of God*, just as the tribes of Israel went a short time afterwards, to there hear his voice again, and learn more of his name, of his power and of his glory. As to the appearance in the bush, there will not be much risk in saying that he simply saw, as he says, *a flame of fire in a bush*. When some months afterwards God is said to have descended upon the Mount Sinai, he is said to descend in *fire*. And Israel were forbidden to make any image or likeness to represent God, for that there was no similitude or likeness to him. Neither in heaven, nor in earth, nor under the earth, was there any similitude or likeness of God. They heard the voice of God out of the midst of the fire, but they saw no manner of similitude. "Ye heard the voice of words, but saw no similitude, only ye heard a voice."—See Deut. iii. 12.

The first lesson to Moses is, that he stands upon sacred ground.—"Take off thy shoes from thy feet; for the place where thou standest is holy ground." He is about to deal with sacred things, patterns of things

in the heavens, and shadows of good things to come, which God has laid up for them that love him; and he is impressed with the dread responsibility and sacred solemnity of the trust. He is about to receive at the hands of God a dispensation, to minister the same, and the glory of God, the fulfillment of his word, and the salvation of his people, are all concerned in the event. He stands on *sacred ground*. The voice that came out of that fire declares the name of the Lord to this day, *I am that I am*, and his memorial to all generations. It did not consume any fuel, neither did it require any. And the fire that the Spirit of God enkindles will burn, and does burn, in love, in devotion, in heart worship, and contrition before God, without requiring to be fed with earthly or fleshly fuel. It may not have been a human voice, for never man spake as God speaks. It may not have been a voice to outward ears, that Midianites might hear; for God can speak to the heart and to the understanding. He can make blind men see his salvation. He can make the deaf to hear, obey and love his word. Be it as it may, about an audible voice, there is now and then a fire enkindled on the earth and among men, like the fire upon Elijah's altars, that to seeing eyes and hearing ears declares unmistakably that there is a God in Israel. They recognize it as the voice of God. If this bush represents Israel suffering in cruel bondage, there is *some cause* why the bush is not consumed. If Moses turns aside to ascertain the *why* that the bush is not consumed, he will learn that he stands on sacred ground. The Lord God of Abraham is in that fire. In all the consuming process of affliction, oppression and bitter tears, the bush is not burned, and it has not really been injured. The smell of fire does not remain upon Israel. The provisions of that covenant that God made with Abraham and Abraham's seed has not been burned up. God, with all his love, with all his faithfulness, with all the provisions of that covenant with him, shines out of that fire. Moses is not left without some doubts and misgivings as to the character and design of this vision.

"The tumult of his thoughts
Held him in hard suspense."

And even when it seemed clear enough that God had heard all the groanings of that people, and seen their tears, and had come down to deliver them, yet he was left in much doubt and uncertainty about his being himself the instrument. When at any time the Lord has showed himself to any of his servants, and called them to the ministry of his will, an exalted view of God and of the sacredness and magnitude of the work has followed, together with a mortifying and humiliating view of our own insufficiency for its fulfillment. We shrink from it with an oppressive sense that we cannot go before Pharaoh. *We cannot speak, for we are "a child."*—Jer. i. 6. "So the Lord took me up, and took me away; but I went in bitterness, and in the

heat of my spirit."—Ezekiel iii. 14. The doubts and misgivings that Moses showed on this occasion are so similar to those recorded in the scriptures, in almost every instance of any one being called to minister in a sacred office, and also to those encountered uniformly by all such as are called under the gospel dispensation to the gospel ministry, that there is pretty good reason to believe that the call itself was similar. "If it is of men, it will come to nothing; but if it is of God, ye cannot overthrow it." This seems to be the test to which Moses looked for trial of the genuineness of his case, and subsequent events fully demonstrated its heavenly origin. Since the days when the Lord Jesus tabernacled among men, and called his disciples and apostles with audible voice, and they obeyed his call, an audible voice has not been heard, nor a visible form seen, in any instance, either in the calling of his people to be saints, or of his servants to the ministry of his word. Yet he calls, his voice is heard, his power is felt, and his will is obeyed. And however doubts and misgivings may annoy and vex at first, and seem to involve all in uncertainty, yet eventually the call is obeyed, and the doubt, so far as effecting any hindrance is concerned, is removed far away.

Moses, before this, was not qualified for his great work. Israel was not yet prepared for their great deliverance. The plagues had not yet fell upon the land of Egypt. They were as necessary to prepare Israel to go, as to prepare the Egyptians to let them go. The land of Egypt, and particularly the land of Goshen, must be rendered desolate. There must be neither sustenance for man or beast any more in Egypt, else Israel may turn back in their hearts when they encounter the privations and hardships of the wilderness. Forty years of banishment in the wilderness has disciplined Moses. He, too, has seen and felt the affliction of his people, the children of Israel. He has suffered the loss of all things for their sakes. What he has seen and suffered during all these eighty years are still inadequate to the great work assigned him. One more lesson is needed, without which "the journey is too great for him." It is that one *great light*, "The Lord God of Abraham, Isaac and Jacob," in a flame of fire in a bush. "The bush is not burnt." "I am that I am," and "I have seen, I have seen the affliction of my people Israel; I have heard their groanings, and I have come down to deliver them." Forty years ago, Moses was strong, and conceived himself ready for the undertaking; and yet at a single *saying* of the enemy he fainted and fled. Now he is weak, distrusting himself; and yet he is strong. The Divine Presence goes with him, and he leads Israel forty years. His eye does not wax dim, nor his natural force abate.

To see that sight, to hear that voice, to feel its power, and to be brought into conformity to its teachings, has been the pleasure of the

Lord to many in Israel since that day, who have been called of God as was Moses. "In the mount of the Lord it shall be seen."

The above is respectfully submitted to the inquirer.

In humble hope yours,

E. RITTENHOUSE.

NEAR LEXINGTON, Ga., Jan. 3, 1877.

MY DEAR AND BELOVED BROTHER BEEBE:—As I have written nothing for the SIGNS in a long time, and being confined to the house by reason of the heavy snow that now covers the earth, and having lived to witness the beginning of a new year, and having noticed with interest your reply to sister R. A. Phillips, with your further reply to Eld. J. R. Martin, it seems to me that surely all will be satisfied on those important subjects, viz: The Regeneration, The New or Spiritual Birth, and The Adoption, unless there be some who wish to know more on those subjects than God has revealed in his holy word, or in the experience of his children. If we could all be satisfied with what God has revealed in his holy word, agreeing with what he has taught us by experience, and could we be delivered from a disposition to speculate, and labor to bring spiritual things to the comprehension of (even our own) carnal reason, it no doubt would be more to the peace of the church, in this day of great delusion, and opposition to plain, simple gospel truth, by such a large majority of professed preachers and christians, in their conformity to the world. O that all who love our Lord Jesus Christ in sincerity might labor constantly and carefully to adhere strictly to the following language, Rom. xii. 2: "And be not conformed to this world, but be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God."

I have concluded with this to give such views as I have on Matt. ix. 12, 13. "But when Jesus heard that, he said unto them, They that are whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance."

There is no circumstance that occurred, while Jesus was here in the flesh, that is recorded in the scriptures, but what he controlled for his glory, and for the instruction of his people. The pharisees who murmured because he ate with publicans and sinners, were self-righteous, and felt that they, religiously, were whole, and needed no physician or mercy. Then, to offer mercy to them would be like offering medicine to one in good health, or like a poor man offering a little pittance to a millionaire; it would be an insult, and a sacrifice or waste of the medicine or pittance. The publicans and sinners with whom he ate may have felt no more need of medicine or mercy than the complaining pharisees, but it opened the way for Jesus to let them and us know that he did not come to scatter mercy

at random, without an eye to justice; hence he said, "Go ye and learn what this meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance." The great Savior of sinners had not come to give repentance or bestow mercy upon any sinners but such as were his by gift of his Father in the eternal covenant of redemption, whom he came to seek and to save from their sins; and to call and give repentance to any others would be a sacrifice of both mercy and justice. Mercy is extended to sinners upon the strictest principles of justice. "Wherefore when he cometh into the world he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me: in burnt offerings and sacrifice for sin thou hast had no pleasure. Then said I, Lo, I come, (in the volume of the book it is written of me) to do thy will, O God."—Heb. x. 5-7. In doing the will of his Father, as the Head of the body, the church, the Surety and the Husband of his bride, and the Shepherd of the sheep, (his people) in that body he met every demand that justice held against him, as the embodiment and representative of the whole church of God. By one offering (or sacrifice) of himself he has perfected them that are sanctified (or set apart) by God the Father, preserved in Jesus Christ, and called.—Jude 1. "Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance to Israel, [prevailers with God only by and with Jesus Christ] and forgiveness of sins."—Acts v. 31. While here in the flesh, Jesus said, "I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day."—John vi. 37-39. "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out." Again, "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."—Verse 44. "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. 2. From the foregoing we are taught the subordinate character in which Jesus came to this world to do the will of his Father, in his Mediatorial office. We are taught also the certainty of his saving and calling all that the Father gave him, and the everlasting truth that no man can come to him except drawn by the Father. So we plainly see the principle upon which he could have mercy, and not sacrifice. Then, away with the false, yet popular doctrines, of the present day, such as, that God is offering salvation to all men, through the preaching of the gospel, and a host of other means, upon conditions of faith and repentance on their part. If sinners, by complying with conditions on their part, could be saved, then the following language (expressive of the feelings of every

believer in Jesus Christ) would not apply to them: "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. If sinners are to be saved by complying with the smallest condition on their part, then all would be lost together; because no condition can be acceptable with God unless it is entirely righteous; and how can unrighteous sinners comply with righteous conditions? They can no more do so than one who is ten thousand talents in debt, and having nothing to pay, could pay his debt. But Jesus, having already saved his people, calls them by grace, quickens them, gives them faith and repentance, and reveals to them his finished salvation. Thus sinners receive mercy on their part, and on the part of Jesus there is no sacrifice, waste or violation of justice, but all in perfect accordance with the stipulations of the glorious covenant of redemption. All such as are thus saved continue in warfare as long as they remain in this imperfect state; the flesh lusting against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that they cannot do the things they would. Yet they continue to receive repentance and forgiveness of sins from him who is exalted to give them to Israel. The Spirit of Christ in, or by David, said, "As for me, I will behold thy face in righteousness: I shall be satisfied when I awake with thy likeness."—Psa. xvii. 15. The same Spirit in his children causes them to groan within themselves, waiting for the adoption, to wit, the redemption of their bodies. Jesus, the Head of all his members, (his body, the church) ever lives to intercede and advocate their cause, beholding his Father's face in righteousness, and shall see of the travail of his soul, and shall be satisfied when the last enemy (death) is destroyed, and the whole kingdom be raised in his likeness and delivered up to the Father.

Yours in brotherly love,

D. W. PATMAN.

P. S.—Brother Beebe, if you think the contents of the accompanying sheet will do no harm, publish it. I should rejoice to meet you once more in the flesh, but fear it will never be our happy privilege. I am quite corpulent and clumsy, weighing about 250 pounds, in my 67th year, and you are ten years older. I feel bereaved by the removal of my dear brother, Wm. L. Beebe, to Canada; but the Lord's will be done. D. W. P.

DELAWARE, Ohio, Jan. 1, 1877.

DEAR BRETHREN BEEBE:—If one so unworthy as I feel myself to be may thus address you. I have often had a desire to write what I humbly hope and trust are the dealings of the Lord with me, but a feeling of my unworthiness has prevented me until the present time; and what I shall write, I will leave at your disposal, to publish or not, as you think best, in the SIGNS OF THE TIMES, the medium through which so many

of the Lord's little ones are often comforted and refreshed in their mind. In reading the experiences of brethren and sisters who write for the SIGNS, I feel drawn out in love to them, and like the poor widow, will cast in my mite.

I was born Sept. 30, 1827, in Berlin Township, Delaware Co., Ohio. My parents were Baptists, but from some cause my father became deranged, and was taken to Cincinnati, and there died, leaving my mother with six little children in a cold-hearted world. In her circumstances she could not keep us together. My lot was cast among Baptist people, and this, my relatives now tell me, is the cause of my being a Baptist. As for that, I must leave it with the Lord; but one thing I do know, that they did not teach me religion. I was in my twelfth year when, as I humbly hope and trust, it pleased the Lord to show me the condition I was in by reason of sin and rebellion against his great and holy name. All the sins that I had ever committed appeared to rise before my face, banishing every refuge that I could seek to hide my naked soul, or preserve me from being cast down to endless woe. If ever I knew anything about prayer, I think that this was a time when my soul was poured out in supplication to the Lord for mercy; and yet my thoughts were, that God was too pure and holy to hear the prayer of such a sinner as I. One day, while under trouble of mind, I was standing on the banks of the river, close by where I lived, beholding the ordinance of baptism attended to. I thought the water looked beautiful for all but me. I cannot find words to express the feelings I there had. Those who have passed through like scenes of sorrow can sympathize with me, as no others can; for it seemed that I was left alone to perish in my sins. When I went back to the house, one of the young converts inquired of me how I felt, being left alone. O! my brethren and sisters, tongue cannot tell the sorrow that then filled my poor soul. I sank down in a chair, and there wept bitterly. As soon as I could rise, I left the room and went up stairs, and took the hymn book, to see if I could find anything in it that would relieve my troubled mind; but no relief could I find. All I could do or say was, to beg for mercy. It seemed to me that my doom was cast, and hell was my portion. I was in this condition three weeks. Some nights I could not sleep, being afraid to close my eyes, for fear I would awake in torment. I would go to meeting and hear others tell what the Lord had done for them. I could go with them till they were delivered of their load of guilt, and there I was left. I thought I had sinned away my day of grace. I well remember the morning that I was delivered of my trouble, if I am not a poor, deceived mortal. I rose up in the morning, feeling very bad. It seemed as if my time had come, and I must sink down to rise no more. My cry was, "Lord, have mercy on me, a poor sinner." As I

went down stairs, and out into the orchard, and thought I would once more beg of the Lord to have mercy on my soul, all at once I heard a voice, as it were, behind me, saying, "He that believeth and is baptized shall be saved; and he that believeth not shall be damned." I turned to see who it was that spake to me, exclaiming, "Lord, I believe!" O! the joy that then filled my poor heart can never be told. How I got back to the house, I cannot tell; whether I ran or walked or flew, I know not; but when I got into the house I began to tell the hired girl what the Lord had done for me; but I soon found out that she could not understand; but when the lady with whom I was living came in, she understood my language. I then longed for the time to come that I might obey the heavenly vision, in being baptized. It seemed as if I could not wait till the next meeting. My mother told me I was too young, but agreed to leave it with the church to say whether they thought it was reality with me or not; so I told the church what I had witnessed, as well as I could. I was received, and baptized the next day, (the third Sunday in December, 1839) by Elder Benjamin Martin. I then went on my way rejoicing for some time, believing that my troubles were all over. I thought I would spend the rest of my days in praising the Lord for what he had done for me. But O how disappointed! for soon doubts and fears arose in my mind, fearing that I was deceived and also had deceived others, even the people of God. And thus I have lived for about thirty-six years, betwixt fear and hope, and hope and fear. But amidst my doubts and fears, I can truly adopt the language of Ruth to Naomi, "Entreat me not to leave thee, or to return from following after thee: for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried." Since I first received a hope, I have passed through many sore afflictions and trials, but the Lord has delivered me out of them all.

We, a little handful of God's people, have had our names cast out as evil, because we would not suffer the order of God's house to be trodden under foot. We were cast into the street, and the door bolted against us, by those professing to be Baptists. But, praise the Lord, O my soul, for his abiding promise that he will never leave nor forsake his people. In this I feel assured, that we have seen his word verified; for we, a little handful, are in peace one with another, while love flows from heart to heart; and I would adopt the language of the psalmist, "Behold, how good and how pleasant it is for brethren to dwell together in unity." We have had some rejoicing seasons of late, and more particularly myself. My husband was brought out of Babylon in March, 1875, and was led home to his Father's house. In April last there was a young sister brought

from the same school, (the Lutherans) declaring what the Lord had done for her. The Lord hath said that he will not leave himself without witnesses; and if I know anything about the truth, we have his word verified amongst us in this place. We have two young brethren who shun not to declare the whole counsel of God, whether men will hear or forbear. Truly the goodness of God is over us; for while we have the blessed privilege of hearing the truth proclaimed, we read of others, through the SIGNS, who are deprived of the same. O that the Lord would raise up more laborers in his vineyard; for truly the harvest is great, and the laborers are few. We still have the privilege of hearing the truth proclaimed by our beloved pastor, Elder J. H. Biggs.

Now, brother Beebe, I will bring my imperfect letter to a close. Do with it as you see fit, and all will be well. From your little sister, if one at all.

RACHEL SHULTZ.

THE RESURRECTION.

Having learned by a private letter from sister Mary S. Duval, of Tallahassee, Florida, that I am reported as denying the "doctrine of the resurrection of the body," in compliance with her request I submit the following remarks to the consideration of those who have for thirty-five years charitably allowed me a name among them as an unworthy brother, and very kindly borne with my inefficiency as servant of all for more than twenty years.

Hitherto no one that I am aware has deemed my views of the mystery of redeeming grace sufficiently important to be reported; and even now doubtless the account which has reached sister Duval is the inadvertent misunderstanding of a friend, rather than any designed misrepresentation.

As Paul had not attained this glorious truth when he had been an apostle for twenty years, (Phil. iii. 12,) and as it did not yet appear to John thirty years later, I feel safe in trusting that I may confess my inability to tell how the dead are raised up, and with what body they come. Surely after bearing with so much folly and sin in me as they have already done, the love of the saints will not cut me off for this ignorance, though on so important a point as this, on which depends the whole gospel mystery of salvation.—1 Cor. xv. 14. I freely confess that I do not comprehend the mystery of the resurrection. I clearly and unequivocally assert that I do fully though tremblingly believe the doctrine of the resurrection, both of them that have done good, unto the resurrection of life; and of them that have done evil, unto the resurrection of damnation.—John v. 28, 29. This is not a simple assertion, which may be taught to the natural mind; but a mystery, known only by revelation of the Spirit of God.

Human intelligence never comprehended the mystery of redeeming

grace, nor even the first manifestation of that grace in the forgiveness of sins, in the experience of the saints. No part of this mystery can be taught by human power to the natural mind; but do not all the carnal religionists of the world teach the popularly received idea of a carnal resurrection, which is so far from being a mystery, that it is inculcated in their earliest teachings even in the minds of infants? In my ministry I have never felt impressed to explain the manner of the resurrection, or any other point not revealed in the scriptures and taught in the experience of the saints. In private conversation I have tried to answer questions propounded, with the best ideas I have; but always clearly disavowing any desire to have more importance attached to them than their intrinsic truth would justify. What any finite being thinks in reference to these gloriously mysterious things is of very little consequence in comparison with revealed truth. The corruptions of our sinful nature, with all the burden of the curse of God's holy law hanging upon our natural existence as our heritage in Adam, will not attend us in our glorified existence; but the very same child of God who partakes now of the sufferings of Christ, will surely rise in glorious conformity to the image of Christ, and we (not our spirits nor our bodies) shall be like him, (1 John iii. 2;) we shall awake with his likeness.—Psa. xvii. 15. Now, before it can be known what we shall be, it must be found what the pattern is. When we can comprehend the glory which our Redeemer had with the Father before the world was, (John xvii. 5,) we shall have the pattern of what we shall be. Dare we ask to see the unclouded radiance of that refulgent glory whose awful majesty when veiled in clouds and darkness shook the trembling Sinai to its deepest base? Nay; the childish curiosity which would peer beyond the veil and look upon the hidden wonders of eternity, is restrained in matchless mercy by the impenetrable darkness of death over which the light from the Sun of Righteousness paints in fadeless beauty the rainbow of eternal bliss in that hope of salvation, which is the evidence on which the saints rest in all their pilgrimage here.

I do not understand the apostle in Rom. viii. 11 to refer to the resurrection at all, as it seems to me that application necessarily includes the indwelling of the Spirit of God in the carcasses of the saints who are fallen asleep. The context clearly shows to my view that Paul used the word *quicken* in that verse in the same sense as in the expression in the prayer, "Quicken thou me in thy way."—Psa. cxix. 37.

Sister Duval also asks if I think a christian should sacrifice worldly considerations to enjoy church privileges. I certainly can see no room for excuses or delay, either to take leave of living friends, or to bury the dead, much less to dwell with them.—Matt. viii. 22; Luke ix. 61, 62.

With many thanks for the kindness manifested in vindicating me against the mistaken reports alluded to, and earnest desire that all her doubts and hard questions may be solved in her own breast by the Wonderful Counsellor, I submit what I have written to the consideration of sister Duval and her informant, begging them and all the saints to receive nothing as a favor to me, but prove all things and only hold fast that which is good by the infallible test of the word and your own experience.

In weakness, as ever,

W. L. BEEBE.

Mt. Brydges, Ont., Jan. 11, 1877.

CENTRE MORELAND, Wyoming Co., Pa.

DEAR ELDER BEEBE:—Inclosed find two dollars for the SIGNS OF THE TIMES. I feel that I cannot do without the paper. It contains all the preaching I have that does me any good. I attended the association at Vaughn's Hill, in June, and enjoyed it very much. O how it strengthened my hope! God was exalted, and the sinner abased. I am fifty-nine years of age, and have had a hope in God over twenty-six years. When about twenty-six years old, the New School Baptists held a protracted meeting in our neighborhood, and quite a number joined them, I with the rest, and was baptized, but felt that I had done wrong. I had no evidence that I was a christian. I think about ten years after I joined that church, I heard some tell how the Lord had led them, and I was convinced that I never knew anything about a change of heart. I then began to feel myself a condemned sinner, and thought the wrath of God was just above my head. I did not know what to do. I was ashamed to go to the church and tell them how I felt. I did not want any one to know the state of my mind. As near as I can remember, the struggle lasted about ten days. Sometimes I was weeping on account of my awful condition, and wishing I could exchange places with the meanest reptile on earth; and then again, my heart was as hard as adamant. I was about giving up all hope of ever being any better, when the Lord enabled me to believe that he would give his Holy Spirit to them that ask him. I thought then that I should never see any more trouble; but it was not more than three days after, when my hope seemed all gone, and I thought I was in despair. After this, while thinking of what I had experienced, and wishing to know what it meant, the love of God came over me. O! I never can tell it. I said right out, "I am happy in the Lord." I thought I could bear anything that could be sent upon me. But alas! before night that feeling had left me, though ever since then I have had a hope. As M. E. Bundy says, I had no view of Christ as my Savior; it was all God with me. It seemed so plain that what God said, he would do. O, my dear christian friends, before I obtained a hope for myself, I saw that yours was sure. I thought the promises were all for the

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1877.

FATHER BEEBE:—I much desire your views on a subject given me some months ago by a young brother, and upon which I have no satisfactory light.

The text is John iii. 13, compared with 2 Kings ii. 11, and Heb. xi. 5. Three queries are presented, viz.: How did Jesus, as the *Son of Man*, come down from heaven? How could he, as *Son of Man*, be in heaven and on earth at the same time? How can we reconcile the language of Jesus, here in John, with the translation of Enoch and Elijah?

If you have light and time, an explanation of this sublime subject at an early day would much gratify, and I hope edify, your brother, and also others.

I. N. VANMETER.

REPLY.

Although it may seem presuming in us to attempt a solution of questions which have perplexed the minds of abler brethren, it may be excusable to give such views as we have when requested to do so, in the hope that what we may be enabled to write, if not entirely clear and satisfactory, may not darken counsel by the utterance of words without knowledge.

In answer to the first question, "How did Jesus, as the *Son of Man*, come down from heaven?" We do not understand him to say that it was *as the son of man* that he came down from heaven, or that he was in any sense the son or offspring of man until he was made flesh and dwelt among us. Before he made his advent to this world he was called the Word which was with God, and the Word which was God; which to our understanding signifies that he was the Son of God, and the Mediatorial Head of the church, and the Life of his people, *with God*; and at the same time, in his eternal Godhead, he *was God*, the uncreated, self-existent, eternal God, and as God he was unbegotten, underived, and the only wise God, who will have no other God before him. That he was and is from everlasting to everlasting the true and living God, and as such he is the same yesterday, to-day, and forever, the Creator and upholder of all things; for "All things were made by him, and without him was not anything made that was made."—John i. 3. "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 were created by him and for him; and he is before all things, and by him all things consist."—Col. i. 16, 17. And that he also existed as the Son of God and Mediatorial Head of his body, the church, before the foundation of the world, in a *life* or vital union and identity with both the Father, and also with his body, the church. This we think is fully demonstrated by the scriptures of truth. Read the words immediately following the last quotation, Col. i. 18: "And he is the Head of the body, the church; who is the beginning, the first born from the dead; that in all things he might have the pre-eminence." "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.

There is a sublime, glorious, and to us, incomprehensible mystery involved in the declaration that he is God, and Man, and Mediator between God and man, which we are bound to admit.—See 1 Tim. ii. 16; also iii. 16.

It is truly wonderful to contemplate, how he who in his assumption of flesh became the Son of Man, came down from heaven; but we are informed that when the fullness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, &c.—Gal. iv. 4, 5. His pre-existence in the relation of Son of God is fully expressed, for it was as the Son of God, and in subordination to the Father, that he was sent, and did come into the world. But let it be remembered that the God and Father dwelt in him, as his own eternal Godhead. For "The Head of the church is Christ, and the Head of Christ is God." So in his coming into the world. Mary asked the angel the same question. "And the angel said unto her, Fear not, Mary, for thou hast found favor with God. And behold, thou shalt conceive in thy womb, and bring forth a son; and thou shalt call his name Jesus," &c. "Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered and said unto her, 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."—Luke i. 30-35. In this wonderful display of the sacred mystery of godliness we may well be amazed. The God of glory bows his heavens and comes down; heaven and earth meet and embrace; Deity and humanity unite; God is manifest in the flesh; the Word is made flesh and dwells among us. The tabernacle of the eternal God is with men; the Son of God takes on him the seed of Abraham; and he "who being in the form of God, thought it no robbery to be equal with God, made himself of no reputation, and took on him the form of a servant, and was made in the likeness of men." Begotten of God, and conceived and born of the virgin daughter of Abraham, in the flesh of the patriarch David, two natures are identified in the one person of that holy thing which was brought forth by Mary. Brought forth in this two fold nature, he was legitimately both the Son of God and the son of man. Although made of a woman, in being made flesh, under the law, yet that woman was in the flesh of David, and the heir of David's throne, in which relation he is the Son of David. "Concerning his (God's) Son Jesus Christ our Lord, which was made of the seed of David according to the flesh, and declared to be the Son of God, with power,

according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 3, 4, Heb. vii. 12, & 2 Tim. ii. 8.

We think we have shown conclusively that our Lord Jesus Christ, in being manifested in the flesh, was properly and legitimately the Son of God and the Son of man, in personal union, and his two natures so perfectly identified that his name as announced to Mary by the angel, identified him as the Son of God and the Son of man. His name, *Jesus*, is the name by which that holy thing, brought forth by the virgin, shall be called, as identifying him in his wonderful relation to God the Father, and to his ancestry in the flesh. Therefore he who is now made manifest in the flesh is the same Word which was in the beginning, or from everlasting, with God, and could in truth say that he (he who when speaking was manifestly the Son of man) came down from heaven, and was the only being in the form of man that ever either ascended to or descended from heaven. And while his fleshly body was on the earth, as the Son of God and Mediatorial Head of the church, he was still in heaven. "It pleased the Father that in him all fullness should dwell;" and as all the fullness of the Godhead dwelt bodily in him, he could be everywhere present, and at the same time in heaven and on earth.

We do not—cannot doubt that our risen and exalted Savior is now in heaven, and yet that he dwells in the hearts of his children which are here on earth. His divine presence fills all heaven with the radiance of his supreme glory, and all the angels of God worship him; yet he is always present with all his children wherever they may be. He needs not to vacate the mansions of glory to be present with all his redeemed ones who dwell on earth.

The third and last point to be considered is, "How can we reconcile the declaration of Jesus, John iii. 13, with the translation of Enoch and Elijah?" In the text and connection referred to Jesus said to Nicodemus, "Verily, verily I say unto thee, We speak that we do know, and testify that we have seen, and ye receive not our witness. If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man hath ascended up to heaven, but he that came down from heaven, even the Son of Man which is in heaven."

We understand the sense in which our Lord is speaking is, that all the true and reliable knowledge men can have of heavenly things must come to them through him, as the "faithful and true Witness." The researches of Jewish Rabbis and learned teachers of theology have never reached up unto heaven. No man has ever been able by their wisdom either to know God or to pry into the secrets of the eternal world. There is no knowledge of the things which are heavenly but by revelation, and all revelation of heaven and heavenly things are through the

christian, but none for poor me. I used to wonder what christians were about, that they were not shouting for joy. I see now, 'tis this miserable nature we have about us, that keeps us from it. Right away after the Lord gave me this hope, my mind was drawn toward the Old School Baptists. When a little girl, I lived in Orange County, and heard you, Elder Beebe, preach in Greenville Meeting House. My father and mother were members of the Old School Baptist Church. I remember hearing about the division. But I am wandering. As I have said, my mind was drawn toward the Old Baptists; but I did not know how to get with them. There was no church within thirty miles square. About five years ago there came a preacher in the place who was called a great revivalist. He held meetings two months, and gathered into the church thirty-five or forty persons. He wanted the members to take away the stumbling-blocks, and get out of the way of sinners. We lived close by, and attended the meetings often. Sometimes I would try to speak of the way I hoped the Lord had led me, but it seemed to displease the revivalist. He came and told me that he did not want me to tell my experience in meeting any more, because it discouraged others. He said I told an Old School Baptist experience; that the Lord did not bring people out that way any more. This hurt my feelings very much. I thought if I could not tell what the Lord had done for me, I had nothing to say. They urged sinners to come to the anxious-bench; but I thought if they felt as I did when the Lord showed me my sins, they would have an anxious-bench wherever they were. I had no fellowship for their doings, and felt that I could not stay with them any longer. I wanted to be baptized by an Old School preacher, but did not know where to find one. After a while the Lord sent Elder Durand to our place, and permitted me to hear him preach. He told so much of what I had passed through, and I became so anxious to be baptized, that I told my husband if Elder Durand would baptize me before he went back, I would be willing to go to the river, which is three miles off. I told the Elder about it, and he said he would arrange it so it could be done soon. In a short time some brethren and sisters came down to our place, and we had a precious meeting. I tried to tell them the reason of my hope, and the next day being Sunday, I was baptized by Elder Durand, and felt the answer of a good conscience. My membership is with the church at Vaughn's Hill, which is thirty miles away, so you see I cannot meet with them very often. I have only been there twice within the two years that I have been a member. I do not feel satisfied with what I have written, it looks so much like myself. I wanted to speak of the many times the Lord has blessed me in great troubles; but I am such a poor hand to write. If I could express myself as some do, I could write enough of the Lord's dealings with me to fill a whole paper. But I will close ere I weary you.

MRS. A. O. LUTES.

mediation of himself. It is true that Enoch and Elijah have gone to heaven, and so have Abraham, Isaac and Jacob, (Matt. xxii. 32;) but none of them ascended to bring down intelligence to men. There is no medium of communication of spiritual knowledge but through Christ as the only Mediator between God and men. Jesus said to Nathaniel, "Hereafter ye shall see heaven open, and the angels (messengers) of God ascending and descending upon the Son of Man."—John i. 51. "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. 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. 25-27, and Luke x. 22.

Teachers in Israel, Scribes and Doctors who assumed to be able to instruct their fellow-men in regard to the things of God, were like Nicodemus, and like all the pretending teachers of theology in our days, but imperfectly competent to understand earthly things, things with which they were familiar, and which might be tested by human science; and all of them were profoundly ignorant of heavenly things. Their philosophical or scientific researches have never scaled the heavens or passed beyond the veil, to witness, learn, and report to mortals the invisible things of God. "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 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."—Rom. x. 7, 8.

It is not in the character or capacity of men, nor in the elements of our fallen nature, that Enoch, or Elijah, or the patriarchs have ascended into heaven; but, as our Savior has said to the Sadducees, "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."—Luke xx. 35, 36.

As no man has ascended into heaven, in the sense in which these words were spoken by our Lord, so we are also informed, "No man hath seen God at any time; the only begotten Son which is in the bosom of the Father, he hath declared him."—John i. 18. And yet we are assured that "He that hath seen me (Christ) hath seen the Father also." And he said to his disciples, "And from henceforth ye know him, and have seen him."—John xiv. 7, 9. How-

ever dull we, like the primitive disciples, may be in comprehending the words of our Redeemer, the words which he has spoken are always in perfect harmony with all the scriptures. Although no man, by the power, sagacity, wisdom or researches that we as man possess, has seen nor can see God, yet by the revelation of Christ he is seen and known of all who have seen and known Christ. "For this is life eternal, that they might know thee, the only true God, and Jesus Christ whom he hath sent."—John xvii. 3. "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. iv. 6.

We submit what we have written to the consideration of our beloved brother Vanmeter, and to our readers generally; hoping, if we have failed to elucidate the subject, that what we have written may not cause any to stumble. To us the subject seems clear as any portion of the scriptures; but let every one search the scriptures, and if any lack wisdom, let him ask of God, who giveth liberally and upbraideth not.

TO OUR DELINQUENT SUBSCRIBERS.

We are aware that the financial embarrassment of our country is very generally felt throughout the whole range of our circulation, and many of our subscribers find it difficult to meet their various obligations, and were it not absolutely necessary we would not urge them to send in the amounts which are due us on their subscriptions. But the publication of the SIGNS is attended with very heavy expense, and we have depended on prompt payments to enable us to meet our constantly maturing obligations. The present and past year, owing to the pressure of the times, our receipts have fallen off to such an extent as to greatly embarrass us, and we will esteem it as a special favor if our friends will forward the small amounts due us without delay. The balances are small in detail, but in the aggregate more than sufficient to meet all our liabilities.

Some amounts on our books have been due for years. We hope this appeal will meet a general and generous response from all the friends of our publication.

NOTICE.

Please publish in the SIGNS OF THE TIMES that the Middleburgh Old School Baptist Church have changed their day for meeting, as we have preaching only once a month. It will be hereafter on the second Sunday of each month, instead of the fourth as formerly.

JAMES BORTHWICK, Clerk.

MARRIAGES.

Jan. 10, 1877, at Pittsville, by Eld. T. M. Poulson, Mr. Lerin W. Hasting and Miss Vicy C. Holloway, both of Wicomico County, Md.

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 the church called Hope, in Carroll Co., Mo., on the 6th, 7th & 8th days of October, 1876, to the several churches whose messengers we are, and to all with whom we correspond, greeting.

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen."

BELOVED IN THE LORD:—The portion of scripture that is upon our mind at the present time, and of which we desire to talk some to you, if the Lord shall be pleased to open our understanding, and give us liberty to show some of the beauty there is in it, you will find recorded in 1st Timothy, first chapter and fifteenth verse, in these words: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief." Dear brethren, these are the words of Paul, an apostle, not of man, neither by man, but by Jesus Christ and God the Father. He is speaking to Timothy, his own son in the faith. Beloved, it is a faithful saying, &c., just as much in our day as it was in the day of Paul, if so be we have the same spirit of faith; and it even reaches back to Abel; and it will in the future continue to be a faithful saying, until all the children of Abraham are brought off more than conquerors through him that has loved them.

Dear brethren, let us examine the record that God has given of his Son, and see if we can find any marks there that characterize us as the faithful. We will only cite you to a few witnesses, for two or three witnesses are sufficient to establish a truth. There were Enoch, Noah, Abraham, and Sarah, Abraham's wife, all faithful, and who 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, and desired a better country, that is a heavenly. Dear brethren, are you not strangers and pilgrims on the earth? And you are not reckoned among the religious nations of the earth; for the children of the kingdom know not the world, neither doth the world know them. And they have the same feelings and the same desires at this day, as the children had thousands of years ago. "Wherefore God is not ashamed to be called their God, for he hath prepared for them a city," not made with hands, eternal in the heavens, and a new earth wherein dwelleth righteousness. The promises of God are worthy of all acceptance, not in part. "For 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." As for God, his way is perfect. The word of the Lord is tried; he is a buckler to all them that trust in him. And at the appointed time, Christ Jesus came into the world, to save sinners. Brethren, let us search the scriptures and see in what way he did save sinners. The angel testified that Mary should bring forth a son, and she should call his name Jesus, for he should save his people from their sins. Therefore Jesus Christ was made of a woman, made under the law; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Beloved brethren, children of the living God, hear your Savior, when he was betrayed into wicked hands, saying, "My God, my God, why hast thou forsaken me?" "Why art thou so far from helping me?" He tells his Father that trouble is near, for there is none to help. "For dogs [the Gentiles] have compassed him; the assembly of the wicked have inclosed him; they pierced his hands and his feet," (to the cross;) and they lifted him up, and while suspended between heaven and earth, all they that see him laugh him to scorn; they shoot out the lip; they shake the head, saying, "He trusted in the Lord that he would deliver him: let him deliver him, seeing he delighteth in him." He permits them to mock on, and he says to his Father, "I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. I may tell all my bones." His persecutors look and stare upon him; they part his garments among them, and cast lots upon his vesture. Dear brethren, his strength is almost gone. Hear him pray unto the Lord, "But be thou not far from me, O Lord. O my strength, haste thee to help me: deliver my soul from the sword, my darling [the church] from the power of the dog." He said, "It is finished," and bowed his head and gave up the ghost. Finished all the types and shadows of the ceremonial law; finished all that God had promised. Death and hell no more shall awe. "It is finished." Saints, from hence your comforts draw. "Let no man therefore judge you 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." Beloved, if in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. What shall we then say to these things? 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? Dear brethren, when we are permitted by faith to look at Jesus, and meditate upon his sufferings for poor sinners, we are made to cry out with one accord, "For sinners, of whom I am chief."

Our Father's children, be of good cheer, it will not be long before that same Spirit that raised up Jesus from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you, and your vile bodies shall be fashioned like unto his glorious body; and instead of being the chief of sinners, or if a saint the least of all, be made "kings and priests unto God and the Father. To him be glory and dominion for ever and ever. Amen."

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

OBITUARY NOTICES.

John Henry Myers departed this life Dec. 8, 1876. He was born April 22, 1874. His disease was scarlet fever. He was sick but a few days. While he was the idol of all the family, and notwithstanding our love and affection for him, and our great comfort with him, when death came he had to go the way of all the earth; yes, gone from the evil to come. While he has left a father and mother, and four brothers and two sisters, to mourn for his sweet company, we have to recollect that the Lord gives, and the Lord takes away, and blessed be his name. May the best blessings of our heavenly Father rest on the bereft ones, and reconcile us to his dealings with us.

JOHN H. MYERS.

DECATUR, ILL.

DIED—In Claiborne Parish, La., **J. G. Currey**, in the 72d year of his age. He had been in feeble health for several months, but seemed to have no particular disease. On the 27th of September he was taken with a chill, and extreme nervousness, which prostrated him, and on the 9th of October, 1876, he finished his course. He was a member of the Primitive Baptist Church, and died steadfast in the faith; and when unable to articulate, he made signs, to show us that he was conscious of his approaching dissolution, and willingness to go. He leaves a devoted wife, with whom he had lived nearly forty-eight years, two children and grand-children, besides other relatives and friends, to mourn their loss; but we feel our loss to be his gain.

M. A. R.

DIED—In Hagarstown, Ind., Oct. 31, 1876, **Mrs. Elizabeth McPherson**, aged 77 years, 4 months and 11 days.

Elizabeth Cole was born in Chatham Co., N. C., June 20, 1799, and was married to David McPherson in 1824, and whose widow she remained since 1839. She was the mother of seven children, (four boys and three girls) of whom three boys and the girls survive to mourn her decease. With her children she emigrated to Wayne Co., Ind., in the fall of 1839, and remained a resident until her decease. She was not directly connected with any religious organization, but her convictions, as frequently expressed, were of salvation by free and sovereign grace.

Her bereaved family take comfort in the thought that their loss is her eternal gain. Mrs. McPherson gave evidence of an abiding hope in Jesus. Some three or four years ago she was very desirous to be baptized in the fellowship of the Salem Church; but her health was very poor, and she was not able to get to meeting. I visited her several times while she was afflicted. Her hope was in Jesus, of whom she spoke freely. I tried to preach at her funeral, at Salem Church, to a very large and attentive congregation.

JAS. MARTINDALE.

DIED—At her residence near Kossuth, sister **Sarah Denison**, whose maiden name was Peterson. Sister Denison was born May 30, 1830, and married to C. R. Denison, in Muskingum Co., Ohio, Nov. 12, 1846. She obtained a hope in Christ under the preaching of Eld. John Crabtree, in Coles Creek Church, Hocking Co., Ohio, in 1841, and then with her husband moved to Iowa, and lived there several years, where there was no church of the Baptists near them. They sold out and moved to Des Moines Co., Iowa, and joined West Liberty Church, and was baptized by Eld. J. L. Gillmore, in March, 1855, where her membership remained till her death. She departed this life Oct. 18, 1876, aged 46 years. She leaves a husband and four children to mourn their loss.

Sister Denison enjoyed her meetings, and was a regular attendant all through life. But now her seat is vacant, and we feel our loss, yet we believe it is her gain. May the God of all grace sanctify the sore affliction to the good of the husband, children, friends and relatives. Sister Denison left us very suddenly. She was paralyzed at 5 o'clock a. m., and never after spoke a word, and died at 2 o'clock p. m. the same day. Preaching and funeral services by Eld. Elijah Ping.

Mrs. Mary Ann Dubois, wife of Joseph Dubois, Esq., departed this life December 16, 1876, aged 57 years and 11 months.

Mrs. Dubois was the daughter of Joseph and Ann Tapscott, and was born Jan. 16, 1819. On September 2nd, 1840, she was united in marriage to Mr. Joseph Dubois. She became a member of the Baptist Church in May 1840, and ever since has lived the life of an earnest, consistent christian. She was noted throughout life for her kind and amiable disposition, and was faithful to her church obligations, being always present at divine service unless providentially prevented.

Although at times during her last sickness she suffered severely, as also in frequent sickness during life, she was never known to murmur or complain. She recognized the hand of her heavenly Father in all her afflictions, and believed them to be sent to her in kindness. During her last illness she had no fear of death, for she knew that Jesus had conquered death. Her prospects were bright, and she approached the dark river as one willing to obey her Master's summons. Had it been God's will, she would have desired longer life, but she was resigned to his ordering, knowing that "He doeth all things well." There can be no doubt of the happiness of one who thus so fully trusted in Christ. She felt that there was nothing of merit in herself. Her only hope rested upon the riches of sovereign grace that are in Christ Jesus our Lord. Her faith was fixed upon her Savior, her feet stood upon the rock of ages, her hope entered into that within the veil, and she is now drinking of the water of the river, and eating the fruit of the tree of life.

"Safe, safe upon the ever-shining shore,
Sin, pain and death and sorrow are all o'er;
Happy now and evermore,
Washed in the blood of the Lamb."

S. F.

DIED—At Athens, Bradford Co., Pa., Sept. 21, 1876, of paralysis of the heart, **Mr. John Watkins**, in the 59th year of her age. The subject of this notice was called by grace to see himself a condemned sinner, and to entertain a faint hope in the Savior of sinners, twenty-three years ago. Gradually his mind was drawn towards the church of which his wife, our beloved sister Mary A. Watkins, is a member. In relating the exercises of his mind to her, she gained a fellowship for him, and greatly desired, and with others hoped, he might be found walking in the order and ordinances of the Lord. On his death bed he alluded to his disobedience, and said he could not tell why he had been so timid. He will be much missed by our little church at Waverly. At the time of our associations he took delight in entertaining friends, to which many can testify. But as he said repeatedly in his last illness, "The will of the Lord be done." He passed through great suffering, which the Lord enabled him to bear with patience, no murmur having been heard to escape his lips. One day, in the midst of acute pain, he said, "Praise the Lord." His anxious wife asked, "For what?" He replied, "For his wonderful goodness and mercy to me." She repeated the hymn beginning, "Give me the wings of faith to rise," to which he responded with joyful emotion. A few days before his death, when it was thought his change had come, I went to his bedside, surrounded with sympathizing friends. I saw in his countenance a peaceful, holy joy, which strengthened me to ask, "Is the Lord with you in your suffering?" He grasped my hand as he had never done before, and said, "O yes; the Lord is my Shepherd, my Guardian, my hope; what more do I want? I have no fear of death; it is taken away." After that he said he had a great deal to tell, but he had not strength.

He leaves a widow and four children to mourn their loss of an affectionate husband and father. In his death our neighborhood has lost an upright, honest citizen. Our beloved pastor, Eld. S. H. Durand, preached on the occasion of the funeral from 2 Tim. i. 9. It was a season long to be remembered, when the word came with demonstration and power, and a solemnity rested upon the large and attentive congregation.

MARIANNE MURRAY.

ATHENS, Bradford Co., Pa.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

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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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IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45. MIDDLETOWN, N. Y., FEBRUARY 15, 1877. NO. 4.

POETRY.

PERSEVERENCE OF SAINTS.

Oh! think of Jerusalem, home of the blest!
A place for the weary ones, now in distress;
Though humble your station, though lonely
you roam,
Each day's journey hastens you nearer your
home.
The prayer of the destitute God will not de-
spise,
Though it should be whispered in groanings
and sighs;
It is his delight weary souls to defend,
Who alone on his goodness and mercy de-
pend.
Through deep tribulation you doubtless must
go,
But Jesus will keep you and carry you
through;
Should the journey prove lonely, and path-
way grow dim,
Remember, your safety all lieth in him.
For the power of God must always prevail;
Not one of his purposes ever yet failed;
And those who are called and chosen by
grace,
Shall ne'er be denied, nor their name be
erased.
The wicked would gladly the church over-
throw,
And plunge every member in darkness and
woe;
Yet, firm and unshaken, she stands every
shock,
For Christ, the Foundation, has built on a
Rock.

SALLIE A. MORRIS.
SALISBURY, Md., Jan. 26, 1877.

CORRESPONDENCE.

Scio, Ore., Jan. 12, 1877.

ELDER G. BEEBE & SON—DEAR
BRETHREN:—I see in the SIGNS OF
THE TIMES of January 1st, 1877, over
the signature of "A. K.," a request
for some one of the ministering
brethren to give his views on Moses'
vision, recorded Ex. iii. 1-6. Now I
hope that I will not be considered
egotistical if I make the attempt to
give such views as may be presented
to my mind while writing, for the
consideration of our (to me) unknown
brother or sister "A. K.," as the case
may be, and for the consideration of
all the readers of our valuable paper,
the SIGNS OF THE TIMES.

The passage referred to reads thus:
"Now Moses kept the flock of Jethro
his father-in-law, the Priest of Midian:
and he led the flock to the back side
of the desert, and came to the moun-
tain of God, even to Horeb. And
the angel of the Lord appeared unto
him in a flame of fire out of the midst
of a bush; and he looked, and be-
hold, the bush burned with fire, and
the bush was not consumed. And
Moses said, I will now turn aside and
see this great sight, why the bush is
not burnt. And when the Lord saw
that he turned aside to see, God
called unto him out of the midst of
the bush, and said, Moses, Moses!

And he said, Here am I. And he
said, Draw not nigh hither; put off
thy shoes from off thy feet, for the
place whereon thou standest is holy
ground." Now there is something
very beautiful, and exceedingly grand
and sublime in this most interesting
subject, if the unworthy writer had
wisdom sufficient to set it forth even
in the smallest degree. But being
struck with wonder and amazement
at the inexpressible beauty, grandeur
and glory of the subject under con-
sideration, I do not know how or
where to begin. In this vision is
evidently set forth the Lord Jesus
Christ in his Mediatorial character,
coming down from heaven, and tak-
ing on himself the seed of Abraham,
being made of a woman, made under
the law, to redeem his people from
under its curse; thereby being made
a curse for them, in order to save
them from their sins, and from the
consequences of sin. The readers of
the SIGNS doubtless are all familiar
with the narrative concerning Moses'
leaving Egypt, and going into the
land of Midian, and marrying Jeth-
ro's daughter, &c. Then we will be-
gin with the beginning of the text:
"Now Moses kept the flock of Jethro
his father-in-law, the Priest of Midian:
and he led the flock to the back side
of the desert, and came to the moun-
tain of God, even to Horeb." Called
the mountain of God, no doubt, be-
cause there God commanded his fiery
law, for Sinai, where the law was
given, was a pinnacle or peak rising
above the summit of the range of
mountains called "Horeb," conse-
quently belonged to and was a part
of the same range.

"And the angel of the Lord ap-
peared unto him in a flame of fire
in a bush." This was none other
than Michael, the Messenger of the
everlasting covenant, even the great
Mediator and High Priest over the
house of God; for you must observe
that it is said, "And when the Lord
saw that he turned aside to see, God
called unto him out of the midst of
the bush," &c. So that it is evident
that the "Angel of the Lord" here
spoken of was the eternal Word, or
Son of God, the Creator of the uni-
verse. Now herein is set forth a
beautiful representation of the Lord
Jesus, the Messenger of the covenant,
coming under the law, in order to
deliver or redeem the chosen Israel
of God from their state of bondage
under its curse. That Israel after
the flesh was a type of Israel after
the Spirit, I presume none will deny;
then we will speak of them as such
in this communication. I have said
that Horeb was the place where the

law was given, and there at Horeb
this vision appeared to Moses the
law-giver; that then and there Christ
came down from heaven under the
similitude of a flame of fire in a bush.
For Moses in blessing Joseph saith,
"And for the precious things of the
earth and fullness thereof, and for
the good will of him that dwelt in
the bush, let the blessing come upon
the head of Joseph, and upon the top
of the head of him that was sepa-
rated from his brethren."—Deut.
xxxiii. 16. Now this flame of fire
represented the law, not Christ, for
there appeared the Angel of the
Lord in a flame of fire in a bush,
which represented Christ in the law-
place of his chosen people; for in
verses 2 and 3 he says, "The Lord
came from Sinai, and rose up from
Seir unto them; he shined forth from
Mount Paran, and he came with ten
thousands of saints; from his right
hand went a fiery law for them," (or
margin, a fire of law.) "Yea, he
loved the people; all his saints are
in thy hand; and they sat down at
thy feet; every one shall receive of
thy words." Now this was literally
fulfilled when Christ came down to
deliver Israel, a temporal people,
from a state of bondage under a
temporal government or kingdom,
which was the type; 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, and deliver
spiritual or anti-typical Israel from a
state of bondage under sin and Satan,
from the power of darkness into the
kingdom of God's dear Son. Now in
the vision is represented Christ com-
ing under the law a sin-bearing vic-
tim. I have said, the flame of fire
represents God's fiery law as the
ministration of condemnation and
death, and the bush represents the
flesh or seed of Abraham which
Christ took upon himself; and herein
is set forth emblematically all that the
Lord Jesus endured in behalf of his
chosen Israel. He drank the last
dregs of the cup of sorrow which
were wrung out to him, even the
wrath of Almighty God against sin.
And as the bush burned with fire,
but was not consumed, so in like
manner the fiery law which the Lord
Jesus endured, though it burned to
the lowest hell, did not and could not
consume his body; for God would
not suffer his Holy One to see cor-
ruption. Therefore the third, the ap-
pointed morning, he arose a triumph-
ant conqueror over the combined
powers of death, hell and the grave,
and ascended where he reigns victori-
ous over all opposing powers. "If,"

says he, "they have done these things
in the green tree, what shall be done
in the dry?" "Moreover he said,
(i. e., the Angel that appeared in the
burning bush said,) I am the God of
thy father, the God of Abraham, the
God of Isaac, and the God of Jacob.
And Moses hid his face, for he was
afraid to look upon God." Thus you
see that the Angel of the Lord that
then and there appeared to Moses in
the bush was the God of the patri-
archs and prophets, the eternal Word
of God, which in the fullness of time
was made flesh, and dwelt among his
disciples, which, as said before, is the
Angel or Messenger of the New and
Everlasting Covenant, which is with-
out fault, being ordered in all things
and sure. Verse 7: "And the Lord
said, I have surely seen the afflic-
tions of my people which are in
Egypt, and have heard their cry by
reason of their task-masters; for I
know their sorrows, and I am come
down to deliver them out of the hand
of the Egyptians, and to bring them
up out of that land, unto a good land,
and a large, unto a land flowing with
milk and honey," &c. Here is a beau-
tiful type of the deliverance of God's
spiritual Israel from under the do-
minion of sin and Satan, and bring-
ing them into the kingdom of God's
dear Son. Egypt is a type of the
land of darkness and of bondage,
and was peopled by the descendants
of Ham, who was the youngest of
the three sons of Noah, upon whose
posterity he denounced the curse of
God; and may with propriety be
called the land of God's curse, and is
also called Rahab. "Thou hast bro-
ken Rahab (margin, Egypt) in pieces,
as one that is slain; thou hast scat-
tered thine enemies with thy strong
arm."—Psa. lxxxix. 10. Doubtless
having reference to the overthrow of
Pharaoh and the Egyptians in the
Red Sea. And Pharaoh, king of
Egypt, was a type of the dragon,
which is the devil and Satan. "Son
of man, set thy face against Pharaoh,
king of Egypt, and prophesy against
him, and against all Egypt; speak,
and say, Thus saith the Lord God,
Behold I am against thee, Pharaoh,
king of Egypt, the great dragon
that lieth in the midst of his rivers,
which hath said, My river is my own,
and I have made it for myself," &c.—
Ezek. xxix. 2, 3. And John says,
"And I saw an angel come down
from heaven, having the key of the
bottomless pit and a great chain in
his hand. And he laid hold on the
dragon, that old serpent which is the
devil and Satan, and bound him a
thousand years," &c.—Rev. xx. 1, 2.
And the land of Canaan, or Zion, was

a type of the gospel kingdom, and not of the third heaven, as some suppose; and the Red Sea was a type of sin; and the great and terrible wilderness which Israel passed through was a type of the law as the knowledge of or strength of sin. Now Isaiah sets forth most beautifully the deliverance of Israel according to the flesh, from a state of bondage in Egypt under Pharaoh, King of Egypt, as a type of the deliverance of the Israel of God according to the Spirit, from a state of bondage under sin and Satan, thus, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days, in the generations of old. Art thou not it that hath cut Rahab, (Egypt) and wounded the dragon?" (Pharaoh.) "Art thou not it that hath dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to pass over?" To accomplish this is what caused the Angel of the Lord to descend, and appear in the burning bush. This is the type; now comes the anti-type: "Therefore the redeemed of the Lord shall return, and come with singing unto Zion, and everlasting joy shall be upon their head; they shall obtain gladness and joy, and sorrow and mourning shall flee away."—Isa. li. 9, 10. To accomplish this he came the meek and lowly babe of Bethlehem, he came a sin-bearing victim, he came a man of sorrow and acquainted with grief. To accomplish this great deliverance he came under the law and endured its curse, and drank the cup of wrath and vengeance of Almighty God to the last dregs, and therefore at one draft dried up the great sea of sin, transgression and iniquity that interposed between the Israel of God and the heavenly Jerusalem, and cast up a glorious highway, called "The way of holiness, where the unclean shall not pass; 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."—Isa. xxxv. 9, 10. Now then, in like manner as the Lord in heaven heard the groanings of the natural sons of Jacob on account of their sore bondage in Egypt, as he said, "I have surely seen the affliction of my people which are in Egypt, and have heard their cry," &c., so also it is said of spiritual Jacob, "For he (the Lord) hath looked down from the height of his sanctuary, from heaven did the Lord behold the earth, to hear the groaning of the prisoner, to loose those that are appointed to death."—Psa. cii. 19, 20. Again, "I the Lord have called thee (the Lord Jesus) in righteousness, and will hold thy hand, and will keep thee, and give thee for a covenant of the people, for a light to the Gentiles; to open the blind eyes, to bring out the prisoners from

the prison, and them that sit in darkness out of the prison-house."—Isa. xlii. 6, 7. I said that the great and terrible wilderness through which Moses led Israel on their way from Egypt to the land of promise was a type of the law, and I said Jacob was a type of the church, or God's elect people. Every child of promise that ever has been or ever will be saved in the Lord with an everlasting salvation, from the foundation of the world to the end of time, were embraced under the appellation of Jacob or Israel.—See Isa. xlv. 17, 25. Consequently they were all found in this great and terrible wilderness, found under the law and its curse. "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. He 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."—Deut. xxxii. 8-10. Verse 12: "So the Lord alone did lead him, and there was no strange God with him." But he was led out from under the law, the great and terrible wilderness, instructed, and landed beyond Jordan, in the land of gospel rest and liberty; as shown by the apostle, "But when the fullness of the time was come God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5. Again, "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13. And for the comfort and encouragement of God's spiritual Jacobs it is said, "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. 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 Israel thy Savior."—Isa. xlii. 1-3.

Brethren Beebe, the foregoing is at your disposal. Yours in christian ties,

JOHN STIPP.

AT HOME, Jan. 23, 1877.

ELDER BEEBE—BELOVED BROTHER:—At the request of several saints here and elsewhere, I obtained the consent of dear brother Sawin to send his letter to you for publication, if you see proper; but feeling "miserable, and poor, and blind, and naked," I could not think it was right for me to even send a letter to the SIGNS, though it seemed so excellent. This week the letter is much upon my mind, so I will send it, hoping it will be a comfort to the saints generally.

In unabated love, your unworthy sister,

E. S. HANNA.

LOXA, Ill., August 12, 1876.

MISS EDITH HANNA—DEAR SISTER IN CHRIST:—I am almost ashamed to attempt writing an answer to your letter received so many months since. Nearly eight months have passed away since you wrote me, and I had not the most distant idea that I should be so long silent; and especially when I saw you at the associations did I think that immediately on my arrival home from the meetings I would surely write and say something about the subject you named in your letter, viz., the Laodicean Church state. You requested, however, that I should send my piece to the SIGNS for publication, but I feel too short-sighted, too utterly unfit to write on so important a matter, especially when my effort was to occupy such a conspicuous place as the columns of the SIGNS. Then, again, I do not feel that it is right for me to impose my poor, labored articles on the readers of our family paper, to the exclusion, perhaps, of more profitable matter. I am convinced long since that I never was intended for a writer or preacher of deep things, only to the extent that all gospel truth is deep and mysterious to the world. The world knows nothing of God's judgments, nor yet of his divine grace, abundant mercy, truth or righteousness. It belongs to his church to feel and keenly realize his severest judgments, and to enjoy the possession of his enduring love and kindness, and the choicest blessings known to the kingdom.

Having commenced a letter to you, I will say a few things concerning the church of Laodicea. You did not mention what particular characteristic of the church you wished me to treat upon, so I will have to make a few general remarks; and if you should desire anything more explicit, I can only advise you to call upon brethren Beebe, Mitchell, Durand or Johnson, who know the scriptures, and have the ability to impart what they know to the edification of others.

You will notice in the first chapter of Revelation that a positive command came to John, the servant of Christ, who was in the spirit (not out of it) on the Lord's day, to write what thou seest in a book, and send it unto the seven churches which are in Asia. These churches were known as Ephesus, Smyrna, Pergamas, Thyatira, Sardis, Philadelphia, and Laodicea. The seven golden candlesticks which John saw were the seven churches. Seven is a complete scriptural number. In the midst of these seven golden candlesticks there appeared "one like unto the Son of Man." We will pursue the description of this person a little further, as he appears to be our "brother and companion in tribulation" in the midst of the churches. "His head and his hairs were white like wool, as white as snow, and his eyes were as a flame of fire; and his feet like unto fine brass, as if they burned in a furnace, and his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went a sharp two-edged

sword; and his countenance was as the sun shineth in his strength." How infinitely grand the description of this mysterious and awe-inspiring personage! No wonder John was touched at the immortal sight, and fell at his feet helpless, powerless, as dead. But the place of his feet is to us made glorious. "The Prince of the kings of the earth" lays his right hand upon his prostrate servant, saying, "Fear not; I am the first and the last; I am he that liveth, and was dead, and behold I am alive forevermore." Such was the person with whom John had to do; and such is the Emanuel, the Son of the living God, with whom all his saints, ancient and modern, had and have to do. Zion, the perfection of beauty, is his habitation. From this exalted situation he surveys the earth to its remotest bounds. Each chosen vessel of mercy receives his unremitting care and love. The church is his body, and his life is her life; and he is Head over all things to the church. To the church and the servants of the church he speaks from on high as having authority, for he is the "Prince of the kings of the earth." The ministry of his servant John, like that of all his true servants in all ages, was directed by him. The command was no uncertain one, but was delivered in such tones as to be easily distinguished from the confused and demoniac voices of Babel-builders, and that of modern will-worshippers; "It was a great voice, as of a trumpet." This voice, or the Spirit that searches the deep things of God, reveals the mystery of the seven golden candlesticks and the seven stars which John saw. "The seven stars are the angels (or ministers) of the seven churches; and the seven golden candlesticks are the seven churches." Mark the relation of Christ to the church, not to the world: he was in the midst of them, and Head over all things to them. The seven churches are all branches of the true Vine; and although herein particularly specified, and each individual church receiving through her angel or ministering spirit a special or distinct message, yet that message is as much for our learning, direction, and thorough furnishing unto all good works, as though directed to us personally; for figuratively those seven churches embraced all the elect of God out of every nation, tongue and people under heaven. This fact is clearly shown before the curtain drops on the momentous scene, or ere the revelation closed. It was this complete number that "cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and to the Lamb," after they came up out of great tribulation, and entered the kingdom triumphant. Now I am under the impression, too, that the peculiar sins, errors, transgressions and omissions of these seven churches, unto which the seven distinct messages are sent, to some extent prefigures or embraces the different evils, errors and delusions that creep in and characterize the church in all ages since the establish-

ment of the gospel church in its visible order. The terrible visitation of God's wrath upon the impenitent, lukewarm, and worldly-minded Laodiceans certainly affords an important lesson for christians now. The same evils beset the church of Christ now, that called down the dreadful sentence, "I will spew thee out of my mouth," upon the ancient branch. "The beginning of the creation of God" witnessed their slumbering eyelids and said, "I know thy works." Every step is known to him who neither sleeps nor slumbers. The services omitted, the unscriptural works indulged in, and the folly of being "neither cold nor hot," neither active nor yet dead, certainly came up as a stench in the nostrils of our God. This state the God of heaven could not tolerate; hence he says, "I will spew thee out of my mouth." And for this manifest luke-warmness and indifference the once glorious and flourishing church of Laodicea was entirely cut off—that is, so far as her visibility and militant organization was concerned. How many churches in modern times have been swallowed up in the same whirlpool of blindness, conceit, and riches of their own accumulation? Wherever we see a church on the wane, there is some internal cause for it—some evil has crept in which God has pronounced against. I do not say that any of the saints composing the seven churches were cut off, and forever excluded from the kingdom triumphant; far be it. Neither will God now "suffer his faithfulness to fail," nor remove his loving kindness entirely from us. But so surely as we say, "I am rich, and increased with goods, and have need of nothing," the candle of the Lord will be removed, and the bright peace afforded by the "Captain of the Lord's hosts" will depart. The thick darkness will come upon us as the waters of the great deep. The rich manna that came in such redundant stores from on high will no longer descend as the rain upon the earth. The sweet social worship we once enjoyed "in heavenly places in Christ" no longer affords us delight. The celestial radiance that fell so conspicuously around the tabernacle by night is obscured by the unfruitful works of darkness. Being rich and increased with goods we forget, entirely forget that we are "wretched, and miserable, and blind, and poor, and naked;" until the light is gone out, and we blunder into the slough of despond. How timely the counsel of the Lord to his church, viz., "I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love I rebuke and chasten; be zealous therefore and repent." "He that hath an ear let him hear what the Spirit saith to the churches."

Now, my sister, the fact, as I have already remarked, that God did visit upon this ancient church his severest judgments, even to the end that its

visibility was completely destroyed, (spewed out of his mouth,) should be an effectual warning to christians now. It ought to make us, who yet enjoy the divine mercies, tremble, and earnestly contend to find out "from whence we are fallen;" that God is a God "of purer eyes than to behold iniquity," and seeing the axe is thus long since "put to the root of the tree," should it not cause us to repent and turn to God, "lest we likewise perish." "Now all these things happened unto them (the seven churches) for ensamples, and they are written for our admonition, upon whom the ends of the world are come." "Wherefore let him who thinketh he standeth, take heed lest he fall."

I have now hurriedly, by piecemeal, hinted at a few things on the subject. I will add, however, that three things are indispensable in the contemplation of the address to the Laodicean church, as well as the others referred to before. First, the Spirit, the only medium of communication between God and his people. Second, the church, the only subject of gospel address. Third, "the seven churches in Asia," the entire church over which Christ is Head, out of every nation, and from among all people, in all ages, so that what applied to them applies equally well to the church now.

You will pardon me for occupying so much of your time and saying so little. The health of my family and self is not very good at this time, (Sept. 17th; you will notice that I commenced this some time since.) All send much love to you and all the members of your family, as well as all who may care to think of us. I was at the Conn's Creek Association, Indiana, week before last, and had a very pleasant time with the friends. Elder W. M. Smoot, of Virginia, was there, which made me feel as if I was near my old friends in the east.

I hope you will not do evil for evil, and not write to me for so long; you must render good for evil. Write soon.

Your brother in hope,
J. G. SAWIN.

OCOQUAN, Va., Jan. 25, 1877.

DEAR BROTHER BEEBE:—I have had some thoughts upon the way of God to bless his people in their temporal travel, a way hidden from carnal reason, but revealed unto strangers and pilgrims who are seeking a "city to come."

The way of faith is a way of trial, a way wherein we are continually taught to look unto God, and to lean upon his strong arm. "They go from strength to strength; every one of them in Zion appeareth before God." In this travel we are continually taught the truth of Paul's language to the Romans, "*How unsearchable are his judgments, and his ways past finding out.*"—Rom. xi. 33.

I have felt like offering some thoughts upon these words. The inspired apostle seems to be filled with holy rapture in contemplating the

unfathomable "depth of the riches both of the wisdom and knowledge of God." I think that we often have a similar experience. When our eyes are opened to behold the wonder of his ways, the great mystery of salvation, the dark travel of faith, involuntarily we exclaim with Paul, "O the depth of the riches!" And from that unfathomable fountain, that eternal and boundless ocean, "the depth of the riches both of the wisdom and knowledge of God," flow those "unsearchable judgments," those "ways past finding out," through and over which the saints are led in their mortal travel, until faith gives way to endless sight, and hope dies in glad fruition.

"*How unsearchable are his judgments.*" "Thy judgments," says the psalmist, "are a great deep, O Lord." Who can fathom that which is unsearchable? And yet poor, blind and ignorant as we are, we are often found summoning all of our powers, and by the light of carnal reason endeavoring to look into the deep, inscrutable judgments, to search out the mysterious purposes of God. But at the rebuke of his power we shrink back in terror from the attempt, for these things are too deep indeed for finite worms to scan. Yet in that great, unfathomable depth everywhere abounds the wisdom and knowledge of him who looks into the secret thoughts and intents of our hearts, takes cognizance of our every step, numbers the hairs of our heads, watches the falling sparrow, and controls the unnumbered events continually transpiring through time and space, doing "according to his will in the army of heaven, and among the inhabitants of the earth." In this knowledge with heavenly comfort we rest, knowing that the hand of the omnipotent God is over all, in all, and through all; "For of him, and through, and to him are all things," though to us are "*his ways past finding out.*" His thoughts are not our thoughts, nor are our ways his ways. "For," he declares, "as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Yet in our folly and ignorance so often do we strenuously desire the accomplishment of our own selfish designs and purposes, and to be led after our thoughts and in our own ways, not knowing that the end thereof is destruction, and that they lead to the chambers of death. In these "ways of God" carnal reason is abased, the creature brought low, and God exalted; the enemies of the truth are discomfited, the wrath of man is made to praise God, and the working of devils overruled to his glory and to the good of his people. The ways of God lead through distress, tribulation and trial, and from time to time upon the delectable mountains of the christian's mortal journey. They lead us where men shall separate us from their company for the truth's sake, say all manner of evil against us falsely, persecute us with horrid tortures unto prison and unto death. But in this crucible of

trial the Lord gives comfort, communes with his people by the way, gives them strength to rest in the words which he has spoken, confiding with sweet assurance in evidences of their acceptance in him, of his paternal care over them, and in the promises treasured up in his Son, brought to view in the written word, and revealed in their experience. And through the trials and persecutions of the way, they lead us on in holy triumph through the gates of the heavenly city to the crown of righteousness, which fadeth not away. When the Lord unfolds his mysterious purposes in our experience, and leads us to some knowledge of his dealings with his people in the past, we are led to exclaim with Job, "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?"

In the ways of God, places of severe trial become places of great joy, darkness gives way to light, and the desert is filled with refreshing streams of the water of life. The stones under the head of Jacob are set up for a pillar, and through the work of God he is made to exclaim, "How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." The captivity of Joseph is blessed to the good of Israel, the way of salvation to Israel becomes a way of death to Pharaoh; and from patriarchs to prophets, and from prophets to apostles, and from their day down to and in ours, wherever the people of God have been or are found under the broad canopy of heaven, they are living witnesses to the truth of these things. And may this truth cheer us in our mortal travel to realms of unclouded bliss. O for a holy reliance upon God at all times, a calm and tranquil frame, a light to shine upon the way that leads to endless rest.

Yours in gospel fellowship,
WM. M. SMOOT.

MOUNT BRYDGES, Ont., Jan. 11, 1877.

BELOVED BROTHER BEEBE:—I send you for publication a letter containing a transcript of the experience of our dear young sister, Rachel Errett. I do this, believing it will be read with interest and profit by many, if not all the dear children of God, into whose hands it may fall. After she first related her experience to me, I requested her to write it out as fully as she might be enabled, and send it to me, and she would confer a favor. She reluctantly consented to make the attempt. I have since obtained her permission to have it published in the SIGNS.

I remain as ever yours
JOHN C. BATEMAN.

LONGWOOD, CARADOC, ONT., June 3, 1876.

TO MR. J. C. BATEMAN—MY DEAR FRIEND:—I have been trying to think how to begin to write to you on so great a subject, or why you have asked me to write my experience. I promised you, dear friend, I would try to write. Trusting God will guide me, I will begin with my first acquaintance with you.

You remember visiting at our place about nineteen years ago. I was a little girl then, about eight years old. I chanced to come into the room where you and my pa were talking; you were telling pa a dream you had, that the day of judgment had come, and that you thought you were to be dragged to hell. This arrested my attention at once, for I had had awful dreams before that myself, that the day of judgment was come, as young as I was. Not long after this my dear pa was taken sick, and you were there the night he died. That was a night never to be forgotten in our family. I was the youngest of seven. I remember quite well how happy my father was, and how long he kept talking to you. All his trust was in God. He saw some of us standing near the bed; he said, "My poor children! they twine around my heart; but I leave them in God's care." Sometimes, after this, I would dream about pa, and he was always with us in my dreams; and when I would waken and find it was only a dream, I would feel so lonely. However, one night I had a dream; I thought I saw the heavens open, and I saw my dear father among the redeemed and happy spirits. As I was looking and wondering, I thought some one said to me, "Poor child! you will be, one day, when the Lord divides his sheep from the goats, placed among his sheep." This made me cry, and I waked up. It was only a dream, and I never told it to any one. But years passed on, and I enjoyed myself, and was as happy as any person can be, I think, in this world; that is, I was content and happy at home. I was troubled very little about religion or anything else. I would feel a little serious sometimes, and then I would sing some nice hymn. I often sang this hymn of Watts, "Show pity, Lord! O Lord, forgive!" and then I would feel all right. I did then believe a person could command their feelings to a great extent. However, things passed on in this way until about two years ago, when my sister Jennie was married. Elder Pollard performed the marriage service, and in his prayer he asked "that God would be their guide through the journey of life." In the evening after they were all gone, only ma, my brother Thomas and I were at home; then ma was not feeling well, and went to bed, and my brother had to go away on business, so I was alone. It was a beautiful evening; I was standing on the veranda, thinking of my sister; she had always been my companion, and now she was gone, and I had no one left that would fill her place. Then I thought of the Elder's prayer, and I went into the parlor and sat down, and O I felt so lonely! I never had experienced anything like such a feeling before; yet I thought it was natural sorrow from parting with my sister. To get a little relief I knelt down and prayed a long time and with great sincerity. When I got up I thought I never had prayed so well in my life; but in the place of relief I felt more wretched than ever. After a few weeks I went

to Oakville to see my sister, thinking the change would do me good; for I was in such a state of mind that I could neither sleep nor eat. But before I left home, one day I opened the Baptist Hymn Book, Beebe's Collection, and read these words:

"The fearful, the foolish, the weak, are my care;
The helpless, the hopeless, I hear their sad prayer;
From all their afflictions my glory shall spring,
And the deeper their sorrows the louder they'll sing."

I closed the book and wept. I asked myself the question, Can it be religion that troubles me? But, no; I thought I would not have such rebellious thoughts against God, if it was the burden of my sins that I felt. When I got to Oakville my dear sister met me at the station; we were very glad to see each other, and I ought to have been happy; but I cannot begin to tell you what I passed through in my mind during the six weeks I visited there. One night when I was tossing in my bed and could not sleep, these words came to my mind, "The enemy comes in like a flood." I felt like sinking in deep waters, where there is no standing; and I did try to pray; but not one word could I utter. I could only sigh and groan. Then it seemed just as if these words were spoken to me, "The Spirit maketh intercession for us with groanings that cannot be uttered." Then came to my mind a little peace and comfort.

I am afraid I will tire you, so I will pass on. Last winter, I think it was in March, Mrs. Gurney was visiting at our place, when I received a letter from my sister Jennie. I had been sick for a few days, and she had heard of it. She mentioned in her letter that she hoped I was better, and that she had dreamed that she saw me going to be put in a cold bath, and she felt sure it would kill me; yet she could not stir one step to help me. She waked up crying. I don't know why, but I thought that there was something more than natural affection in that dream. I felt my own heart a cage of unclean birds, and my thoughts were only evil, and that continually. As I was reflecting in this way, and weeping, Mrs. Gurney came into the room. I read the letter to her, and made a few remarks. She turned and looked at me, and she seemed to read my thoughts, for she commenced singing some words of a beautiful hymn that just suited my case. A short time after this, one evening I was thinking of those words,

"I want—O! I want to attain
Some glorified likeness to thee;
I want in those beautiful garments to shine,
Thy righteousness put upon me."

I went and wrote these lines in a book; and what an inexpressible, longing desire I felt! I was alone that evening with my brother, and after he had gone to bed I was sitting alone close by the stove. I cannot tell you what I was thinking of, but it was just as if these words were thundered in my ears, "Why can you not believe?" And then came

the words to my mind, "Except I shall see in his hands the print of the nails, and thrust my hand into his side, I will not believe." And oh! such a thrill as I felt to the very ends of my fingers, I cannot describe. I saw, in my mind, a crucified Savior, as plainly as I ever saw anything. I thought, What means such a heavenly vision? It passed just like a shadow. I sprang to my feet, took the lamp, and retired to bed, but not to sleep. Then it seemed as if a voice said to me, "It is not meet to take the children's bread and cast it unto dogs. Truth, Lord, but the dogs eat of the crumbs that fall from their master's table." I could not refrain from weeping, for I could see how these crumbs were dropped for me, poor wretch that I am, so full of unbelief. My dear friend, perhaps you will wonder that I did not feel an assurance then; but God's ways are not as our ways. He knows what is best for us. I thought it was religious training that caused my mind to be so exercised; and not only that, but there were times when I was in such despair that I thought my mind would be impaired. I felt that God would be just in depriving me of my senses, for I was daily sinning against him in thought, word and deed. But for my poor mother's sake I did pray that God would not afflict me in that way while my mother was living. I have been asked if I was afraid of dying. No; I was not afraid of death, for I felt I could not die at that time. Nor was I afraid of hell, for God would be just in sending me there. Nor did I desire to go to heaven, for I was not fit to enjoy heaven.

I could not now keep quiet any longer; so one night I told ma something of what I have written, and to my surprise she began weeping and praising God. I think I was as much alive spiritually then as now; but, like Lazarus, bound hand and foot. I thought of the ten lepers that were cleansed, but only one returned to give God the glory; and I was like the other nine. But blessed be the Lord, he taught me in that way that no one can sing that new song of praise to God until he puts it into their mouth; and it is all of grace from first to last. I think about the middle of April last was the last day of my spiritual bondage. I was all alone, and no one about the place. Jesus was pleased to reveal himself to me in these words, "Be not faithless, but believing." I could then say with faith, "My Lord and my God!" and I felt that union and spirit of adoption that I had often heard the Old School Baptists talking about, but I was a stranger to it before. I did then praise God. For the first time in my life I could say with the psalmist, "Bless the Lord, O my soul! and all that is within me, bless his holy name!" I was filled with wonder, love and praise.

"Amazing love! how can it be
That Christ my Lord has died for me?"
And the only answer was, Because
"I have loved thee with an everlasting love, therefore with loving kind-

ness have I drawn thee." But, dear friend, I cannot begin to tell you of the love, joy and peace that I felt. I said over and over to myself, "It is heaven below, my Redeemer to know." I have sometimes read in the SIGNS OF THE TIMES of the experience of others; but it is one thing to read of, and another to feel experimentally, the love and power of God in saving sinners.

"O could I speak the matchless worth—
O could I sound the glories forth
That in my Savior dwell!"

Now, I thought, I can never doubt again; for one passage of scripture after another flowed into my soul, until I was more than satisfied that "Salvation is of the Lord." But, dear friend, the feeling of my own unworthiness causes me to stop writing and weep.

"But drops of grief can ne'er repay
The debt of love I owe;
Here, Lord, I give myself away,
'Tis all that I can do."

Yours affectionately,
RACHEL ERRETT.

LONGWOOD, July, 1876.

MY DEAR FRIEND:—I will begin where I left off, after I had experienced such a manifestation of pardoning love and mercy. One passage of scripture after another was opened to my mind. "Whosoever confesseth me before men, him will I confess before my Father which is in heaven." This was applied to my mind with great sweetness and power. I recollect a conversation I had with a minister I met at a friend's house, five or six years since. My sister Jennie was with me, and this minister wanted us to join his church. We told him we were not fit to join a church. He asked, Why? I told him that the Savior said, "Ye must be born again." He replied, that to be born again was simply to believe that the Savior was my Savior. I told him it was impossible to believe of ourselves. Then he said, if we lived a moral life, that was enough; we were good enough to join his church. He was determined to not give us up. I then spoke of the apostle Paul's conversion, as recorded in the Acts, and that the apostle said he was, "As touching the righteousness which is in the law, blameless;" and yet all his morality was of no account when the Lord met with him. Although this minister had the advantage of me, being a well educated gentleman, yet he scarcely knew how to answer me; but said he, "The apostle was a chosen vessel, a great apostle, and are you waiting for such a change as the apostle met with?" I told him I was. He replied, "Poor, foolish girl! you cannot find in all the bible another such case as the apostle Paul met with." I replied, "None so powerful or wonderful, perhaps, but I believe that is what it means to be born again." Yet all that time I knew nothing experimentally of a work of grace.

But to return to the happy time when I first believed. I had often read and heard it spoken of, that "The half was not told me." Some of the expressions in the Song of

Solomon opened to my mind with such beauty, power and sweetness that the fullness of joy I received was more than I had strength to bear. Some, perhaps, could not believe that the saving grace of Christ could be so powerfully felt as to make our bodily strength give way; but, dear friend, you can understand my feelings, and could tell them much better than I. Then I said to myself, I can never doubt again. But this happy frame of mind only lasted a few days. This joy seemed to leave me as suddenly as it came, and I had no control over my feelings. Then this passage came to my mind, "When the unclean spirit is gone out of a man," &c., "and the last state of that man is worse than the first." This, I thought, was suitable to me, for I had lost the dread of future punishment. But now, I thought, the Lord intends to banish me forever from his presence. What I felt I cannot describe. But again I thought, what love and mercy the dear Redeemer displayed to save sinners! I could not but love and praise God for saving some poor sinners, although I thought I could not be among that happy number. The despair I felt was so great that I had to go and tell my mother. She knew at once that this was the work of Satan. I was unprepared for this. Ma asked me if I thought the unclean spirit went out of me of itself? Or, was I willing for it to go? Or, did I believe of myself? No; I said, it was the same almighty power that raised Lazarus from the dead that caused me to believe. Then I was set at liberty again; and I felt such love to God and his people that I could sing with the poet,

"Ye saints below, and host of heaven,
Join all your praising powers;
No theme is like redeeming love,
No Savior is like ours.

Had I ten thousand hearts, dear Lord,
I'd give them all to thee;
Had I ten thousand tongues, they all
Should join the harmony."

Yours most affectionately,
RACHEL ERRETT.

THURSDAY MORNING.

My dear friend, or brother, I think you will let me call you; I received your kind note Saturday morning. I had no opportunity to send this to you since. This morning I awakened up very early, and my mind was so filled with thoughts of what I trust the Lord has done for me, unworthy me, that I had to get up to write, although my letter is very lengthy and very poorly done. I was thinking of what you said in your note, that if it is the Lord's will you would like to see more of our family, and many others, coming to tell what great things the Lord has done for them. O that more this salvation may see! And I just feel like saying to all my dear friends who are hungering and thirsting after these things, Let no one despair, since I have found mercy. But well do I know that unless the God of all mercy is pleased to bless a word spoken, it will have no effect. I was thinking this morning of the goodness and tender care of God to all his dear people.

"Determined to save, he watched over my path,
When Satan's blind slave, I sported with death;
And can he have taught me to trust in his name,
And thus far have brought me, to put me to shame?"

No; for he is a God of truth and mercy, and will never forsake those that put their trust in him. I feel so poor, weak and helpless, that I can do nothing of myself; and how comforting it is to have a dear friend lend us a helping hand. I think I must tell you, for I think there are others that feel as I did, unworthy to join the church, and yet cannot enjoy as they once did any earthly pleasures. Some time before our Quarterly Meeting in June last, I was very much exercised in my mind about joining the church. One evening we had company, and they were all enjoying themselves as young people generally do when they get together, and as I often did myself; but this evening I felt so lonely in the midst of my young companions that I had to excuse myself from them; and I went into the garden, and these beautiful words came to my mind,

"One glimpse, one single glimpse of thee,
Would more delight my soul,
Than this vain world with all its joys,
Did I possess the whole."

I did try to pray to God to guide me in the right way. That night I was sleeping very soundly, but waked up with these words in my ears, "As one whom his mother comforteth, so will I comfort you; and ye shall be comforted in Jerusalem." I remembered hearing Elder Durand speak from these beautiful words. The Elder remarked that he knew what it was to be comforted by an earthly mother, but the comfort in the church was more desirable. I wondered when I thought that he, a dear servant of God, found such comfort in the church with God's dear children, whom I knew he had often comforted here in Canada. But we read, "It is more blessed to give than to receive." And I have no doubt that Elder Durand, as well as many others, have found it true. But when I thought of going to speak in the church meeting, I felt they were all so much better than I, that they would not receive me; and besides, I thought I would break down and not be able to speak; but what you said to me I can never forget. "Don't be afraid," you said, "the Lord will stand by you." And truly I did feel that God gave me liberty to speak, and to his name be all the praise.

Yours affectionately,
RACHEL ERRETT.

MACOMB, Ill., Jan. 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have been asked by a number of the brethren and sisters why I have ceased to write anything for the columns of the SIGNS, except obituaries, and I will here answer, that it has not been because I felt any less interest in its success, or any less concern for the welfare of Zion, nor because I have not received many requests for my views on subjects, but because I found that my name was appearing so often in its columns

that I, as a poor, short-sighted and weak one, had better be silent, and let abler pens speak to its readers; and I have also been almost constantly engaged in the pulpit.

Among the requests on hand I have one from our highly esteemed sister and mother in Israel, Sarah Osburn, at Lincoln, Ill., for my views on Isa. xi. 9, "For they shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." The pronoun *they*, beginning the 9th verse, alludes to things spoken of in the three preceding verses, and to arrive at a proper understanding of the 9th I wish to notice the preceding verses. The whole chapter, in fact, should be considered together, as presenting but one general subject—that of the glorious and peaceable reign of our Lord Jesus Christ on earth, during the gospel dispensation, embracing, in the course of time, his people out of every nation, kindred and tongue. The Rod and Root of Jesse, while he should slay the wicked with the breath of his mouth, and burn up the chaff with unquenchable fire, and consume them as stubble, should, during the reign of his all-conquering grace, recover, reclaim and gather in the purchase of his blood from all the Gentile world, and cause them to sit down with Abraham, Isaac and Jacob in the kingdom of heaven, together with the remnant from the circumcision, according to the election of grace. I shall notice the last clause of this connection first: "*For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*" The chosen people of God are among all nations, covering all the earth, and they shall in time all be brought to the knowledge of the Lord, shall all be taught of God. "For all shall know me, from the least to the greatest;"—all who are included in the new covenant. Not the whole of all the nations are redeemed, but they are redeemed "*out of every kindred, and tongue, and people, and nation.*"—Rev. v. 9, and also Rev. vii. 9. "And his dominion shall be from sea even to sea, and from the river even to the ends of the earth."—Zech. ix. 10. "The stone that smote the image became a great mountain, and filled the whole earth."—Dan. ii. 35. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession."—Psa. ii. 8. During the reign of this Root of Jesse, this ensign of the people, the Gentiles shall seek it, (or him) and his rest shall be glorious. The remnant of the Jews who were called by grace, born of God, and were ready to receive Christ, went in with him to the marriage, where we find that guests from all other nations under heaven were also called, and the whole made but one body in Christ—one kingdom, and one King over them all. "For he is our peace, who hath made both [Jew and Gentile] one, and broken down the middle wall of partition between us; having abolished in his flesh the enmity,"

&c. Here are Jews and Gentiles, of every nation, dwelling together in peace and harmony, and none of them thus born of the Spirit, and partakers of the nature of the Prince of Peace, are disposed to *hurt or destroy* any of the inhabitants of God's holy mountain, or the kingdom of Christ. Here the *wolf dwells with the lamb*, in peace, the *leopard lies down with the kid*, and hurts it not, because the enmity is slain, and they are made one. The kingdom of Christ knows no geographical distinctions, no national feuds, no differences because of blood or birth, but in that one fold, where all are born of one Father, and all taught the same language, and all are influenced by the same principle of heavenly love, they *dwelt* in peace together, *lie down* together, and *feed* together. "There is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."—Col. iii. 11. This dwelling together in peace, and none to hurt, was fully illustrated on the day of Pentecost, when there were persons together, *in one accord in one place*, from every nation which is under heaven. The various beasts of earth, both wild and domesticated, spoken of here in Isaiah, though by nature antagonistic, yet when subdued by grace, all dwelling together in peace, and feeding together on the same food, are certainly very striking as a figure of the church of Christ, dwelling together in unity. The same harmony of antagonistic creatures is seen in the sheet by the apostle Peter. "All manner of four-footed beasts, and wild beasts, and creeping things, and fowls of the air;" but they were cleansed, and now quietly dwelling together. "And such were some of you: but ye are washed, but ye are sanctified," &c. "Instead of the thorn shall come up the fir-tree, and instead of the briar shall come up the myrtle-tree," and instead of a ferocious Saul of Tarsus, breathing out threatening and slaughter against the lambs of Jesus, we see the gentle and peaceable Paul dwelling in harmony among them. Ananias was afraid of the fierce lion, till the Lord told him that Saul was now a praying man. "Now I perceive, of a truth, that God is no respecter of persons," said Peter, when he saw that the Gentiles were included in the election of grace, as well as the Jews. I have been surprised to see some of the brethren trying to harmonize the wolf and the lamb, the leopard and the kid, the lion and the ox, by making them represent the lusts of the flesh on the one side, and the fruits of the Spirit on the other. I do not think the scriptures support such a position, neither does such a view of the subject agree with my experience. In my case, there is no harmony, no peace, no lying down together, much less feeding together on the same food, by the lusts of my flesh, and the fruits, as I hope, of the Spirit. On the contrary, there is no truce between the two armies, no rest for the lambs when the wolves are about, or are in sight. When I would do good,

evil is present; and the two are so contrary that there is no rest or lying down. I cannot, in my case, persuade the lamb to dwell with the wolf, only with trembling and fear; the kid is afraid of the leopard, and will not lie down with it unless forced. The cow and the bear will not, in my case, feed together on the same food; what suits the cow, or new man, is distasteful to the bear, or the flesh; and the bear will not eat straw worth a cent. The swine will trample the pearls under their feet. The *little child*, in my case, is often unable to lead the ferocious wolf, leopard and lion of my fallen nature; but on the contrary, the lusts of the flesh continually war against the soul, and I have to cry, under the fierce conflict, "O wretched man that I am!" No, dear brethren, I cannot see the consistency of the position taken by some of the dear brethren, whom I love, that the peace and harmony, the lying down and the feeding together, of those diverse and antagonistic creatures, represent the two natures of the Lord's children. Instead of the sucking child playing with any dangerous lust, like the asp, or venturing near a den of cockatrices, or dangerous propensities and lusts, we are warned to *abstain* from them, and to *flee* from them, to *resist* them, and crucify them, and to *deny* them; for they are *hurtful* to the peace of God's holy mountain, and they *do destroy* the vines planted there. But I can see a consistency and beauty in those wild, ferocious animals, after they are tamed, dwelling, lying down and feeding with the domestic animals, in harmony and peace; and I can see, I think, a striking similarity between this beautiful figure and its anti-type, as fulfilled in the bringing together the redeemed of the Lord, when they are all tamed by the great Teacher, and given one mind and one judgment, the enmity between nations slain, and both Jews, and all the diversified nations and tribes of the Gentile world, presenting but one body and one spirit. "And there was given him dominion, and glory, and a kingdom, that all people, nations and languages should serve him."—Daniel vii. 14. "Then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent."—Zeph. iii. 9. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel"—gospel Israel.—Isa. xi. 12. "The envy also of Ephraim shall depart. Ephraim shall not envy Judah, and Judah shall not vex Ephraim."—Verse 13. "I will bring them out from the people, and gather them from the countries, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country. I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and in a fat pasture shall they feed upon the mountains of Israel."—Ezek. xxxiv. 13, 14. "And that he might reconcile both unto

God in one body by the cross, having slain the enmity thereby."—Eph. ii. 16. "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit."—1 Cor. xii. 13. These, sister Osburn, though differing widely in their natural relations of life, and in their language, habits and customs, when called by one Spirit into body, do *not hurt* one another in God's holy mountain; but they can now feed together on the same food, and the lion can eat straw like the ox. What sweet peace, harmony, love and fellowship now reign! How gentle and docile have they become! A little child can lead them and teach them. They do not wish to hurt the least and feeblest child of God, but are kind, tender-hearted and forgiving toward all the dear brotherhood.

Some of all the nations shall be taught of God, and hence the knowledge of the Lord shall cover the earth. "Thou wast slain, and hast redeemed us unto God by thy blood, out of every kindred, and tongue, and people, and nation." "Holy, holy, holy is the Lord of hosts: the whole earth is full of his glory."

Affectionately,

I. N. VANMETER.

OPELIKA, Ala., Jan. 20, 1877.

ELDER G. BEEBE:—Some months past I noticed in the SIGNS a request by some brother writing from Kingwood, N. J., I think, for me to write through the SIGNS upon the same text from which I preached last May when at the Delaware River Association, held with the Kingwood Church, New Jersey. I was much hurried when I saw the request, and have forgotten the brother's name, and the number of the SIGNS containing the request, but I think it was a brother Myers. I was feeble, and the day quite warm when he heard me preach, and had to be brief, and even sit down before I could scan hastily through some points of the text; but in writing I shall have to be even more brief, and perhaps of far less interest than when preaching upon the subject. The text referred to is as follows: "The servant of the Lord must not strive, but be gentle to all men; apt to teach; patient; in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging the truth, and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."—2 Tim. ii. 24-26.

All obedient Christians are servants of the Lord, as well as children; but the servant of the Lord in the above text refers specially to the ministry. "He must not strive" carnally about words to no profit, or about foolish and unlearned questions which tend to divide and confuse the Lord's people; but he is not prohibited from striving lawfully to enter in at the strait gate of gospel truth and obedience. He must not strive ambitiously, or in a revengeful, vindictive spirit; but to the contrary of this, he must be gentle to all men, in all

things and under all circumstances approving himself as the servant of the Lord and as the minister of Christ. There are several terms and figures used in the scriptures to represent some trait of character or office-work of the gospel ministry, such as steward, shepherd, bishop, overseer, ambassador, and they are even denominated angels in some places. But whatever may be indicated by these terms, they must be gentle, kind and tender, as a nurse to her children. Humble as the position of a nurse may be, it requires a good supply of the Spirit of Christ to enable a minister to fill it with the meekness and gentleness of Christ. The nurse must look carefully and constantly after the interests and wants of the children, and as children often have very little thought or care for themselves, and are attracted by many hurtful things, to the soiling of their dress or the injury of their person, the nurse to whose care they are committed is held responsible as far as possible to keep them out of those things and set proper examples before them. True, it is very trying to the nurse when children are unruly and want to have their own way, and even fret and get angry with their tender and affectionate nurse. But still the servant of the Lord must be gentle with these unruly and ungrateful children, be apt to teach, and try to interest them in the truth of the gospel.

To be "*apt to teach*," one must of course be called of God to the work, and have a sufficient discernment and experience to know how to adapt his teaching to the peculiar wants and condition of those under his charge. If they need instruction on any point of the doctrine or order of the gospel, or if they need reproof, rebuke or exhortation, he should be apt to teach and able to give instruction, so as to lift up the hands that hang down, and strengthen the feeble knees.

But as many of the children of the Lord are often led astray, and are opposing themselves and opposing their best interests, as well as the peace of Zion, it is in meekness that the servant of the Lord is required to instruct such. Meekness is a most lovely trait of character, a fruit of the Spirit of Christ, connected with long-suffering, patience and faith. It consists in bearing injuries, taunts and insults, with calmness, without any ambitious retaliation or resentment, and enables one to turn everything to good account by a calm resignation to the will of God. Hence "In meekness instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging the truth, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." This certainly is an awful condition for any of the children of God, but still there is hope and encouragement for the gospel minister to meekly and patiently instruct them, if God, *peradventure*, will give them repentance. But some will say, Truly there is no *peradven-*

tures in God's work—his counsel shall stand, and he will do all his pleasure. That is true; but what he has commanded his servants to do, or not to do, to preach or not preach, is the rule for them, and they are not responsible for results—"God giveth the increase." When we instruct, reprove, rebuke or admonish unruly and disobedient children who are ensnared in the doctrines of men, it is a *peradventure* with us, so far as our knowledge goes, whether God will make our preaching effectual and give repentance or not; but still we are to speak the word faithfully, and leave the event with him. "Sow thy seed in the morning, and in the evening withhold not thy hand; for thou knowest not which shall prosper, or whether both shall be alike good." Repentance is God's gift to his children, and when he turns them from the error of their ways to acknowledge the truth openly and practically in the way of obedience, the snare is broken and they recover themselves out of the snare of the devil, and are no longer taken captive by him at his will. The figure of the snare is taken from the customs of men who set snares to catch birds or beasts, and decoy them in some way into the snare first, then take them captive at will. So the charms of the world, fame, popularity, the love of money, and such like, are snares of the devil to decoy and draw the children of God away from the simplicity of the gospel, and from the love and fellowship of the saints, and thus they are controlled by Satan as captives, and dragged about by passion, prejudice, anger, wrath and malice, until the Lord gives them repentance to recover themselves out of the snare.

Yours in love,

W. M. MITCHELL.

LEXINGTON, Ky., Jan. 25, 1877.

MY DEAR BROTHER BEEBE:—My attention has been recently called to an expression which occurs in the Circular on the Warfare—"quickened spirits." I remember the expression was severely criticised immediately after the Circular was first printed. Recently it has been called up by a brother, who seems to conclude the expression is inappropriate. The term quicken is susceptible of several meanings, as we learn from several of our lexicons, as Brown's Dictionary of the Bible, Buck's Theological Dictionary, and Webster's Dictionary. There is more than one of those meanings which in my judgment justifies the use I have made of the term—to give life; to hasten; to accelerate. To quicken is ascribed to each Father, Son and Spirit. Hence, "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." "It is the Spirit that quickeneth; the flesh profiteth nothing." Again, "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 body* by his Spirit that dwelleth in you." It was said, on another occasion,

"That which thou sowest is not quickened except it die." This expression is applicable in a two-fold sense: "dead in trespasses and sins," and corporeally dead. First, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ." "If we be dead with Christ we believe we shall also live with him." "For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." "The last Adam was made a quickening Spirit." Whence the term quickening Spirit, if he does not quicken somebody? Another suggestion, before I proceed with the exposition. There is a recognized difference between the man and the body, or temple, or house, he dwells in. "If this earthly house of our tabernacle were dissolved." If crime be committed, it is not charged against the house, but against the man that dwells in it. "And the Lord God formed man of the dust of the ground." Here is the body, house, or dwelling place of man. "And breathed into his nostrils the breath of life, and man became a living soul." Paul conceived the idea that man could live in the body and out of the body. And the man Christ Jesus said, "A body hast thou prepared me."

I now proceed with the matter directly in issue. "And you hath he quickened, who were dead in trespasses and sins." We do not suppose he meant to say or intimate that their fleshly nature or mortal body was then quickened, but that the seed or germ of eternal life was implanted in them. Allow me to say, I understand that quickening necessarily antecedes birth, whether we apply it to the natural or the spiritual birth. "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." As I have said, we cannot suppose, rationally, that he meant that their mortal body or fleshly nature was then quickened with Christ; nor yet can we rationally suppose that when the apostle further says, "And hath raised us up together, and made us sit together in heavenly places in Christ," he meant that the Adamic nature had been so highly blessed. What then? That the germ had been quickened, "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." And this "new man" sat in heavenly places in Christ. "The old man" was not created in Christ, and consequently could not descend from, or be born of him.

The bible informs us that "God is a Spirit, and they that worship him must worship him in spirit and in truth." Paul asks the question, "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." "If any man have not the Spirit of Christ, he is none of his." From what I have said, it is demonstrated that those, and only those,

who are quickened and born of the Spirit, can worship God aright; and they are often complaining of slothfulness, coldness, and want of zeal in the cause of God and truth. Indeed, they are represented as asleep; yea, as dead. Hence we hear the exhortation, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." They cry, "Quicken us, and we will call on thee; draw us, and we will run after thee. Now, if Christ quickens them, 'gives grace to the humble,' so that they 'offer spiritual sacrifices acceptable unto God by Jesus Christ,' I ask, What are they but 'quickened spirits?' No petition is intelligently raised to the divine throne to quicken my fleshly nature, that I may worship God aright. How common is the cry of the distressed in Israel, "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." "We are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." Who are these but "quickened spirits?" Our God has so ordered that the "new man, after God created in righteousness," and the "old man, corrupt according to the deceitful lusts," shall here inhabit the same house or tabernacle, antagonists as they are in nature, whence arises strifes, contentions, wars, wrestlings and runnings; that the new man is constrained to often cry, Lord, save! Lord, help! Lord, deliver! and is only consoled for the time by the hope that ere long he will put off this his tabernacle, and be clothed upon with his house which is from heaven. It is this continued strife which incites to prayer and supplication. We find very many appeals to Christ for help and deliverance. The psalmist cried, "O that my ways were directed to keep thy statutes." "Quicken me according to thy word." "Turn my eyes away from vanity, and quicken me in thy way." "Behold, I have longed after thy precepts; quicken me in thy righteousness." "This is my comfort in my affliction; for thy word hath quickened me." "I am afflicted very much; quicken me, O Lord, according to thy word." I might add many more such supplications, but consider it unnecessary. In none of those cries for help and deliverance have they proceeded from an unsanctified heart; all, all addressed to "him who is able to save to the uttermost all that come unto God by him." The members of the spiritual family, who have here no abiding city. But the comfort, O! the consolation, in the assurance that "Though our earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens;" and the remembrance that our God has provided celestial bodies for all his family; that our body, though sown in corruption, it is raised in incorruption; though sown in weakness, it is raised in power; though sown in dishonor, it is raised in glory; though sown a

natural body, it is raised a spiritual body. Hence an apostle says, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is."

I sincerely hope, brother Beebe, that I may not be called on again for an explanation of what I have written. I am as ever, most truly and faithfully your friend and brother in hope of the better resurrection,

THO. P. DUDLEY.

P. S.—I may have made quotations not exactly as they read, relying altogether upon my memory. It would tax my very imperfect vision too much to look them up.

T. P. D.

WARWICK, N. Y., Jan. 19, 1877.

DEAR BROTHER BEEBE:—I have been a reader of the SIGNS OF THE TIMES for perhaps thirty-eight years or more, and have been comforted in reading the experiences of the children of God, and I think I can claim them as my people. Their sorrows are mine, and their joys also are mine. Surely the children of God are all led by one Spirit and into the same truth. They have many great and precious promises in the scriptures, and when they are enabled by faith to lay hold on them, then they have joy and rejoicing. And when they can feel that love of God shed abroad in their hearts which the apostle John speaks of, they can with him 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." The world knows nothing of this love which is felt and enjoyed by the tried and tempest-tossed children of grace; for this love which rolled in the bosom of God before the world began is all their theme. It is of this love of God that any of Adam's sinful race are ever made to feel the blessed assurance that their sins are forgiven. All the saints who have felt its power confess that it is wonderful indeed; for it is all of love, from first to last, that they are called the sons of God. The blessed Savior told his disciples that they had not chosen him, but he had chosen them; and he has loved them with an everlasting love, and therefore with loving kindness he has drawn them. What consoling words, when we can feel that they were spoken by the great Head of the church. Dear tried and tempest-tossed souls, what more can our dear Redeemer say for our encouragement, than what he has said? He has said he will never leave nor forsake his people; they shall be brought off conquerors, and more than conquerors. There is nothing that can separate them from the love of God which is in Christ Jesus our Lord. 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. Of all people on the face of the earth we have the greatest reason to rejoice that we know these

things. It is true, we have often to go with our heads bowed down because we cannot lay hold of the gracious promises, for the children of God are brought through many straits for the trial of their faith; but this is all for their profit. Our divine Redeemer was, in the days of his flesh, a man of sorrow and acquainted with grief, a mourner all his days. Unto us it is given on the behalf of Christ, not only that we should believe on him, but also that we should suffer for his sake. A few more trials, doubts and fears, and the conflict will be over. The apostle calls these trials, "light afflictions," which shall last only for a moment, which work for us a far more exceeding and eternal weight of glory; while we look not on the things which are seen, but on the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. The people of God are a poor, afflicted people, who trust not in themselves, but in the name of their Lord. It is about thirty-two years since I trust my eyes were opened to see these things, and I think I can say that I have enjoyed the society of the saints; and if I know my own heart, I do wish Mount Zion well.

Brother Beebe, this is the first time I ever wrote anything for publication in the SIGNS OF THE TIMES, and if you think it worthy a place in your columns, you may publish it; if not, cast it away, and all will be right.

Yours in hope of eternal life,

E. M. BRADNER.

SHELBYVILLE, Ky., Jan. 19, 1877.

DEAR BRETHREN:—The day without is dark, damp and dismal, confining me in the house, therefore the heart of a poor wanderer in this desert of sin, gloom and sorrow prompts him to write once more to the "afflicted and poor people," who are the only people that trust in the Lord. To this people my heart goes out in the sympathy, fellowship and love which have their source in the sufferings and teachings of the Man of sorrows, and whose triumph and rejoicing are only in the Son of Man, whom the Lord made strong for himself, and who was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead. In his sufferings unto death, and resurrection unto life, all his people have a part, drinking of his cup, and being baptized with his baptism; for unto them it is given in the behalf of Christ to suffer for his sake, and to live because he lives, and to partake of his glory. And every living branch in this True Vine is made to know by a dear and blessed, yet suffering and sorrowful experience, that it is only through death in the flesh unto sin that we live in the spirit unto holiness; and that we must first go and sell all that we had, or suffer the loss of all things for Christ's sake, before we receive of his fullness and have treasure in heaven. Therefore in all this way we are made to "sow in tears," and are

led to take up our cross and come after Him who went forth weeping, bearing precious seed, and with whom we shall still be when he shall come again with rejoicing, bringing his sheaves with him. For in all things we are *one with Christ*, and can no more be separated from him in his sufferings and sorrows and death, than we shall be in his victory and fullness of joy and immortal glory. Therefore to his followers he says, "In the world ye shall have tribulation." O who can tell half the heart-tribles and sorrows of soul of the little ones who believe in Jesus! Men lightly heed them, and pass by without pouring in the healing oil and cheering wine; but God watches them with a Father's love, and their hidden tears are in his bottle, while he sends forth some ministering angel to succor and comfort them. O how tenderly my own troubled heart melts in sorrowing sympathy at the many afflictions of the afflicted and poor little ones in Zion, who feel forsaken and grieved in spirit. To such I would write out of a heart burdened with sorrow, and tell them that there is one other weary spirit and afflicted soul, who sits solitary and lonely, as in a wide wilderness, faint and weak and weary, and having a sad and homeless feeling, like a poor, wandering, weeping child, in a strange land, where all is unsatisfying, and many things are afflicting. This is because I am in the flesh, I know, and absent from the Lord, where I sojourn in Mesech, and dwell in the tents of Kedar. "Without are fightings, within are fears." Sometimes, however, I am favored with dear, sweet seasons of soul, in which my heart is comforted, and my spirit is satisfied, and I peacefully rest; but ah, soon again I find myself wandering in the desert, lonely and full of sorrow and heaviness, and mourning for the good that I possess not. Thus out of very weakness and utmost want my afflicted and destitute soul cries to the Father of mercies and God of all comfort, for living streams and living bread, in a barren and parched land, where there is only the gloom of sin and shadow of death. "O wretched man that I am! Who shall deliver me from the body of this death?" Deeply do I realize the saying of Paul, "If in this life only we have hope in Christ, we are of all men most miserable." Often in anguish of spirit do I ask myself, O! is there any one like me?—so benighted and perplexed, weak and helpless, sinful and poor, desolate and afflicted. Truly the Lord hath led me in a way that I knew not, and chosen me in the furnace of affliction; yet he thinketh upon me, I hope, and causeth me to trust in his name. Moreover, he maketh me to triumph in his righteousness, and bringeth me even through affliction into a precious nearness to himself, giving me at times the blest assurance that I suffer with him, and shall also reign with him and behold his glory. And, my dear brethren in Christ, the afflictions and trials of the way are thus sanctified to us, in leading us on

to the hope that is laid up for us in heaven, into which God will bring us through the power of Christ's resurrection, having wrought us unto the end that mortality might be swallowed up of life. For this second coming of the Lord we now wait, and then we shall appear with him in glory, and joyfully sing eternity's song of thanksgiving unto God who giveth us the victory over sin, death and the grave, through our Lord Jesus Christ.

D. BARTLEY.

UTICA, N. Y., Jan. 8, 1877.

ELDER BEEBE—MY DEAR BROTHER:—It has been on my mind for some time to write you what I trust has been my travel from nature's darkness into God's marvelous light; but I have delayed it from time to time, from a feeling sense of my inability to fully express my feelings, until now, I trust, a sense of love to those of like precious faith encourages me to try to pen down a few of my thoughts.

My mind was first exercised a little over two years ago, after hearing a sermon preached from Isaiah xxxiii. 20, 21. The speaker was enabled to draw the line so clearly between the many so called religious inventions of the day, and the true church of the living God, that it was sent home with power to my heart; and from that time my mind was much exercised. I saw which was the true church of God, but I could not feel that I was a member of that church. From that time until the next October, I cannot describe the state of my mind; it most resembled a dark, cloudy, November day; no comfort or warmth to be found; although there were a few times when it seemed as if a little light was let in, so that I felt it was the Lord's hand doing all this. Then again I would be lost to myself, and could not tell what was the matter with me. During that time I attended the Western New York Conference, held at Riker's Hollow, where I enjoyed the preaching; but still, as I came away, the words, "The summer is gone, the harvest is past, and I am not saved," followed me for some time. I indeed felt the power of them. Thus time went on until the next October, when I attended the yearly meeting held with the Otego Church. That was a precious meeting to me, and one not to be forgotten. After getting aboard the train on my way home, and while thinking over the meeting, and of the precious friends I had left behind, the words of the poet dropped into my mind with much power and sweetness—

"There my best friends, my kindred, dwell,
There God my Savior reigns."

It was the first time I had received any comfort from any words that had come to me. You can tell by your own experience how I felt. They left such a deep sense of my own unworthiness as I had never felt before; and yet it was a sweet place to be in. That was on Friday, and the next Sunday I was at our regular meeting. Brother Robert Alexander was talk-

ing, and spoke of the precious meeting we had enjoyed the past week, (he having gone with me to Otego) and while he was talking it seemed as if a ray of light streamed down from heaven into my inmost soul, and with it came the assurance that the Savior was my Savior; but at that time I did not think I had a hope, for it was only a momentary joy to me. Thus time passed on, my mind still being much exercised, until last March, when one noon, at the dinner table, father was asking a blessing, in which he spoke of "our Father." At that time there was such a deep feeling come over me that that God was my Father, I had to leave the table. I did not want any dinner; it was enough for me to be recognized as a child of the living God. What condescension!

"O for that love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Savior's praises speak."

Then, baptism had not entered my mind, only I thought that as soon as I knew I was born again, I would follow the command of the Savior; for I felt that it was the solemn duty of every child of God who has passed from death unto life to be baptized; for he has said, "If ye love me, keep my commandments." But still I could not be satisfied with my own feelings; I wanted to have an experience that would not leave me any cause to doubt it. But the Lord's ways are not as our ways, nor his thoughts as our thoughts. And when I was advised to tell my mind to the church, I was just as sure that they never could receive me on what little I could say. But as time passed on, there would be minutes when it seemed as if I could not stay away another meeting. Thus my mind was exercised until the first Saturday in July last, when I trust the Lord made me willing in the day of his power, and I told a little of the way the Lord God had led me; but I have never felt satisfied with what I then said, and have often wondered how the brethren and sisters could receive me; but they did. That night I could sleep but little; my mind was led back to the first exercises I had, and I felt that, like Jacob of old, the Lord had found me in a waste howling wilderness, led me about and instructed me, and kept me as the apple of his eye. The next morning, at half past eight, I was permitted the privilege of being buried in baptism by our dear brother, Silas H. Durand. I shall never forget that day. I could say with David, "This is the day the Lord hath made; we will rejoice and be glad in it." For about two months I felt thus; no rapturous joy, but a peaceful assurance of having passed from death unto life. When my mind was carried back to that day, there would seem such a rest to come over me. "There remaineth therefore a rest to the people of God." And I think I there experienced that rest. I felt to say with the poet,

"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."

The world then had no joys for me; I wanted to be entirely away from all worldly amusements; but now they take up too much of my thoughts. For some time past I have been traveling through a dark season; my evidences seem to have been covered. It is a source of much trouble to me, but if I could feel sure that it is the trouble the living child has to pass through, then I would be willing to suffer all things.

I have only written a short sketch of my exercises, for I find the half cannot be told. Do with this as you think best.

I remain yours affectionately,

LIBBIE ALEXANDER.

NEAR LACEY, Ark., Jan. 12, 1877.

ELDER BEEBE AND SON—DEAR BRETHREN:—It is time I should remit to you my subscription money for the SIGNS, which comes to me regularly, fraught with so much comfortable food from (as I think) our kind heavenly Father in his tender mercy to his poor, way-worn children. In view of such amazing grace I am often made to cry, What shall I render unto the Lord for all his benefits? Should we not reply in our hearts that we will render unto our God the sacrifice of thanksgiving? Now, my dear old brother Beebe, I am often thinking of your remarks about the time of your departure being near; and in view of your advanced age, we cannot expect our Father to keep you in the battle-field many years more, for who has been there so long as you have already? I am often thinking, whom will our Father put forth to stand in your place as editor of our family paper? But we are apt to be wondering about things that we cannot control, and too apt to forget that we have his promise that he will provide all things needful for his children. Be assured, dear brother, that none indorse the doctrinal sentiments ever contended for in the SIGNS more fully than myself. I was an occasional reader of the paper soon after it began to be published, and have now been a regular reader and subscriber about ten years, and have not seen one expression that conflicted with any other made by yourself on any fundamental point of doctrine or practice; and I do think that God has blessed your labors abundantly to the household of faith, in binding them together in the same mind and in the same judgment. In reading the communications from so many of the brethren and sisters from remote locations, and seeing how they speak the same thing, which is grace from the foundation to the cap-stone, it thrills our hearts with joy and thanksgiving that he does thus manifest to us that his children are all taught of the Lord.

My love to yourself and family, and to brother Benton L. and family, and to all who love the truth.

A. TOMLIN.

P. S.—Will brother Geo. Y. Stipp give us his views on the two beasts mentioned in Rev. xiii., and the connection, and oblige his loving though unworthy brother?

A. T.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1877.

TITUS 1. 2.

"In hope of eternal life, which God, that cannot lie, promised before the world began."

TORONTO, Ont., Jan. 16, 1877.

TO THE EDITOR OF THE SIGNS OF THE TIMES—DEAR SIR:—Some time ago I, as a seeker after truth, requested your views on the above passage of God's word. If you can find time, and feel it in your heart to do so, I should feel extremely thankful, particularly on the words, "promised before the world began." To whom was the promise made?

WILLIAM RICHES.

REPLY.

If the promise of eternal life did not specifically embrace those who were to be the recipients of it, it would not afford any certain and reliable hope either to Paul or to any of those for whom it was designed. The point on which our friend desires to be enlightened is, Unto whom was this promise made? Our understanding is that this gracious promise was made to our Lord Jesus Christ, as the Mediatorial Head of his body, the church, which was chosen in him before the foundation of the world. But as life could not be given to the Head without including the vitality of the body in union with the Head, the promise was made to the church of God in Christ, and with all spiritual blessings was given to the church in Christ, according as God had chosen her members in him before the foundation of the world. Of David it was said, in vision, "I have made a covenant with my chosen, I have sworn unto David my servant. Thy seed will I establish forever, and build up thy throne to all generations." "The Lord is our defense, and the Holy One of Israel is our King. Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one chosen out of the people. I have found David my servant, with my holy oil have I anointed him. With whom my hand shall be established; mine arm shall also strengthen him." "My mercy will I keep for him forevermore, and my covenant shall stand fast with him. His seed also will I make to endure forever, and his throne as the days of heaven." "My covenant will I not break, nor alter the thing that is gone out of my lips. Once have I sworn by my holiness that I will not lie unto David. His seed shall endure forever, and his throne as the sun before me. It shall be established forever as the moon, and as a faithful witness in heaven."—Psalm lxxxix. 3, 18-21, 34-37. There is no doubt that all that is promised and secured by two immutable things, in which it is impossible for God to lie, applies to David, as the type of Christ; to him as a man, his throne, and his seed, and his personal government have not endured forever; for the apostle Peter, on the day of pentecost, said, "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore being a

prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he, seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shed forth this, which ye now see and hear. For David is not ascended into the heavens; but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool."—Acts ii. 29-35. From this inspired explanation of the prophecy we are assured that, not unto David, as a man, but unto Christ, the Holy One, this life and immortality was promised before the world began, as the Mediatorial Head, and to his seed as his body and members in particular. Of Christ, then, as the anti-typical David, and as the Mediatorial Head over all things to his church, it is written, "He asked life of thee, and thou gavest it him; even length of days forever and ever."—Psa. xxi. 4. Our Savior's own words confirm this testimony of the psalmist: "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will." "For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of Man."—John v. 21, 26, 27. When the Son of God made his advent to our world, when the Word was made flesh and dwelt among us, it was testified of him that, "In him was life, and the life was the light of men."—John i. 4. And he said to the Father, "Father, the hour is come; glorify thy Son, that thy Son may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 1-3.

By this same inspired apostle God has given us a record of this eternal life, "For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us."—1 John i. 2. Here we have explicit testimony that this life has its origin in God the Father, and is the same that he promised before the world began. And in chapter v. 11, he testifies that it was given to the saints in Christ their Head. "And this is the record that God hath given us eternal life, and this life is in his Son." And we are further informed that this life of the sons and heirs of God is hid with Christ in God.—Col. iii. 3. This is a safe place. Were it entrusted to our keeping we might lose it, if possible, a thousand times a day; but it is far too precious to be exposed to any peril. But the promise secures the

interest of all the saints. Not only have they when quickened by it the promise of it, but they have the earnest of it. It is in Christ, and with him hid in God, and therefore Christ is our life. We have no eternal life out of him. "He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John v. 12. And John adds in the next verse, "These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." Jesus saith, "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. Jesus said unto Martha, "I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me shall never die."—John xi. 25, 26. Although every believer in our Lord Jesus Christ has everlasting life, yet they have it only as they have Christ; for this life is so identified with him that it is Christ that liveth in them, and he is their life; and their life is still hid with him in his eternal Godhead. Hence Paul sets forth this all-important truth in the introduction of his epistle to Titus. He did not rest upon the hope that if he held out faithful he would be found worthy of life; but was "In hope of eternal life, which God, that cannot lie, promised before the world began." And also 2 Tim. i. 1: "Paul, an apostle of Jesus Christ by the will of God, according to the promise of life which is in Christ Jesus." This hope in which Paul could toil and suffer was not in himself, but in Christ Jesus; for he testifies of himself, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 20.

Having written this much in reply to our inquiring friend, we will volunteer a few thoughts on this soul-cheering text, in regard to its more general import. The strength and comfort which we realize from any hope based upon a promise, depends much on our faith and confidence in its validity. If we doubt the reliability of a promise, or the veracity of him who has made it, or his ability to accomplish what he has promised, we cannot rest perfectly satisfied that we shall ever realize its fulfillment. But the hope of the saints is like an anchor of the soul, both sure and steadfast, entering into that within the vail, whither the forerunner is for us entered, even Jesus, made a High Priest forever after the order of Melchisedec.—Heb. vi. 19, 20. Even the promises of God, who cannot lie, when made to the carnal Israelites under the covenant of works, being conditional, did not afford comfort, because the fulfillment of the promises was on condition of their faithful performance of the precepts. But

the New Covenant contains better promises; for it abounds in the *wills* and *shalls* of the immutable God, who cannot lie. The promise of eternal life is not only made certain by the impossibility that God should lie, but by two immutable things, in both of which it is impossible that God should lie; and he has even condescended to confirm it by his oath, and this gracious condescension was to give us strong consolation, who have fled for refuge to lay hold on the hope thus set before us. And the perfect security of the saints God has provided for, and given to them a Surety of this better covenant, who stands engaged to save them unto the uttermost who come unto God by him, seeing that he ever liveth to make intercession for them, and holds his priesthood, not by the law of a carnal commandment, but by the power of an endless life. He says, All that the Father giveth me shall come unto me, and him that cometh to me I will in no wise cast out. Of them he says, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—John x. 28. "The gift of God is eternal life through Jesus Christ our Lord."—Rom. vii. 23.

These precious promises of God to the saints in Christ Jesus are not yea and nay. "For all the promises of God in him are yea, and in him amen, unto the glory of God by us."—2 Cor. i. 20. All the promises of God to the church are in Christ Jesus; none of them can be found out of him; and as he is the same yesterday, to-day and forever, they were in him before the world began. There was no need that any new promises should be made; for God, who cannot lie, who made them, has "declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure."—Isaiah xlii. 10. And Jesus assures us that it is the Father's good pleasure to give to his "little flock" the kingdom.—Luke xii. 32. "For I came down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."—John vi. 38-40.

The antiquity of the promise of eternal life which gave hope to the apostle and to all the heirs of the promise, is worthy of grateful consideration. The highest aspiration of human thought cannot transcend or reach beyond the transient limitation of time; "for the things which are seen are temporal; but the things which are not seen are eternal." Eternal things are only known by those who have eternal life; and they are made known to those who have this eternal life in Christ by revelation of the Spirit to their faith. So the promise of eternal life by God, that cannot lie, be-

fore the world began, is free from all the mutations of time. No event of time can change or in any wise invalidate it. Our God, in whose promise we have "everlasting consolation and good hope through grace," is not only a God who cannot lie, but he is also a God who cannot change. We do not mean to imply any limitation of power with him, but it is not in his nature to either vary from his purpose or from his truth. From his imperial throne in heaven he has proclaimed his immutability, saying, "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed."—Malachi iii. 6. "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom there is no variableness, neither shadow of turning."—James i. 17.

"He will not his great self deny;
A God all truth can never lie:
As well might he his being quit,
As break his oath, or word forget.

"Let frighten'd rivers change their course,
Or backward hasten to their source;
Swift through the air let rocks be hurl'd,
And mountains like the chaff be whirl'd;

"Let suns and stars forget to rise,
Or quit their stations in the skies;
Let heaven and earth both pass away,
Eternal truth shall ne'er decay.

"True to his word, God gave his Son
To die for crimes which men had done:
Blest pledge! he never will revoke
A single promise he has spoke."

Eternal life. What is it? A time life was given to the seed of Adam when God breathed into his nostrils the breath of life, and man became a living soul; but that life was not eternal. It had a beginning, and it has an end. Before sin had entered the world, or man had fallen, that life was staked upon the condition of man's obedience to God, and its termination limited to the day of man's transgression. "In the day that thou eatest thereof thou shalt surely die."—Gen. ii. 17. If the life with which Adam was inspired was not the life of all his numerous seed, the offense of this one man could not have involved them in death; but we are informed in the scriptures that "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. How could it have been otherwise? All men, as the seed of Adam, were in him undeveloped when he sinned. Not in him merely, as distinct from him, but as parts of this one man into whose nostrils God had breathed the breath of life. As the woman that was taken out of the man, was subsequently to her formation as well as antecedently, bone of his bones and flesh of his flesh, so are and were all who were created in and have descended from him. We need not argue this position; it is conclusively settled by the express declaration of God, who cannot lie, through the inspired apostle, "By one man's offense death reigned by one." "Therefore, as by one man's offense judgment came upon all men to condemnation." "For as by one man's disobedience many were made sinners."—Rom. v. 17-19. Thus we see the seed of

Adam was a corruptible seed, for it became corrupted by sin, which could not have been if it were incorruptible; as it is corruptible, so it is mortal, and consequently not eternal. But of this corruptible seed, of which all mankind are born when born of the flesh, all the elect family of God are born into this world, in their time state, and in this earthly nature all have sinned; consequently God's people, being partakers of the same flesh and blood, are involved in mortality and death, for they are and were by nature children of wrath, even as others. But this corruption which has passed upon all that are born of the flesh, cannot extend to that life which is born of the Spirit, or of an incorruptible seed. It is only then in our earthly nature, as the seed of the earthly Adam, that we are sinners, or mortal. Our conception and birth are not the cause of our relation to Adam, nor of our complication with his transgression and death; but the life which we had in Adam, as his seed, is the cause of our conception and birth. The birth is not the origin or cause of either natural or spiritual life; it is only the manifestation of the life which caused the birth, for life always precedes birth.

Now as "Adam is the figure of him that was to come," (Rom. v. 14,) so we are assured that the eternal life which God, who cannot lie, promised before the world began, was given us in the Son of God, who is the second Adam, the Lord from heaven, who is the progenitive Head of the "chosen generation, royal priesthood and holy nation." As the only begotten of the Father, Christ is the Life of all who are or shall be, born of God. "Now unto Abraham and his seed were the promises made." ("And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.") "He saith not, And to seeds, as many; but as of one, And to thy seed, which is Christ."—Gal. iii. 16, 29. This eternal life, begotten of the Father in the Sonship of Christ, is through him, as the second Adam, in the fulfillment of the promise of God, that cannot lie, made manifest in all the seed of Abraham, in due time, by their spiritual birth. In him, as the corn of wheat that was required to fall into the earth and die, (John xii. 24,) and in him alone, "Who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality" or eternal life.—2 Tim. vi. 15, 16. This immortality or eternal life, begotten of God the Father, and securely treasured up in his only begotten Son, is the eternal life which God promised before the world began, and gave us, according to the record of the Three that bear record in heaven, "the Father, the Word, and the Holy Ghost." "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. Strictly speaking, a life to be eternal must be without beginning as well as without ending; and such a life could only emanate from God the Father, and descend on us through Jesus Christ his Son. And as he only hath immortality, we

can only have eternal life as we have him. "He that hath the Son hath life, and he that hath not the Son of God hath not [this] eternal life." He is our Life, and when he shall appear, then shall all those who have life in him also appear with him in glory. As Christ is the only begotten of the Father, how could any of us stand in this vital relation to God, as our Father, if he were not our Life? In him, as our Life, we were, if indeed we are the sons and heirs of God, begotten; and in his life alone is our eternal life, in his Sonship is our sonship, and this makes us heirs of God, and joint heirs with Jesus Christ. One, in this relation, with him, even as he is one with the Father. Our spiritual, eternal life is in him, and with him hid in God. He is in his children as his Father is in him; and the church is in him as he is in the Father. "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou hast given me (he was raised from the dead by the glory or immortality of the Father, Rom. vi.) I have given them, that they may be one, even as we are one. I in them and thou in me, that they may be made perfect in one."—John xvii. 21-23.

In hope. Hope implies desire and expectation, or the anticipation of that for which we hope. This is illustrated by the apostle in Romans viii: "For the earnest expectation of the creature waiteth for the manifestation of the sons of God." "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him."—1 John iii. 2. The creature, which is now held in the bondage of corruption, is inspired with hope by the promise; for the same is subjected in hope of a glorious resurrection from the dead, and conformity to the risen and glorified body of Christ when he shall appear; for then shall he deliver us from the bondage of corruption into the glorious liberty of the sons of God, by changing our vile body, and fashioning it like his own glorious body.

Our bodies are now quickened only by the creature life which was given us in the earthly Adam; but when it shall be quickened by the Spirit that raised Christ from the dead, it shall put on immortality, and mortality shall then be swallowed up of life, and this shall be accomplished by the Spirit that raised up Jesus from the dead, and which dwells in us, who have received the earnest of it; for it now dwells in us, bearing witness with our spirits that we are the children of God. For we who have in the new birth received the first fruits or earnest of the Spirit, do groan within ourselves, waiting for the adoption, to wit, the redemption of our body. "For we are saved by hope; but hope that is seen is not hope; for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we

with patience wait for it." Paul's hope evidently embraced the resurrection of the dead; and of the hope of the resurrection of the dead he was called in question.—Acts xxii. 6. Unto this lively hope of the resurrection, the God and Father of our Lord Jesus Christ hath begotten us, (all his chosen people) by the resurrection of Jesus Christ from the dead; and it assures the saints of the inheritance which is incorruptible and undefiled, and that fadeth not away, which is 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."—1 Peter i. 3-5.

"This glorious hope revives
Our courage by the way;
While each in expectation lives,
And longs to see the day.

"From sorrow, toil, and pain,
And sin we shall be free;
And perfect love and friendship reign
Through all eternity."

We clip the following from Doctor Boardman's essay on the superiority of the New Covenant:

BEWARE OF OLD TESTAMENT LIFE.

Finally, let us be grateful then that we live under the New Covenant and not under the Old. Let us beware of falling back on the Old Testament plane—of turning back again to the weak and beggarly rudiments of a worldly sanctuary. All these, even the hand-writing of ordinances which was against us, Christ has blotted out and taken away, nailing them to the cross. Why then seek the living One among the dead? He is not here—in the tomb of the letter. He has risen. May we all know the power of his resurrection! Having died to the law and been loosed from it, be it for us all to serve in the newness of the Spirit, and not in the oldness of the letter. Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, Abraham had two sons; the one by the bond woman, the other by the free woman. Which things are an allegory, for these women are two covenants; the one from Mount Sinai, who beareth children into bondage, which is Hagar: for the word Hagar signifieth in Arabia, Mount Sinai: and she answereth to the Jerusalem which now is, for she is in bondage with her children; but the Jerusalem which is above is free, and she is our mother. So then, brethren, we are not children of a bond woman, but of the free woman. Stand fast then in the liberty wherewith Christ has made us free, and be not entangled again in the yoke of bondage." Let us live worthily our privileges. Aye, we Christians have an altar whereof Jews, who serve the tabernacle, may not eat. Nor can I close more appropriately than in the language of the writer of the epistle to the Hebrews, whose very object in writing his letter was to warn his readers against relapsing in the service and bondage of the Old Covenant.

MARRIAGES.

Dec. 27, 1876, by Eld. Wm. M. Smoot, at the residence of the bride's parents, Mr. Edward Reid and Miss Willie Davis, both of Prince Wm. Co., Va.

Dec. 28, 1876, by the same, at the residence of the bride, Mr. John S. Storke and Miss M. A. Carter, both of Prince Wm. Co., Va.

Jan. 23, 1877, by the same, at the residence of the bride's parents, Mr. Joseph F. Bennett and Miss Bettie Fox, both of Fairfax Co., Va.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—By request, I now forward you, for publication in the SIGNS OF THE TIMES, a notice of the death of my aunt, **Mrs. Rebecca Purington**, of Bowdoinham, Maine, who departed this life Jan. 12, 1877, aged 85 years and 10 months.

The subject of this notice had been identified with the church of Christ nearly sixty-eight years; for she was baptized, by one Elder Temple, in the township of Topsham, Maine, when she was eighteen years of age; and after her marriage to my uncle, Humphrey Purington, called for and received a letter of recommendation from the church with which she first united, and joined the Bowdoinham Old School Baptist Church, of which she remained a worthy member until death released her from all care, toil and suffering.

When the carnal inventions of men were introduced into the church, my dear aunt remained as firm as a rock, in the truth taught her in her first experience; and when the position was taken that the ministry must be improved, by having young men educated for the work, in order to explain the scriptures properly, and when Mystery, Babylon, began the "siren song," there were no fascinations for her; but she would remark, "I am willing that my children shall have instruction in all the useful branches of knowledge, and that education may be given to the rising generation; but the matter of preaching the gospel depends not upon the intellect of man, but the revelation of Jesus Christ, and the sustaining power of God." It can be said of her in truth, that she was a Bible Baptist; and the doctrines and commandments of men received no countenance from her. During her pilgrimage on earth, she experienced many sore trials, but grace and strength were given her equal to her day. Unless providentially hindered, she always filled her seat in the church; and being blessed with ample means, her house was a home for the O. S. Baptists for half a century. She was not so loquacious, or talkative as some, but enjoyed the society of the saints very much, as well as that of friends; but she possessed one excellent gift, and that was, when she had occasion to speak upon religious subjects, there was power in her remarks, and no waste words were used.

I feel in this notice that I should refer to one fiery trial she had to endure, which showed to the gazing world, as well as the church, that superhuman power sustained her. My uncle sailed from the city of New Orleans, for Liverpool, in a ship laden with cotton, and in a severe gale the ship was disabled by having the rudder unhung, or torn from its fastenings, and before it could be cleared from the ship the "stern" was badly "stove," so that a large portion of the cargo had to be thrown overboard, and a temporary rudder was constructed of spars, and the passage which was generally made in thirty or thirty-five days, he was one hundred and four days in accomplishing; and during that time of awful suspense my dear aunt was calm, having her trust in God alone. I might refer to other instances, which showed her love, patience and trust, but it would make this article of unreasonable length; therefore I will refer to some matters immediately connected with her death.

A short time before her death, she dreamed that she came to a river which had no bounds, and it was more beautiful than any river she had ever seen before; she knew that she must cross the river alone, that none of her earthly friends could go with her; but she said to herself, "I am not quite ready to go over now." This she related to her daughter, Mrs. Merrow, and will explain what is meant by her saying in her last words, "Now I am

ready to go over the river." She had been gradually declining for two or three years; but the day before her death she had been unusually bright, active and cheerful, and in the evening spoke of how well she felt, retiring at her usual time, and rested well until 3 o'clock a. m., when she became very much distressed. Her usual remedy was administered for her distress, but had no effect, and the family became alarmed, and wished a physician called; but she said, No, "this is death." The family immediately collected around the bed of the dear mother and aged saint. She told them how happy she was, spoke of her hope which had sustained her so many years, dwelt upon the love of her dear Redeemer, who died for her, and told the family she had no doubts nor fears, and that everything appeared bright and heavenly to her; then addressing her children, said, "Be kind one to another when I am gone." After she had talked awhile she said, "Now I am ready to go over the river," and sang the hymn,

"It is not death to die—
To leave this weary road."

When they commenced singing the hymn, she raised both hands, and her eyes and countenance seemed to beam forth and show an unearthly brightness; and while they were singing the second stanza, her hands dropped, her eyes closed, and the mortal conflict was over.

From the time her agony commenced, until the end of the conflict, was only three hours duration. The funeral was numerously attended, the 15th inst., upon which occasion a sermon was preached by our brother, Eld. Hiram Campbell, of Brunswick, Me.

Sister Purington has left four children, and numerous other relatives, as well as the church, to mourn their loss; but all who knew her are satisfied that she now is with the blest, forever freed from doubts, fears, troubles and sorrows. May our God sustain and comfort the family now bereaved.

WILLIAM J. PURINGTON.
SOUTHAMPTON, Pa., Jan. 21, 1877.

Mary E. Marsh Witham was born June 30, 1841, in Miami Co., Ohio. When she was one year and three months old her parents moved to Miami Co., Ind. In her younger days she availed herself of all the advantages afforded her for a common school education, and began teaching in her 17th year. After teaching one year, she returned to her old home in Miami Co., Ohio, and attended school nearly two years, then returned to Indiana and taught several years in district schools. She was a student of the Franklin College, Johnson Co., Ind., the school years of 1871-2. At the close of the spring term of 1872 she went in company with her sister, Lucy Brenton, to visit relatives near Edinburg, ten miles east of Franklin, where she expected to leave her bed-clothing, books, &c., until she returned to college the following September. But that night, and while her things were at the depot, it took fire and was consumed with everything in it. In this fire she lost everything she had in the world, and was obliged to return to teaching. Dr. Wayland of the Franklin College gave her a very flattering recommendation and a present of five dollars in cash, for which she was very grateful. She was soon engaged to teach in the Peru graded schools, in Miami Co., Ind., and taught the school-years of 1872-3. From this time she was engaged in teaching the public schools of this county, until March, 1875, when we were married, and went at once to our new home, one and a half miles east of Neodesha, Neodesha Township, Wilson Co., Kansas, where we lived together happily until her untimely death, March 11, 1876.

She united with the Old School Baptist Church known as Eel River and Pleasant Hill, in Miami Co., Ind., and was baptized by Eld. James Witham, in the Summer of 1875. From that time until her death she lived a devoted christian and a consistent member of the Old School Baptists.

On the 5th day of March, 1876, she gave birth to a child, after seventy hours of almost unparalleled suffering. During her suffering she noticed a white dove at the window, fluttering as if it was trying to get into the room. She asked one of her attendants if she believed in tokens, and then told what

she had just seen, and expressed a belief that this was a token to her that her child would not live; and it did not. During her suffering she was often heard to say, "O merciful Father," and then her prayer would be continued in a low whisper. On Monday morning, the 6th, when she had prayed aloud for several minutes, she remarked, "How glad I would be to see Elder Sweeny, and have a talk with him;" but as he lived eight miles distant, and her recovery seemed certain, the time to send for him was procrastinated. Her entire mind was to talk on religious subjects, and her whole soul was wrapped up in the goodness and mercy of God. She remarked to one of her nurses, "I never enjoyed God's grace in my heart more than I have in the last few hours." Her entire mind was animated with joy. She commenced spitting blood Thursday, the 9th, accompanied with a severe pain behind the right shoulder. She seemed conscious of her danger, and remarked to me, "O Josie, what will you do if I am taken away?" She was repeatedly heard to say, when racked with pain, "O merciful Father! not my will, but thine be done." She continued to spit dark colored blood copiously until a few moments before she died, when she seemed faint, and asked me to raise her up, and in less than five minutes she expired in my arms, at 3 a. m., March 11, 1876. She bravely endured her sufferings throughout, with that peculiar calmness and resignation which characterizes an humble follower of our dear Savior.

Elder Sweeny was sent for, the morning she died, and was at my house early the next morning, where, after singing and prayer, he gave a short exhortation. O! this was a day never to be forgotten by me while I live. It was this day my lips pressed for the last time the cold form of my dearest earthly friend. She was buried at noon, the 12th, in the Dodson grave-yard, two and a half miles south-east of Neodesha. Although the day was cold, her burial was largely attended.

I never witnessed such a triumphant death as that of my dear Mary; and now, when I enter the threshold of home, the approving smiles and cheerful company of a dear companion are sadly missed.

J. C. WITHAM.

It becomes our painful duty to write for insertion in the SIGNS a notice of the death of our beloved mother, **Mrs. Elizabeth A. Elgin**, consort of the late Eld. George L. Elgin. She was born Jan. 14, 1822, in Harford County, Md., and died Oct. 27, 1876, in Neosho, Newton Co., Mo. She was baptized Nov. 25, 1840, by Eld. Samuel Trott, and joined the Harford Church. She was married by the same to Eld. George L. Elgin, Oct. 16, 1849. Though her days were few and full of trouble, she bore all with christian fortitude, feeling she had a Savior on whose all-supporting arm she could lean. She loved God's people, their preaching and presence, Christ and him crucified being her theme. Not hearing any Old School Baptists after coming west, she longed to sit beneath the sound of the voices of those who preached the truth; and we rejoiced with her that she might once more, as she went to her old home last May. So great was her anxiety that once she said, "If I do not go in time for the Association, I do not want to go at all;" for she longed to hear the gospel preached before she died. How sweet and precious were those hours to her! And when our younger sister was brought by God's grace to go before the church, she said, "Tis what my soul has long desired. My prayers are answered." She lived to see her children walking in the footsteps of their forefathers. Her last illness was brief, and her sufferings great. She quoted many passages of scripture, and also hymns, and had us read often to her, selecting the chapter and place for us to read, and talked beautifully at such times. She was perfectly conscious of her condition, and spoke of death, and of her hope beyond the grave. She said she wanted to see all her children together once more before she died, which desire was granted her. She did not wish to live, but said so often, "I want to go." When I asked her if she had a hope beyond the grave, she said, "O blessed hope! I will hail the day when I shall leave this earth and be with my Savior and my God, to

bask in his sunshine." She said the chariots were waiting. She wanted to talk, and when asked, "About what?" she said it was heaven. She selected her own text, "For the Lord will not forsake his people."—1 Sam. xii. 22. But she was too weak to ever tell us what hymns to sing. When I asked her she said, "Wait a little," from which time she slept peacefully and quietly away, without a moan or struggle, or even a sigh. I asked her who should preach the sermon, and she said, "Old Mr. Neil," who preached a very comforting one. She was a devoted mother, and her death is universally lamented by those who knew her. She leaves three daughters and two grand-children to mourn their loss, although we mourn not as those without hope. Sad is our affliction, and we feel our loss; but we hope that when we shall have run our race and numbered our days here on earth, we may lay every burden down, and pass away as peacefully as the dear one who has gone only a little before us.

JENNIE ELGIN.

Departed this life Dec. 9, 1876, at her residence in Warren Co., Ill., our very dear and highly esteemed sister, **Harriet Vandever**, in the 59th year of her age. She was the wife of John Vandever, one of the deacons of New Hope Church, with whom she had lived as an affectionate and faithful wife for over forty years. The life and death of this beloved sister was peculiar in many respects, and were a mixture of joy and grief to her bereaved husband, children and friends. She was a faithful and uncompromising member of our church, as above, for over twenty-nine years, and enjoyed the love and confidence of her brethren and sisters here, and wherever she was known. For some years she had at times been in feeble health, and had a presentiment of mind that she would some day drop dead suddenly, and in apprehension of such an event she prepared her burying-clothes some years ago, and carefully laid them away. Some time previous to her decease, she expressed the desire to some of her friends that, if it was the Lord's will, she might drop suddenly when her time should come. She had her wish. On the night previous to her death, she was much exercised about singing, and she and her husband sang till a late hour, they being alone. One of the hymns she selected and sang, she said was a favorite one, and so suitable for a funeral, beginning, "Why do we mourn departing friends?" On the morning of the 9th she prepared breakfast and ate as usual, and then went to milk her cow, and as she was about to finish she asked her husband, who was standing by, the day of the month, and he told her the 9th. She finished and rose to her feet, and immediately exclaimed, in rather a plaintive tone, "Oh! Oh!" and sank, and was gone in a few seconds. Her sudden decease has fallen with crushing power upon her husband and children, to whom she had been a loving wife and an affectionate mother, and our church has lost one of her dearest members.

The writer spake on the occasion to a solemn assembly, who met at our place of worship, on the 17th, from Rev. xiv. 13.

May the Lord give abundant support to our bereaved brother, and the eight motherless children.

Affectionately,
I. N. VANMETER.

MACOMB, Ill.

Our beloved brother, **John N. Story**, departed this life Aug. 19, 1876. He was born in White Co., Ill., Jan. 11, 1824, being 56 years, 6 months and 8 days old at the time of his death. About the year 1846-7, the Lord showed him what he was by nature, and what he must be by grace, to see him as he is, and to be like him, and having full faith that Christ's blood had cleansed him from all sin, he united with the North Fork Regular Baptist Church, in Hamilton Co., Ill. From there he moved to Clinton, Dewitt Co., Ill., and having obtained a letter from the North Fork Church, in good standing and fellowship, he united with the New Providence Church, in Dewitt Co. He was sick from February till the time of his death. I visited him while he was sick, and talked with him about his future state. He expressed himself as ready and willing to depart and be with Christ.

He believed the Spirit of the Lord would go with him through the valley and shadow of death. He leaves several children and relatives to mourn his death. He was highly esteemed by his brethren in the church. We mourn not as those that have no hope.

ALSO,

Our beloved sister, **Abigail Coldren**, departed this life June 1, 1876. She walked from her residence to Norton, about half a mile, to do some trading at a store, four days before her death, being in good health. While there she was struck down, her right side being all paralyzed, so that after a few minutes she never spoke again. She was born Sept. 9, 1800, in Orange Co., N. Y. Her parents, Wm. and Rebecca Drake, moved into Delaware Co., Ohio, and when in her twentieth year, she experienced a hope in Christ, it was made manifest to her that her sins were forgiven through the suffering and resurrection of Christ, and she (with her mother, sister and brother, and three others) was baptized by Elder George, in the fellowship of Marlborough Regular Baptist Church, in Oct., 1820. She had traveled the lonely life of a widow for several years, her companion having gone to rest before her. But she was blest with dutiful and loving children, who did all they could for her comfort. She lived a worthy and respected member of the church until her death. Her funeral was preached by Elder Sherwood, the pastor of the Marlborough Church, in Delaware Co., Ohio, to a large concourse of people. Then she was interred beside her husband, brother James Coldren, where they both sleep, until Christ shall come in the clouds to call his children home.

"We know that thou art happy now

In heaven's eternal rest,
Where sorrow ne'er can shade thy brow,
Nor pain disturb thy breast."

AARON WELCH.

DIED—At his residence near Van Buren, Hancock Co., Ohio, **David Bretz**, aged 78 years, 3 months and 2 days. Brother Bretz was born July 24, 1798, in Lancaster County, Pa., and moved with his parents, when but a boy, into Fairfield County, Ohio, where he was married to Frances Kagy, and where he united with the Old School Baptist Church called Pleasant Run, being baptized by Eld. Thomas Snelson, the same dear brother that I was baptized by, not long before. Not long thereafter, brother Bretz moved into Seneca County, and soon afterwards he and his wife united with Honey Creek Church, by letter from Pleasant Run, where they continued beloved members for a goodly number of years; then sold their farm and bought another near Van Buren, and soon thereafter united with the church at Van Buren, where they continued worthy members, and where he fell asleep in Jesus, on the 26th of Oct., 1876, and on the second day following a discourse was preached by the unworthy writer to the sorrowing relatives and sympathizing friends, from 1 Peter i. 3-5, also some appropriate remarks were made by brother Jacob B. Smith. The deceased leaves a beloved wife, two sons and three daughters, (one-half of his children, three sons and two daughters, departed this life before him) and quite a number of grand-children, together with many dear friends and neighbors, and also the church, to mourn, but not as those who have no hope. May the God of all comfort and grace comfort and support the mourning widow, and guide and direct the weeping children, and give to the church the spirit of reconciliation.

The deceased was buried in the grave-yard near his residence.

LEWIS SEITZ.

DIED—At her residence near the city of Jefferson, Texas, on the 16th of Dec., 1876, sister **Susan B. Carrington**, daughter of Alvan and Rachel Myhand, aged 55 years. She united with the church at Sardis, Harris Co., Ga., in the fall of 1851, and remained a member of said church until the spring of 1860; then moved (together with her husband, Perry Carrington, and six children) to Texas, and united with the church at Hickory Grove, and remained a humble and devoted member, without a stain upon her christian character, up to the time of her death. She was in very delicate health for over twelve months

before her death, and the last two months of her life her sufferings were severe, which she bore with great christian fortitude, without a murmur. None knew her but to love her. But she is gone from the sorrows, troubles and annoyances that she was subject to in this sin-polluted world, and we hopefully believe instead thereof she brilliantly shines in the image of her Savior, in the bright regions of eternal day.

JEF. STRINGER.

DIED—In Washington, D. C., Sept. 8, 1876. **Mrs. Loudia A. Howison**, wife of Mr. B. B. Howison, and daughter of Jesse and Ann McIntosh, of Loudoun Co., Va., aged 37 years.

Sister Howison was baptized in the fellowship of the Shiloh Church, in Washington, July 4, 1869, since which time she has been a worthy, humble and sincere follower of her Lord and Master. Her illness was long, and often distressing, but she bore it with humble resignation to the divine will. The hour of her discharge was earnestly longed for, and when it arrived she sank to rest, "In sure and certain hope to rise." May God comfort the afflicted, for his name's sake.

Affectionately yours,

J. N. BADGER.

ALDIE, Loudoun Co., Va.

Neil Galbraith died at his residence in Ekfrid, Ontario, on the 24th of May, 1875, leaving a wife and seven children, and many relatives, to mourn their loss.

The subject of this notice was born in the county of Elgin, Dunwich, Ontario, Feb. 19, 1826. He was not a member of the church, but evidently was a lover of the truth; and about a year before his decease, during his illness, he received a good hope through grace, and told his beloved wife that he had no fear of death, and said to her, "Believe in the Lord Jesus Christ, and thou shalt be saved." Jesus was all his hope. A little before he departed, he called his children to his bedside and shook hands with each, telling them to be obedient to their mother. Shortly after, he calmly fell asleep, in hope of a glorious resurrection. All that was mortal was interred in the Glencoe Cemetery.

Yours as ever,

JOHN C. BATEMAN.

MOUNT BRYDGES, Ont.

DIED—Dec. 23, 1876, **Edward T. Long**, aged 3 years and 23 days. He was the youngest of our three children. Myself and wife deeply feel and mourn this dispensation of divine providence. Our darling child was a fair and promising bud of earthly hope, and occupied a large place in the tender affections of the family, and all were exceedingly loth to part with him. But as God, who has called him away, is perfect and righteous in all his doings, we would calmly say, "Thy will be done." We hope that our loss is his great gain. May the Lord enable us by grace to say, "It is the Lord; let him do what seemeth him good." Dear Eddy was taken sick on the 13th of December, and died on the 23d. His sufferings were very great, but he bore them with much fortitude. He often said, during his illness, that he wanted to go home. He said to me, "Good bye, pa, you must come soon."

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

JAMES S. LONG.

NEAR LAWRENCEBURG, Ky.

DIED—At North Berwick, Maine, Dec. 16, 1876, **Lydia A. Quint**, daughter of brother H. and Sarah Quint, aged 24 years, 2 months and 10 days. She had been afflicted for years with the scrofulous disease, and her sufferings were great; but she was patient. She had a strong desire to get well, until a short time before she died. At that time she was willing to die. Her greatest desire was to be like Jesus, but was fearful because she was a great sinner. She was a fine girl, beloved by all who had become acquainted with her. We hope that she has gone to rest. She has left, to mourn, father, mother, one sister and brothers.

WM. QUINT

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

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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. 45.

MIDDLETOWN, N. Y., MARCH 1, 1877.

NO. 5.

POETRY.

HIS MERCY ENDURETH FOR EVER

Thy mercies, my God, O how great is the sum!
How exalted thy goodness to me!
Each day brings new mercies; yet still, as
they come,
My heart is unfaithful to thee.
Like the heath in the desert, all barren and
bare,
So dry and unfruitful I'm found;
Yea, the fig-tree that wither'd can scarcely
compare
With my heart, that most desolate ground.
But the rivers and streams in the wilderness
flow,
And the desert will blossom and bear;
And no little flow'rets that flourish below
Are too small for thy provident care.
And wilt thou not water the soul that relies
On thy love and thy mercy alone,—
That to thee in its deadness would lift up its
eyes,
And seek to thy blood to atone?
Thy love and thy mercy in days that are past
Encourage me still to draw near.
And wilt thou, and canst thou forsake me at
last,
Or let me depart from thy fear?
Ah, no! My dear Jesus, thy love is too great;
Thou hast proved thyself mighty to save;
Thou wilt raise me again from this wilderness
state,
For thy loved ones thou never wilt leave.
My soul shall yet praise thee, again and
again,
For thy marvelous kindness and love;
Though awhile in the wilderness here I re-
main,
I will shout thy sweet praises above.

Gospel Standard.

CORRESPONDENCE.

WALLACETOWN, Elgin Co., Ont., Jan., 1877.

ELDER BEEBE—DEAR BROTHER:
—Inclosed I send for publication a
letter from our esteemed brother in
Christ, Eld. J. A. Johnson, of Indi-
ana, and as I have his permission to
publish it, will you please insert it in
the SIGNS?

Your unworthy brother,

D. T. McCALL.

SPRINGPORT, Ind., Jan. 24, 1877.

DEACON D. T. McCALL—DEAR
BROTHER IN CHRIST:—Your very
welcome and interesting letter was
received in due time, but I have de-
layed a reply until now, feeling so
dark in my mind, and so unfruitful
in spiritual things, that I felt that
anything which I might write could
be of but very little interest to you,
or to any of the saints. But as I
have had some, to me, rather pleas-
ant reflections on the subject matter
contained in the eighth chapter of
Romans, I concluded to-day to pen a
few thoughts as they may occur to
my mind, for your consideration.

What a thorough and complete
refutation the inspired apostle has
given, in this chapter, of the Armini-

an system, and shown by the most in-
controvertible argument that the sal-
vation of sinners rests not on the will
or volition of the creature, but upon
the absolute and unchangeable sover-
ignity of Jehovah. In the chapter
preceding, the apostle has spoken of
two opposing powers, both of which
existed in his own person; and wheth-
er he speaks of the one or the other,
he uses the same pronoun I. "I
know that in me, (that is in my flesh)
dwelleth no good thing; for to will
is present with me, but how to per-
form 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. Now if I do that I would not,
it is no more I that do it, but sin that
dwelleth in me. I find then a law,
that when I would do good, evil is
present with me. For I delight in
the law of God after the inward man;
but I see another law in my mem-
bers, warring against the law of my
mind, and bringing me into captivity
to the law of sin which is in my mem-
bers." Notice the apostle speaks of
two laws which are antagonistic; one
he calls the "inward man," the other
he elsewhere calls the "outward
man." They are also called the "old
man" and the "new man." They
constitute two belligerent powers, be-
tween which there will never be con-
cord and harmony as long as we
dwell in this time state. And he, or
she, who does not feel the warfare
here, is a stranger to the experience
of the apostle. No wonder that the
apostle could say, in view of this sore
conflict, "O wretched man that I am!
Who shall deliver me from the body
of this death?" But he proceeds, "I
thank God through Jesus Christ our
Lord. So then, with the mind I my-
self serve the law of God; but with
the flesh the law of sin." This mind
with which he serves the law of God,
he calls "the mind of Christ;" the
other, "the carnal mind," which is
enmity against God, not subject to
his law, neither indeed can be.

Then the servant of God begins
the eighth chapter with these words:
"There is therefore now no condem-
nation to them which are in Christ
Jesus, who walk not after the flesh,
but after the spirit." This language,
to my mind, clearly presents the spir-
itual child, made manifest in the new
birth, or birth of the Spirit. That
new man, or inward man, was in
Christ before the world began; it
never was a subject of condemnation,
neither can be. There is no condem-
nation for it. Emanating as it does
from an incorruptible fountain, a
pure and immortal progenitor, it is
like the Parent, holy, harmless and

undefiled, and cannot be brought in-
to condemnation. How wonderful it
is, Christ in us, and we in Christ.
Though so wonderful and mysterious
that we cannot tell how or why it is,
yet a truth abundantly presented in
the scriptures. But even in relation
to the first Adam, we are no longer
under the law; "For the law of the
spirit of life in Christ Jesus hath
made me free from the law of sin
and death. For what the law could
not do, in that it was weak through
the flesh, God sending his own Son
in the likeness of sinful flesh, and for
sin, condemned sin in the flesh, that
the righteousness of the law might
be fulfilled in us, who walk not after
the flesh, but after the Spirit." "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." Yes, each fountain sends
forth its legitimate waters; each tree
bears fruit after its kind. Now, if
our fleshly mind and nature are made
spiritual in the new birth, why do
we still mind the things of the flesh?
If those who have experienced the
new birth are changed in mind, soul
or spirit, from natural to spiritual,
then why do their minds still run af-
ter and desire fleshly gratification?
Or are there those who never crave
the things of the flesh—never have
any fleshly desire? Or if there are
none who profess the religion of
Christ but what do in some degree
mind the things of the flesh, are we
therefore to understand that Christi-
anity has disappeared from the earth?
This we cannot admit; for then the
world could stand no longer. Then
it must be that the christian, as we
see him here, is a complex being;
that is, there is the old man and new
man in one; so that, whether the
apostle speaks of the one or the oth-
er, or of both in one, he could with
propriety use the pronoun I. Hence
the apostle says, "To be carnally
minded is death; but to be spiritual-
ly minded is life and peace." How
true in the experience of the saints.
And where is there one who has trav-
eled the christian road long, but has
experienced the power of these
words? Who that has known the
truth, that does not know that in
proportion as his carnal mind is ab-
sorbed with the things of the world,
that he dies to spiritual enjoyment,
and the farther he can be removed
from the cares of this life, the greater
his spiritual enjoyment and peace?
Do not sacred and profane history
prove that when the new man of
grace was triumphant, and faith was
victorious, the saints could forget
their sufferings, their sorrows and

tortures, and mount up and hold
sweet communion with God? But
this carnal mind is enmity against
God, not subject to the law of God,
neither indeed can be. How hard it
is often for us to determine by what
spirit we are prompted, when endeavor-
ing to petition the throne of grace.
James said to his brethren, "Ye ask,
and receive not, because ye ask amiss,
that ye may consume it upon your
lusts."—James iv. 3. "So then, they
that are in the flesh cannot please
God." That is, those who are gov-
erned only by the fleshly mind. "The
children of the flesh, these are not
the children of God." "But ye are
not in the flesh, but in the Spirit, if
so be that the Spirit of God dwell in
you. Now, if any man have not the
Spirit of Christ, he is none of his.
And if Christ be in you, the body is
dead because of sin; but the spirit
is life because of righteousness." That
is, the body is dead to the law. But
how dead to the law? "By the
body of Christ." From the two vers-
es just quoted, we learn that the
"Spirit of God," the "Spirit of Christ,"
and "Christ in you," all mean sub-
stantially the same thing, and is
what constitutes the "new man."

Then, from the 11th verse to the
end of the chapter, the apostle seems
to us to be mainly engaged in consid-
ering the happy condition of the
church in her resurrected and glori-
fied state, when this corruptible shall
have put on incorruption, and this
mortal shall have put on immortality.
I conclude that the saints experience
that glory in a degree here; but they
can only see it now "as through a
glass darkly;" they can only know
in part. As a dear brother remarked
to me while at Warwick, of Elder
Barton, who during his lifetime said
that he had no objection to brethren
speaking of the glory which is re-
vealed in our experience, but he de-
sired them to reserve some for a high-
er mode of existence. Our hope, I
think, reaches beyond this "vale of
tears," and fondly anticipates the day
of complete and unmingled joy, where
the strife and warfare of which we
have been speaking will end in un-
speakable bliss, and unending and
fadeless glory. Here we carry about
with us a body of sin and death,
which, like a dark veil, obscures the
glory of that "heavenly clime;" but
there the veil will be removed, and
we shall behold our King in all his
radiant glory, and be like him. O
how unspeakable and full will be the
joy of his saints then.

"There is a home of sweet repose,
Where storms assail no more;
The stream of endless pleasure flows
On that celestial shore.

There purity with love appears,
And bliss without alloy;
There they that oft had sown in tears,
Shall reap again in joy."

"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 [in the future] quicken your mortal body by his Spirit that dwelleth in you." Further on, the brethren are assured that they have not received the spirit of the world, but the Spirit of adoption, whereby they cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God." Then again, he assures them that the creature (the child of the flesh) was made subject to vanity; not willingly, but by reason of him who hath subjected the same in hope; but it also "shall be delivered from the bondage of corruption, into the glorious liberty of the children of God." "For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, who have the first fruits of the Spirit: even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Then will the saints be fully meted and prepared for the enjoyment of their incorruptible inheritance in the kingdom of eternal glory. Meanwhile, we are assured by the inspired apostle, "that all things work together for good to them that love God, to them who are the called according to his purpose." Why then murmur or repine at the inscrutable ways of providence? Why be terrified at the noise and clash of carnal weapons of warfare on the bloody battle-field, when foes meet each other in deadly strife, each eager to bathe his sword in the blood of his fellow? What though the skies be melted down like wax, or the world be consumed by the burning wrath of God? Still his saints are secure; they shall mount up above the general and universal wreck of nature, to sing in more exalted strains, loud anthems of praise to their Redeemer forever.

I had thought when I commenced to write, of presenting some thoughts on the latter part of this chapter; but to do so would extend my letter to too great a length, and perhaps weary you to read it. A letter from you will always be highly appreciated.

Yours in hope,

J. A. JOHNSON.

CARROLLTON, Ky., Jan. 14, 1877.

BROTHER BEEBE:—Jacob said, "Surely the Lord is in this place, and I knew it not."—Genesis xxviii. 16. There are two important and striking events recorded in the history of this patriarch: the one which gave rise to the language above quoted, and the other when he wrestled with the angel, and the angel said to him, "Thy name shall be called no more Jacob, but Israel." It will be seen by reference to the history of this man of God, that when the first event above named occurred, he was journeying from his father's house to the land of Hurin; and when sleeping, "he dreamed, and behold, a ladder

set upon the earth, and the top of it reached to heaven; and behold, the angels of God ascending and descending on it." The Lord blessed him, saying, "In thy seed shall all the families of the earth be blessed." And Jacob 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." But his name was still Jacob, which name signifies, one that supplants; undermines. He called that place Bethel, which signifies, the house of God. But the angel with whom he wrestled said to him, "Thy name shall be no more Jacob, but Israel," which signifies, one who prevails with God. And Jacob called the name of the place Peniel; "For I have seen God face to face, and my life is preserved." What a striking contrast between his feelings and his language when at Bethel and Peniel. At the former, he was afraid, and said, "How dreadful is this place!" and at the latter, that fear, that dread, disappeared. He said, "I have seen God face to face, and my life is preserved." Then that fear was changed to rejoicing; that dread into joy. He could not now reproach himself with the idea that he had supplanted his brother Esau, for his name was no longer to be Jacob, but Israel, signifying that he had prevailed with God. He could with propriety have said, "Truly, blessed is the man unto whom the Lord will not impute sin." But it is written, "All thy people shall be taught of the Lord." And what a glorious truth, that they are all taught the same great lesson which Jacob learned at Bethel. Isaiah said, "Woe is me, for I am undone! I am a man of unclean lips." Paul said, "In me, that is in my flesh, dwelleth no good thing." And David said, I acknowledge my transgression, and my sin is ever before me." But Jacob rejoiced at Peniel, and said, "I have seen God face to face, and my life is preserved." And Isaiah could say, "O Lord, thou art my God: I will exalt thee; I will praise thy name; for thou hast done wonderful things." Again, "Trust ye in the Lord forever; for in the Lord Jehovah is everlasting strength." And David could say, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters; he restoreth my soul." And Paul could say, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." And when his earthly pilgrimage was about to close, he could say, "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." Thus we find that all these ancient servants of the Most High recognized the same truth that is expressed by the bride in these words: "I am black." But they are made to rejoice in the overruling power and grace of God which has brought them off conquerors, and more than conquerors, through him who has loved

them and given himself for them." Yes, they are made heirs of God and joint heirs with the Lord Jesus Christ; heirs to an inheritance which is incorruptible, undefiled, and that fadeth not away. In that glorious inheritance is a robe of righteousness which cannot be corrupted or defiled, and never fades. The Bridegroom says, "Thou art all fair, my love; there is no spot in thee." O how the way-worn pilgrim is made to rejoice, when he is made to realize that Christ is formed in him the hope of glory, and that he hath redeemed him from all iniquity. It is thus that faith and hope comes in to cheer him on his weary way. But in his lonely musings he is made to inquire, Am I a part of that bride? Surely not; for I am all over spotted and polluted with sin. It is then he can say with David, "Let the beauty of the Lord be upon us." But he is now enabled to realize that it is in his union and relationship with the Lord Jesus, who hath redeemed him from all iniquity, and to realize that the apostle was addressing him, as well as the saints at Colosse, when he said, "And ye are complete in him, which is the head of all principality and power." Then, dear follower of Jesus, you are complete in him, and there is no spot in thee. He was without guile. He was separate from sinners. Yea, in him dwelt all the fullness of the Godhead bodily. You can now, like Jacob, rejoice, for your life is preserved; yea, your life is hid with Christ in God; and when he shall appear, ye shall be like him, for ye shall see him as he is. Then it is because he is of God made unto you wisdom, righteousness, sanctification and redemption, that the Bridegroom can look upon you, and each member of that bride, and say, "Thou art all fair, my love; there is no spot in thee."

But Jacob said, "Surely the Lord is in this place, and I knew it not." How often, dear follower of Jesus, has it been with you, when wandering far from home, far from the church of the Lord Jesus Christ and all its solemn ordinances, and far from dear brethren with whom you had hitherto enjoyed seasons of refreshing from the presence of the Lord, that you have come to the conclusion that the Lord was not in that place. But when you least expected it, he appeared to you, and enabled you to realize that the "eyes of the Lord are over the righteous, and his ears are open to their cries." How like Jacob were those two disciples who journeyed from Jerusalem to Emmaus. They did not recognize the blessed Jesus, although he expounded to them the scriptures. But when their eyes were opened, they might appropriately have said with Jacob, "Surely the Lord is in this place, and we knew it not." They said, "Did not our heart burn within us while he talked with us by the way?" How very lonely must those disciples have felt before their Lord joined them; but then how changed! They said, "Did not our heart burn within us while he talked with us by the way?"

Jacob said at Bethel, "This is none other but the house of God, and this is the gate of heaven." No doubt Jacob's heart also burned within him. But he had not then been enabled to rejoice, saying, "I have seen the Lord face to face, and my life is preserved." Neither did those two disciples fully comprehend at that time the mission of the Lord Jesus Christ. He 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?" But he had said to them, "If I go and prepare a place for you, I will come again, and receive you unto myself, that where I am, there ye may be also." And remembering that he had said, "My kingdom is not of this world," they could begin to comprehend something of the character of his mission. They had said to him, "But we trusted that it had been he which should have redeemed Israel." Their only thought was that his mission was to redeem Israel; and our conclusion is that the redemption of which they spoke was temporal, referring alone to the redemption of national Israel from Roman bondage. His resurrection seemed to be a mystery to them, as well as his suffering on the cross. But he revealed those great truths to them. "Beginning at Moses and the prophets, he expounded unto them in all the scriptures the things concerning himself." No wonder their heart burned within them while listening to those heavenly teachings. They then saw and heard him, after his death and resurrection, and were enabled to realize that they had seen the Lord face to face, and their lives were preserved; and to understand him when he said, "I give unto them eternal life, and they shall never perish." O what a glorious thought! What heavenly instruction did he impart to them! He had said to Jacob at Bethel, "In thy seed shall all the families of the earth be blessed." And now he had accomplished the work which secured that blessing. He was that seed, and by one offering he redeemed his people from all their sins, and by his resurrection spoiled death of its sting, and the grave of its victory. But one more great, grand and glorious scene remained to be enacted, and they were not required to wait long. Soon they were assembled on Olivet, and beheld his ascension, and received from the heavenly messengers the assurance that he should come again; not as a babe in Bethlehem, not as a man of sorrow and acquainted with grief, but as their risen Lord, to call them also from the embrace of death and the confines of the tomb, to dwell with him forever in their eternal home, where sorrow, pain, disease and death are feared and felt no more.

Please dispose of these poor thoughts as your better judgment may dictate, and believe me affectionately yours,

H. COX.

BALTIMORE, Md., Dec. 25, 1876.

DEAR BROTHER BEEBE:—I will offer a few thoughts on Exodus iii. 2, 3. "And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush: and he looked, and behold, the bush burned with fire, and the bush was not consumed. And Moses said, I will turn aside and see this great sight, why the bush is not burnt." In chapter ii. 22-25, it is said, "The children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto God by reason of the bondage. And God heard their groaning, and God remembered his covenant with Abraham, with Isaac, and with Jacob. And God looked upon the children of Israel, and God had respect unto them." Therefore God spake unto Moses out of the burning bush. And Moses' attention was attracted, because the bush burned and was not consumed. This was an emblem to Moses and to all Israel, that the fire could not consume Israel, because of God's covenant. Not all the fire of slavery in Egypt, nor the slaying of the male children, nor pestilence, nor famine, wars nor captivity, nor any other thing, shall prostrate nor hinder, nor even scorch the green leaves of this bush; nor all the famine in the desert, for water, nor flying fiery serpents; for Israel's God was in the bush, and dwelt in the bush. The angel of the Lord appeared to Moses in a flame of fire. I think this was Jesus Christ, the Angel of the Everlasting Covenant. This was a type, symbol, shadow or pattern of things in the new heavens. Let us then, with Paul, "go on to perfection," or speak of those things which are the substance. By faith we hear that God dwells in the bush, and with Moses, wonder that we are not consumed with the fire of sin—the works of the devil; and we bless the Lord that he was manifested to destroy the works of the devil. Christ is formed in them. The fire was in the bush, and so was Israel's God, and he changeth not; therefore ye sons of Jacob are not consumed. He never leaves the bush. What! God lives in the bush that burns? Yes. Our sins do not consume us, because he never leaves nor forsakes us. If he should leave, the fire of sin would soon consume us. "Lo, I am with you alway," even in the fires, they shall not consume you. The poor soul says, Surely I shall fall by the hand of the enemy. One may say, This protection is only applied to Israel of old. But does it not apply to the church in all ages? Read her history, which has been little else than an account of a burning bush, in all ages. And the poor soul has now to cry, with David, "Woe is me, that I sojourn in Mesech, that I dwell in the tents of Kedar."—Psa. cxx. 5. And say, Surely if the Lord were with me in the bush, I should not have such fiery temptations and darts of Satan; and therefore we doubt our interest in the Son of God, because of this sin, this hardness, this coldness, which is the worst of the darts. Yes, this aching void; then

it burns, and we conclude God hath forgotten to be merciful, and that we have not the good will of him that dwelt in the bush. But God hath said, As the waters of Noah shall cease forever, so he will not forget the covenant of his peace. Nothing shall pluck his people out of his hand. Not things present, (sin) nor things to come, shall separate us from the love of God in Christ Jesus. Shall not an evil heart? No; for if the devil is in the bush, the God of our salvation is there also. If the devil acts one way, the Lord, by his Spirit, acts another; for the Spirit is engaged to deliver his people; for God has determined that the bush shall not be consumed. Glorious thought! Christ can dwell in us, when we cannot dwell in ourselves. And he not only dwells in the bush, but he is there to destroy the works of the devil. Yes, take away the slavery of sin, and the slave is liberated, is a free man. If the Son shall make you free, ye shall be free indeed. Something is done. The slave is set free. The fire shall not consume the captive, but the works of the devil shall be destroyed. All this is done for the bush. Now mind, the fire is not the bush, nor is the bush the God that dwells in the bush. The bush is Israel, or the poor soul who feels the fire of sin, the works of the devil. We will keep them separate, and not call the bush the fire, nor call the bush God. What is there saved but the bush? Now we are created in Christ Jesus; formed anew; the mind is renewed; the members cannot be in time; therefore we are ever subjects of vanity, subject to this dead body, have to carry it, not willingly; no, we mourn over it, and wait in hope that our body also shall be redeemed, as is our mind, affections, sometimes called heart, where God writes his law. One says, This brings to view a spirit set apart, produced, regenerated, &c. Nothing of the kind in the bush; it hath nothing good in it but God, who dwells in it. Nothing in the light of anything but man, and Christ lives in every member, and is their life; not divided. Our Sun gives light and heat to all, and is not divided. God was in man, and God is with and in the sinner. "That which is born of the Spirit is spirit," even the Spirit of Christ, who shall quicken our mortal bodies by his Spirit that dwelleth in us. And by this Spirit the man is now in time quickened and hath life; and the poor soul knows that none other than God could save him, or pluck him as a brand from the burning, and put a new song into his mouth, even praise unto our God. And God is now the dwelling place of the poor soul that he has designed to dwell in. And the heart cries out, Thou art God before the world was, or the mountains or hills were formed, and thou hast been the dwelling place of the poor, wretched sons and daughters of Adam redeemed unto God, in all generations, and hast been the only refuge for the poor, sin-sick soul in all time since the fall of man. And this is manifested to the bush by faith;

not to a supposed seed. The poor soul is condemned by the law, and is ready to perish; but by faith he cries for pardon, and for liberty from the flames of sin, and is answered, "Thy sins are forgiven," and, "As thy days, so shall thy strength be." Is not this the same transgressor who has found pardon, and that by faith? Faith is God's word in the soul, accomplishing that whereunto it was sent. And he can now cry, O death, where is thy sting? The strength of sin is the law. But thanks be unto God who giveth us the victory through our Lord Jesus Christ. The bush hath the victory; nothing but the bush. The works of the devil are destroyed, and the soul hath life by his presence.

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

"Where the Spirit of the Lord is, there is liberty." And, beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, by the same Spirit of the Lord. And we, both Jews and Gentiles, have access unto God by the Same Spirit. Nothing said about men, or old men. These words should be examined, as they are nearly always used improperly. The man by nature and also by grace. The old character and the new character. This is a new and a living way, and none but the redeemed of the Lord shall walk therein. Ransomed from the power of the devil, it is living by faith, eating the word, and growing thereby. Though weak, still pursuing. Israel's God will remember his covenant. Do you not remember some promise? I remember, in my first experience, of receiving light upon a passage of scripture; it came with power to my mind, and with much assurance. I assayed to write it, for fear of forgetting it; but the answer came, "Write it not; for as thy days, so shall thy strength be." God has been ever mindful of his promise. Sometimes I have thought I needed strength to do this or that, and once to die. But I have found that I did not need strength for those things, nor to die, as yet. "Fear not." "When thou passest through the fire, it shall not burn thee." The poor man that mourns and sighs by reason of his bondage, wishes and desires to be delivered, but says, I do not mourn or sigh as I ought: I wish I did, for then I know there would be hope; but there is none for me. Yet angry with one's self for hunting up stubble for making the tile. Now Christ is exalted to give this very feeling, for this is repentance, as much so as when awakened to a sense of our lost condition. The law must be first written or implanted in the affections, by that Savior who dwells in the bush. He shall save his people from their sins. Some have it, "from the consequences of their sins;" but it is "from their sins." For Christ dwells in them. And if you sigh, it is a proof of his presence.

I remain yours in hope,

JOHN THORNE.

BLANCHESTER, Ohio, Jan. 9, 1877.

Some time since I delivered a discourse from these words, recorded in Matt. xxiii. 37: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee! How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings; but ye would not."

Now, this being one of those commonly used passages by legalists, to sustain their cherished system of conditional salvation, some friends desire that I should write a synopsis of that discourse, for the SIGNS OF THE TIMES.

It is the plan of this class of wise men of the world, to use inferences and reasonable deductions, rather than positive testimony. Where it is said, "But ye would not," this bold and heaven-daring inference is drawn, that the great God is using his power, and the energy of the Holy Spirit, together with the church and ministry, to draw sinners to Christ, but fails, because the hardened sinner continues to resist his will. The almighty power of *free will* stultifies the will and power of the omnipotent Jehovah! But remember, it is but an inference; no positive "Thus saith the Lord."

The language of the text, together with the context, is strictly legal, and addressed to Jerusalem and her legal heirs, in contrast with Jerusalem which is above and is free, which is the mother of us all. "For whom the Son shall make free, shall be free indeed." The wise men of this generation stumble at the word, as did their ancient brethren, the pharisees, not being able to discern between law and gospel. They put Mount Sinai for Zion, being bound to the covenant of works, instead of rejoicing in the covenant of grace. Like the Jews of old, they contend that all the children of the flesh are the children of God, not knowing that the children of the promise shall be counted for the seed. It is plainly written in the covenant given to Jacob, that if a man do those things he shall live in them. That covenant written on tables of stone, in which man is first, is predicated on condition of obedience, by which the children of Israel were to enjoy blessings of time, and worship God in Jerusalem, under the law. But says the Lord by the prophet, "After those days, saith the Lord, 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 that I took them out of the land of Egypt; which my covenant they brake, although I was a husband unto them, saith the Lord: but this shall be the covenant that I will make with the house of Israel: After those days, saith the Lord, 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. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for

they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."—Jer. xxxi. 31-34. Compare with Heb. viii. The new, or gospel covenant, you will see at a glance, is written in the most positive language, settled on the immutable "Thus saith the Lord." As Mr. Kent sings,

"Fenced by Jehovah's shalls and wills,
Firm as the everlasting hills."

In a word, in the conditional covenant, man is first. If you will obey, you shall enjoy the blessings of time; if not, the curse of your disobedience is certain. I have sent prophets and wise men to instruct you, from time to time, whom ye have slain. The time of vengeance is at hand; your house is left desolate; no more prophets to prophesy against you. I testify this once, for the last time. How often have ye rebelled against God, and been scattered among the nations, and been gathered together again. But ye would not obey my covenant. The wrath of the holy God is suspended over your devoted city and nation. Thus summing up all of the righteous blood shed, from Abel to Zechariah. As a prophet and an Israelite, is it any wonder that he should use the strong language of the text? "O Jerusalem, Jerusalem, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings: but ye would not." That is, would not keep the law, and live by it. Seeing that this conditional salvation depended on the faithfulness of fallen man, who is like the wild ass' colt, and who go astray as soon as born, speaking lies. Well may the apostle say, "By the deeds of the law shall no flesh be justified in his sight."

But not so with the promise made to the children of the free woman; for this covenant is ordered in all things and sure. As it is written, "Because God could swear by no greater, he swore by himself, saying, Blessing I will bless thee." God is first in this covenant. All blessings herein are settled according to the faithfulness of the unchanging God, and not on the frailty of sinful man. "For God is faithful, who hath called us unto the fellowship of his Son Jesus Christ." "But what saith the scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman." Consider, my brethren, what is taught in this allegory of Hagar and Sarah of old, and may God in his mercy give us grace to humbly learn, at the feet of Jesus, humility; and may we take God at his word, and be directed by his Spirit into all truth. 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 Jesus Christ. "If so be that we suffer with him, that we may be also glorified together." Under this gospel covenant, all is based on the will, wisdom, power, love and grace of the eternal God,

who declares the end from the beginning, and the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

Israel of old enjoyed the blessings of Canaan for their obedience, and lost them for their disobedience. The spiritual Israel enjoy spiritual blessings for Christ's obedience, and will continue to enjoy them, until God shall cease to be well pleased with what Christ has done. Then, shall we continue in sin because Christ has made an end of sin, and reconciliation for iniquity, and brought in everlasting righteousness? God forbid. Shall I become cold and careless because grace abounds to the chief of sinners? Surely not. If God has so loved us in his Son, with an everlasting love, and with loving kindness draws us, has begotten us again unto a lively hope, by the resurrection of Christ from the dead, to an inheritance incorruptible, undefiled, 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? No; we have sufficient to employ our whole time in praise and thanksgiving to God and the Lamb, for the matchless love and grace given to poor, fallen sinners, saved by grace alone; and the hope of a glorious resurrection, when we shall see him as he is, and be like him, and be satisfied when we awake in his likeness.

Yours as ever,

J. C. BEEMAN.

"And Jesus answering said, Were there not ten cleansed? But where are the nine?"—Luke xvii. 17.

The leprosy is perhaps the nearest type of sin, as a disease, that is found in the scriptures. The disease itself, with the manner of distinguishing it from others resembling it in some respects, and the laws concerning the cleansing thereof, may be seen at large in the book of Leviticus, chapters thirteen and fourteen.

In the case before us, ten of these poor, afflicted persons are presented, whose leprosy was already ascertained and sensibly felt; and although it is said that they met Jesus, they "stood afar off." And they lifted up their voices and said, "Jesus, Master, have mercy on us." There was no necessity now to send them to the priest to determine the nature of their disease, for it certainly was leprosy. But the priest alone had authority under the laws referred to, to pronounce one who had been the victim of the terrible malady clean; hence they must at different times be subjected to his scrutiny. Therefore when Jesus saw them, "He said unto them, Go shew yourselves unto the priest."

Now, it appears to me that it would be gross idolatry to worship Jesus, unless he is God. These lepers were Jews, and were no doubt familiar with the letter of the law, and therefore believed in the unity of the Godhead. Yet their plaintive cry was an act of worship. They felt in spirit and in truth that they were lepers, and confessed by their earnest cry

that none but God could heal them. Is not this so with every one who is, under the reign of grace, brought to know the exceeding sinfulness of sin? Where were they all going when it pleased God to heal them, to cleanse them from the deadly malady, sin? Was it not to the law of Moses, and to the priesthood which is after the law of a carnal commandment? But some man may ask, Would Jesus send them there? The words of Jesus are, "Go shew yourselves unto the priests."

"And it came to pass that as they went they were cleansed." We know what the apostle to the Gentiles wrote to the holy brethren, the partakers of the heavenly calling, Heb. i. 3. "Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down at the right hand of the Majesty on high." Those therefore to whom Jesus shows the exceeding sinfulness of sin, together with its reigning power, that it is even unto death, and that by putting his laws into their mind and writing them in their heart, he will also show the efficiency of his blood; they shall realize experimentally what it is to have their "hearts sprinkled from an evil conscience, and their bodies washed with pure water;" for Jesus came not by water only, but by water and blood; and it is the Spirit that beareth witness to these experimental truths. Says the poor, heavy laden sinner, I tried in my wretched state, though I felt that I was justly placed at an unmeasurable distance from God, had verily done as evil thing as I could, to cry, "God, be merciful to me, a sinner." But instead of getting any nearer to God, or feeling that my malady was being removed or bettered by my efforts, it seemed to be worse.

"For life I worked, but death was near,
And soon I realized my fear;
Into the bars of death I fell,
Down to the gates of gaping hell."

Here I realized indeed, "Vain is the help of man. In vain is salvation hoped for from the hills and from the multitude of mountains. Truly in the Lord our God is the salvation of Israel."—Jer. iii. 23. But to the praise of matchless, free and sovereign grace and mercy, I hope he sent from above, he took me, he drew me out of many waters, he delivered me from my strong enemy, and from them which hated me, for they were too strong for me. He put my feet upon a rock, a sure foundation stone, and I humbly hope put also a new song in my mouth, even praise to our God."

"And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down at his feet, giving him thanks. And he was a Samaritan."

"Into thine hand, O God of truth,
My spirit I commit;
Thou hast redeemed my soul from death,
And saved me from the pit."

"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." In what I shall say on this subject, or rather this part of the subject, my mind is perhaps not so clear; but I speak as to wise men, judge ye what I say. This one poor stranger appears to me to represent those who come to the church and confess the Lord Jesus before men; who "do his commandments, and enter in through the gates into the city." While I regard the nine as representing those of God's people who, although they have an experience of grace, for some inscrutable purpose of God are suffered to become entangled with the yoke of bondage. As, if I am not mistaken, many of God's people among the Jews were blinded. See Paul in the eleventh chapter to the Romans. Enemies, he says, for the gospel's sake; but beloved for the fathers' sakes, and should be finally saved; in view of which, the holy apostle concludes the chapter with a divine eloquence, in these wonderful 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 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."

The above is submitted to you, brethren, either to publish or reject, as you may deem best calculated to subserve the cause of truth.

Yours in christian love,

J. M. THEOBALD.

FEBRUARY 10, 1877.

DEAR BRETHREN BEEBE:—Having to write on a little business, my heart moves me to say a few "things concerning the kingdom of God and the name of Jesus Christ." And first, let me express my satisfaction and comfort in reading the editorials in the SIGNS of Jan. 15 and Feb. 1, which seem to me clear and scriptural. Your views of Adam as our created head and natural life, and of Christ as our begotten head and eternal life, are "as the oracles of God." And as Jesus was, so are his brethren in the world; for as they are one with him in his Spirit, so he becomes one with them in their flesh. For in the flesh they sinned, and must die; therefore, "God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."—Rom. viii. 3. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18. And as it was in the flesh that the Son of God suffered and died for the sins of his people, and was then quickened by the Spirit of holiness, and raised up from the dead by the glory of the Father, so likewise it is in the flesh of the children of God that they die because of sin, and shall be quickened and resurrected by the Spirit of him that raised up Jesus from the dead. In their spirit

they, as the children of God, have been born of the Spirit of life and holiness, and shall never die, because they have passed from death unto life eternal; but their mortal flesh or body is dead because of sin, and therefore mortality must yet be swallowed up of life. "Now he that hath wrought us for the self same thing is God, who also hath given unto us the earnest of the Spirit."—2 Cor. v. 4, 5. It is clearly evident then, that it is the mortal body or outward man of the child of God that dies, and shall be resurrected, adopted, redeemed and glorified. "For if we have been planted together in the likeness of his [Christ's] death, we shall be also in the likeness of his resurrection."—Rom. vi. 5. And certainly it was in the body of his flesh that Jesus died, was buried, and rose again. When expiring on the cross, he said, "Father, into thy hands I commend my spirit." "Then Joseph took the body of Jesus down from the cross, and buried it.—Luke xxiii. And the third morning the women who were early at the sepulchre found the stone rolled away. "And they entered in, and found not the body of the Lord Jesus. But two men in shining garments said to them, "He is not here, but is risen: remember how he spake unto you when he was yet in Galilee, saying, The *Son of man* must be crucified, and the third day rise again." Yea, afterward Jesus himself stood in the midst of his disciples, and said, "Behold my hands and my feet, that it is I *myself*: handle me and see; for a spirit hath not flesh and bones, as ye see me have."—Luke xxiv. Then at his ascension, two men in white apparel said, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts i. 11. After this, the dying Stephen said, "Behold, I see the heavens opened, and the *Son of man* standing on the right hand of God."—Acts vii. 56. Yea, this same Jesus said to his servant John, "Fear not; I am the first and the last: I am he that liveth, and *was dead*; and behold, I am alive for evermore, amen, and have the keys of hell and of death."—Rev. i. 17, 18.

This infallible testimony is conclusive that, as you have shown, brother Beebe, the Lord Jesus Christ, as the incarnate Son of God, or the Word that was made flesh, possessed two natures; for he was the Son of David, according to the flesh, and the Son of God, according to the Spirit of holiness; and therefore he was David's Lord, as well as his Son. And this testimony also proves most clearly that it was as made of the seed of David, *Son of man*, that Christ was crucified and buried, raised up from the dead and glorified. "For since by *man* came death, by *MAN* came also the resurrection of the dead."—1 Cor. xv. 21. Therefore since it was not in the spirit, but in the body of his and our flesh, that the First Born of many brethren died, and rose again, so also it shall

be with all his brethren, the children of God. For assuredly, in their spirit, which is life because of righteousness, the children of God cannot die, nor be resurrected; but in their mortal body, which is dead because of sin, they shall follow Jesus in the likeness of his death and resurrection. The word of God has declared this, and his power will accomplish it. It is a revealed truth, that every heir of salvation is a subject of two births, one of the flesh, the other of the Spirit, or one of Adam, and the other of God, and as such, is in possession of an *outward man*, as born of the flesh, and of an *inward man*, as born of the Spirit. Yet these two are not distinct or separate, but joined in one, as a quickened sinner, who has passed from death unto life. Well now, in relation to the children and heirs of God, what but their outward man was forfeited and lost? Because, after the inward man, they are already partakers of the divine nature, and possessors of the immortality and eternal life of the Son of God, and cannot sin nor die, because Christ is their life, and lives in them. Therefore, as they are in Christ, in whom they live in newness of spirit, the dear children of God need no redemption nor adoption. And the eternal life of the saints never was corrupted and forfeited, neither any spiritual blessing, nor ever shall be. Therefore, when the scriptures speak of the children of God as "the redeemed of the Lord," and "the purchased possession," it is in relation to "that which is born of the flesh," and regards them as "the vessels of mercy," and as "predestinated unto the adoption of children." And as such, they must die in Adam, as his sons and daughters, and they shall then be made alive in Christ, and so be changed, putting off the image of the earthly man in death, and putting on the image of the heavenly man in the resurrection from the dead. What but the *body* of the saint is corruptible and mortal? And what but the mortal body shall go down into death and the grave? Therefore it is the corruptible and mortal body of the believer in Christ that shall be raised in incorruption and immortality, and triumph over death and the grave.—1 Cor. xv.

Hoping that I may "attain unto the resurrection of the dead," and "waiting for the adoption, to wit, the redemption of our body," your brother and servant in the gospel of Christ,
D. BARTLEY.

NEAR OWENTON, Ky., Feb. 4, 1877.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN:—Within you will find a letter written to me by our venerable and dearly loved brother, Thomas P. Dudley, who by request of brethren has given his consent for it to be published in the SIGNS OF THE TIMES, provided you shall think it expedient to do so. I feel that if it should be as comforting to the readers of the SIGNS OF THE TIMES as it was to me, none of them will fail to thank God for putting it into the heart of his old servant to write as

he has, and you for giving it a place in our dear family messenger, the SIGNS OF THE TIMES.

May great grace be upon you, dear brethren, enabling you with joy to pursue the arduous task laid upon you as editors. As ever, I hope, I remain your very little brother,
J. M. THEOBALD.

LEXINGTON, Ky., Jan. 11, 1877.

MY DEAR BROTHER IN CHRIST:—
If you knew my anxiety to hear from you, the interest I take in your temporal and spiritual welfare, I think you would have written before this time. I have not heard anything directly or indirectly from you since we parted in Louisville. My health has been unexceptionably good since my return, and I feel that I ought to be infinitely more thankful to the giver of all good than I am, especially when I consider my advanced age. I have spent many hours alone since I saw you; and yet not entirely alone. I trust the blessed Comforter has brought many things to my remembrance which had been spoken by the Lord Jesus for the comfort of his afflicted and poor people, such as, "Fear not, thou worm Jacob." "I will never leave thee nor forsake thee." "Because I live, ye shall live also." "As thy days, so shall thy strength be." Does it not seem presumptuous for such a polluted worm as I to appropriate them, with a thousand other exceeding great and precious promises, to myself?

"I, who am all defiled with sin,
A rebel all forlorn;
A foe, a traitor to my God,
And of a traitor born."

It does seem, if I were what I profess to be, I should be more conformed to him whose I hope I am. But, "I am so vile, so prone to sin,
I fear that I'm not born again."

And yet I take courage when I read, "Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him that begat, loveth him also that is begotten of him." Now, if my poor, wretched heart does not deceive me, I do believe that "Jesus is the Christ;" and I am equally confident that I love those whom I believe are begotten and born of God. I will not deny that I take comfort when I read that "Christ Jesus came into the world to save sinners, of whom I am chief."

"My language is, Let me, my God,
On sovereign grace rely,
And own 'tis free, because bestowed
On one so vile as I."

In the multitude of thoughts, death has been a prominent one. What is it? A separation from life; the close of our mortal career on earth; an enemy to our poor, cowardly, fleshly nature, but a friend in disguise to the christian.

"Death is the gate to endless joy,
And yet we dread to enter there."

But there is something that will brighten up the scene—

"O! if my Lord would come and meet,
My soul would stretch her wings in haste;
Fly fearless through death's iron gate,
Nor feel the terror as she passed."

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."

But we have the solemn announcement from on high, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." We are sensible that we have flesh and blood, and deeply sensible that we are corruption itself. The prospect of happiness, to such creatures as we, is gloomy indeed, when we look to "man, whose breath is in his nostrils." But when we look to Christ, who "was made sin for us, who knew no sin, that we might be made the righteousness of God in him," when "the Sun of Righteousness shall arise with healing in his wings," the cloud is dispersed, and we say, "My Beloved is mine, and I am his." The mind soars aloft, and we sing with exceeding joy,

"Jesus is worthy to receive
Honor and power divine;
And blessings more than we can give.
Be, Lord, forever thine."

Our Surety met every demand that law or justice had against his chosen bride, "Being put to death in the flesh, and quickened by the Spirit." And yet this did not impart to her a qualification to appreciate his glorious work. Still it thunders in her ears, "Ye must be born again." "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven." And with the prophet we cry, "All our righteousnesses are as filthy rags." With the poor woman we cry, "Lord, help me."

"Empty and bare, I come to thee
For righteousness divine;
O may thy matchless merits be
By imputation mine."

"Our earthly house of this tabernacle," although now the tenantry of the old and the new man, is destined to be dissolved; "the dust to return to its dust as it was, and the spirit to God who gave it." Yet hath he ordained that the "new man" be clothed upon with his house which is from heaven." In view of this, my dear brother Theobald will be heard to sing,

"O to grace how great a debtor
Daily I'm constrained to be;
Let that grace, Lord, like a fetter,
Bind my wandering heart to thee."

But of the means to consummate this heavenly state, hear an apostle: "Some man will say, How are the dead raised up? And, With what body do they come? Thou fool, that which thou sowest is not quickened except it die: and that which thou sowest, thou sowest not that body which shall be, but bare grain; it may chance of wheat, or some other grain; but God giveth it a body as it hath pleased him, and to every seed his own body." Now, we know that the *hull*, or rough exterior of the grain, is given to protect the tender germ, and that this hull possesses no germinating property, and must be decomposed, die, and return to its dust, in order that the living germ produce, "first the blade, then the ear, then the full corn in the ear." The foregoing illustration so far comports with the divine record. "There are bodies celestial, and bodies terrestrial: but the glory of the celestial is one glory, and the glory of the

terrestrial is another glory. There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a *natural body*, it is raised a *spiritual body*. "Behold I shew you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up of victory;" and then will you sing loudly, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be to God who giveth us the victory through our Lord Jesus Christ." Then, O then, my dear brother, shall we see Jesus, and be like him, for we shall see him as he is.

Pardon this long, imperfect, and may be uninteresting scroll, which has been written in loneliness—the absence of the dear family of our God—"To speak of the glory of his kingdom and talk of his power." I have endeavored to solve the mystery how God can be just and save poor sinners, of whom it is said, "Flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption." How far I have succeeded, you will determine.

I need not say we desire much to see and hear you discourse of the good things of the kingdom of our God, and earnestly hope it may not be long before this desire is gratified. Do let me hear from you soon. Kindest regards to all the dear ones with you.

Truly and affectionately as ever,
your brother in hope,

THO. P. DUDLEY.

GENESEO, N. Y., Feb. 7, 1877.

DEAR ELDER BEEBE:—We find much enjoyment and satisfaction in reading the SIGNS. I feel as though we could not do without them. My father took this paper as long ago as I can remember, and he would read and talk upon the subject of Predestination, Election and Grace, as contained in the bible and set forth in your paper. He said it was the truth. But I had no ears to hear nor eyes to see the beauties of this doctrine or plan of salvation, until I was nineteen years old. Then, I trust, the Lord taught me that I was a sinner saved by the saving grace of God. My salvation was made manifest to me, not in my way, but in God's own way and time; for I had vainly thought that by works of righteousness which I could do, I

might obtain salvation. I cannot remember the time when I did not have a regard for sacred things, and a desire to be better than I was. But when I heard my parents talk of God's sovereignty, that he worketh all things after the counsel of his own will, even as he has ordained all things for his own glory, and the election of his people in Christ Jesus before the world began, unmoved by any regard to their virtues or good works, that he saved us according to his own purpose and grace, which was given us in Christ Jesus, then I felt utterly helpless, and unable to do a single thing to become any better, and would cry with vexation at the thought of my helpless condition. Then I would say to my parents, If I am saved, I am saved; and if I am lost, I am lost; I can't help myself in either case, and there is no use in thinking about it, or troubling myself. But I could not keep it from my mind, and the thoughts of the future troubled me. I resolved to try to do just as near right as I knew, in everything. I would read my bible, and try to pray, and I would see if I could be a christian, or at least a better person. I had been in the habit of attending parties with the young people of my acquaintance, and sometimes we had dancing. I used to dance, and I enjoyed it very much. My folks never said anything against it, and father would get me anything I might want to wear at such times. But I thought, (at the time I resolved to live a better life) I would not dance any more. Not long after this, a very fine young man asked me to go to a party, where they were to have dancing. I decided to go, and we had a very pleasant ride and a nice party; but the next day I felt as though I had made a very unprofitable use of my time, and did not feel that I was making any progress in holiness; and from that time I saw so many imperfections in my best efforts, and made so many failures, I came to the conclusion I was one of the lost sinners. The Lord gave me a view of my own heart; it was deceitful above all things, and desperately wicked. I was on the verge of despair. My heart was sore pained within, and the terrors of death were fallen upon me. I was ill in soul and body; I believed I should die. I wondered that my life had been spared so long. It was mercy. Justice cried against me. I could see no escape. I could not sleep nor eat. I was unable to rise from my bed. When I was given medicine, I thought to myself, there is no use, I must die. God wills it, and he is just. I was guilty before him, and my portion was with the wicked. I dared not say a word to father or mother; I could not pain them with my lost and undone condition; no, I thought I would go down to my grave in silence. All was between God and myself. He, just, holy and good, would send me to the realms of endless woe. It grieved me exceedingly to think that I should be forever banished from his presence, and I exclaimed, "Though he slay me, yet will I trust in him."

"Though he send me to hell, even in hell will I praise his holy name." It did not come to my mind that any of these words were in the bible, or that those who inhabit the realms of darkness have no desire to praise God. So the days passed. I felt better in body, but not in mind. I was afraid to close my eyes in sleep, and when I awoke in the morning I felt thankful that I was still in this world, for I feared the indescribable woes of the next. In this state of mind, at twilight, I stepped out of the house and walked toward the spring. I do not know how long I was there. The first I remember, I was on my knees; but I felt as though I was raised up above the earth, and a light shone around me. I was indescribably happy. I felt my sins all forgiven, and O such peace and happiness! I felt so light, it seemed that I could fly to my Savior. The sky was over and around me, the myriads of stars shining, shedding a halo of light around me. I turned my face toward the house, and it looked as though it was illuminated. I could say, "God is the Lord which hath shewed us light. Thou art my God, and I will praise thee: my God, I will exalt thee." I can say, as Mrs. A. O. Lutes and M. E. Bundy have said, in the SIGNS, "I had no view of Christ as my Savior; it was all God with me. It seemed so plain that what God said, he would do." Now I see in Christ a finished salvation, completely suited to the case of the poor, the needy, the halt, the lame and the blind; a salvation suited to the condition of every hungry, starving soul, who by grace is made to feel his wretchedness and mourn his sins. And the Father has given Jesus power over all flesh, that he should give eternal life to as many as the Father has given him. He has finished the redemption of his people, and it ceaseth forever.

It seems strange to me now that I was not baptized till three years after this. I lived in Susquehanna County, Pa., and there were no ministers there but New School Baptists, Methodists and Presbyterians. I was married the next year, in June, (this was in November) and went to Livingston County, N. Y., to live. I was baptized by Elder Rector, on a lovely Sunday in October, and when I came out of the water I experienced something of the same joy that I did when I knew that my sins were forgiven. It seemed a foretaste of heaven. Since I was baptized, the Lord has never left me to doubt that he has revealed to me his dear Son, our Lord Jesus Christ. By him I have been taught; him have I experienced; him have I confessed; him I love and adore, as my beloved Savior, Sacrifice and Redeemer. I think I will be satisfied to sit at the feet of Jesus and sing the song of redeeming love. But in this world my song shall be, O what a wonder that Jesus loves me! Of myself I can do nothing. In my flesh dwells no good thing. But the Lord has taught me lessons I can never forget. My husband is an Old School Baptist, bap-

tized by a New School minister when he was sixteen years of age. We are not members of any church. There is a New School church here; the preacher is from Canada, and he preaches very well sometimes. They believe in missions, means and instrumentalities. If this is right, why did not David and Jonah talk in this way, and many others that we have a record of? Why did not Jonah say the whale was the means of his salvation? He said, "Salvation is of the Lord;" and I believe every poor sinner that feels his deliverance from the "belly of hell," as Jonah did, will speak the same language.

We have two dear children, and my desire and prayer to God is, that he will save them. I trust he will, in his own time. We hear a good deal about being burdened for souls; we must have great love for souls; we must give our hearts to God; and if we want our children or friends saved, we must agonize and have a great burden for souls. Elder Beebe, is not this multiplying words without knowledge? Did Christ bear the burden of our sins? Did he suffer the agony of death for the sins of his people? And did he not say, "It is finished?" What do you think of the idea, that the more wisdom and knowledge we have in this life, the better fitted we shall be to enjoy the next world; and that we shall progress in knowledge there, according to what we know here? "Hath not God made foolish the wisdom of this world?" "For the wisdom of this world is foolishness with God."

Fearing I have wearied your patience, I subscribe myself, yours in christian faith and love,

MRS. J. B. WEST.

JAMES V. 13-16.

I have often had my mind exercised upon this scripture, especially when visiting a brother or sister, or friend, in bodily sickness, wondering how it was that neither my prayers nor the prayers of any other one seemed to be of any avail in the healing of the body, so that the sick were restored to their friends and to the church. Some recover, while others are taken away, and our prayers have been as earnest for the one as the other. The one who is removed, his days are numbered; while the one restored has not filled his days. This is the reason, and not the prayers of any of us. While I feel it is a duty to visit a sick brother, yet I am well convinced that no prayer of mine will add to, or be the cause of adding to his days; nor will the prayer of any one else.

Verse 13—"Is any among you afflicted? Let him pray." Affliction is not always bodily infirmity, but distress of mind, darkness, doubts, fears and temptations; fear that we are not the children of God. In whatsoever strait we may be, we are to look to the Lord. We may be in extreme bodily suffering, and yet rejoice, so as to praise instead of pray. Let such as are thus merry sing psalms. When the Lord manifests his love in our hearts, we are deliv-

ered from our affliction, and can sing in heart, even if so weak as not to be able to do it with our voices. Thus, in good bodily health we may be in sore affliction, and in great bodily sickness be in no affliction, but longing for the moment to come which shall set us free; for the affliction of God's people is more in mind than in this physical frame.

Verse 14.—“Is any sick among you? Let him call for the Elders of the church, and let them pray over him.” A brother may be sick at heart, feeling ready or about to die to all comfort and connection in and with the church, on account of disorder therein. Paul speaks, saying, “For this cause many are weak and sickly among you, and many sleep.” This was because of the disorder they had got into, by not discerning the Lord's body in the Supper, but making a frolic of it, and getting drunk. We may feel very sick because of the coldness, waywardness, disobedience or immorality of some in the church, or because we ourself have transgressed, and it has come home to us, so that we feel it very sorely, and begin to despair of ever being comfortable in mind again, or of enjoying God's blessings any more. Let such a one call for the Elders in the church, by going to see them, or sending for them, and tell them how it is, and how they feel. Let them pray for such. This is all a command how to act in such a matter. The Elders are to pray that the Lord will heal and bless; at the same time to anoint him with oil in the name of the Lord. This anointing with oil is showing brotherly kindness and charity, which has the effect to soften the feelings, healing the wounds and soothing the wounded spirit. This is in the name of the Lord, having his command for it.

Verse 15.—“And the prayer of faith shall save the sick, and the Lord shall raise him up.” The prayer of faith, offered up by faith, or of faith in the Lord's promises, as contained or expressed in his word; praying in the Holy Ghost, according as he hath instructed us, and moves us therein. The prayer of faith shall save the sick from his sorrow, pain or distress of mind. It is a cup of cold water in the name of a disciple. That person shall not lose his reward. His reward consists in seeing his brother raised up from his prostrate state, and rejoicing over him. The Lord shall raise him up by virtue of what he hath spoken and done for him.

“And if he hath committed sins, they shall be forgiven him.” Now, a christian commits sin when he disobeys the commandments of the New Testament, or murmurs at the Lord's dealings with him, or feels a spirit of enmity against the children of God. His sins shall be forgiven him at such a time as above mentioned.

All this scripture appears to me to apply in the church, whereby we are directed how to act toward one another, and not to relate to us in our bodily sickness and death. For who can by prayer prolong our days upon earth? Neither are we instructed to

seek for such a thing; but to so walk that our days in the church may be filled, and our part by us be received and enjoyed. The talk, or idea of any one being raised from a bed of death because of the prayers of any one, is to me an absurdity, and such assertions do but put weapons into the hands of infidels against religion. True, the Savior and his apostles cured the sick and raised the dead, thus setting forth the power of God, for the confirming and comforting of the saints, and not to make an ostentatious display; and all was done and recorded that is needed in such cases, and we are not to add to nor take from them.

“The effectual fervent prayer of a righteous man availeth much.” There was a law righteousness, and Saul had it. He says that, as touching it, he was blameless. So I understand there is a gospel righteousness; that is, a walking in the order, doing whatsoever our Lord hath commanded us, observing his sayings, and thus doing the will of his Father which is in heaven. So we shall enter into the kingdom of heaven; that is, into the peace and joy of the gospel rest. The righteous man is distinctly mentioned. His effectual fervent prayer availeth much. Now, an Elder may be in gross disorder and disobedience, teaching and practicing contrary to scripture authority; such a one is not a righteous man; his prayers will not prove effectual or fervent, nor avail any; but he himself is in need of rebukes or admonitions. When we have that gospel righteousness or obedience, we have that grace whereby we may serve God acceptably, with reverence and godly fear; and Paul says, Let us have grace; for our God is a consuming fire. This grace I understand to be steadfastness in the truth and order of the gospel.

Verse 16.—“Confess your faults one to another, and pray one for another.” This is what we see practiced but very little in our day; brethren seem more disposed to aggravate the faults of others, than to confess their own. How often is it the case that a brother's faults are magnified, and whispered from one to another, instead of going to such a one and in a kind, brotherly manner telling him of it, at the same time asking forbearance for anything that we have done, or unkind word spoken. If we would do as directed in the guidebook, our state would often be different to what it is; instead of sickness, we should have health; instead of baldness, well set hair; in the place of coldness, warmth of feeling to each other; where there is soreness and divisions, there would be soundness and unity. We are to do as directed, that we may be healed. A brother is keeping the commandments of Christ when he confesses his faults; he is fulfilling the royal law, and in a gospel sense is a righteous man, because he conforms to his Master's rule. The kingdom of God is a kingdom of grace, founded in love, which is the rule or principle that should govern all our actions toward each

other, as fellow-heirs of the same blessings.

The scripture referred to is properly applied when we act upon it in a church or brotherly capacity, and is misapplied when we act upon it in trying to effect a cure, or raise up a brother or friend from sickness of body. Such are the views I entertain upon the subject, and if you, dear brother Beebe, see proper, publish; if not, cast this scribble away.

Yours in love,

WM. POLLARD.

IONA, Ont., Jan. 19, 1877.

CYNTHIANA, Posey Co., Ind., Jan. 12, 1877.

MY DEAR BROTHER BEEBE:—Through the abounding goodness and mercy of God our Savior, my poor life is still preserved, though after my return from the eastern associations I was taken with a carbuncle upon my neck, from which I suffered for a considerable time, during which I became very much reduced in bodily strength, and have become so nervous that now I can only write at intervals; but still I have every reason to be thankful to the God of all grace that I am yet preserved to my family, and yet enabled to speak to the poor and afflicted of my Father's family, of the great and mighty things that the Lord has done for them. I have long been a reader of your valuable paper, (ever since 1836) and I may say in truth that in all those years I have been highly edified with your editorials and the rich communications of the dear brethren and sisters, many of whom have long since left this state of things, which admonishes me that I, too, must soon put off the earthly house of this tabernacle. Hence it leads me to scrutinize my course in the many years that I have professed to know the Lord in the pardon of my sins; his goodness and great mercy in calling me, as I humbly hope, to the gospel ministry, and sustaining me so many years as a poor and humble servant of the dear flock of God, and now brought me to see the introduction of another year. Surely, my dear brother, I have every reason to be thankful, particularly when I reflect upon the hosts of enemies that have surrounded me in all that time; some even that professed to stand with us on the great principles of gospel liberty, I find them now “entangled again with the yoke of bondage,” or in other words, mixing up with the nations of the anti-christian kingdom, partaking with them in their professed worship, and looking upon those that hold the ancient landmarks as heretics. In addition to this, we have our own hard heart and wretched, wandering mind to contend with, making us to cry out oftentimes, “O wretched man that I am!” In looking at this great warfare, my dear brother, how much need we have of grace to support us in the trying hour; and what a blessed thing it is that our covenant God gives it to all his chosen in the right time, freely and unmerited, through the precious Redeemer. Since my name has been enrolled among the

servants of my God, I have witnessed the progress of the Fullerite doctrine, and I must say that it has made rapid strides among many who call themselves Old Baptists; and the plea is put up that some of us preach too much doctrine, instead of practice; but to me it appears that a true doctrinal discourse must partake of the practice. But I think I can see through this programme; it is simply this: to leave out the great and fundamental principles of the gospel, and substitute something more congenial to the carnal wise of this world. You must not mention the vital and interesting doctrine of Election, Predestination, and the alone absolute calling of the people of God by his mighty power, from the darkness of this world into the marvelous light and liberty of the gospel. Oh no; you must be more liberal, and place the matter in such a light that the wise and the prudent of this world will follow; and by so doing you will cause numbers to join the church that otherwise would not. This is the order of many who claim the name of Old Baptists in this day. Now, my dear brother, I want to know if the Lord has authorized poor, sinful man, at any time, to alter, abridge or amend his divine law that was to govern his chosen people while the church should retain her visible form here. I acknowledge that I can find it nowhere within the sacred record. But on the other hand, I find that among Israel anciently this was recorded, “Cursed is he that removeth his neighbor's landmark.” Now, if that people was a type of the gospel church, (which has been acknowledged by all the true gospel church from the days of the Redeemer until now) I ask, Have they any other authority for such a course than what has originated in the fertile brain of wicked and ungodly men? My impression is that, since the Reformation (falsely so called) was set up by Luther, his dogmas have gained considerable ground, from the fifteenth century down to the present. And it is somewhat singular that, though they were at that time, and for near three centuries, confined to the Pedo-Baptist world, yet from the days of Fuller, Ryland and Carey, they have been adopted by modern Arminian Baptists. It is true they have amended and glossed them over, so as to make their absurdities more palatable, but still, with all their ingenuity, their follies have been made manifest to the saints, from the fact that God has declared that all his people shall be taught of him; and according to that divine rule that people has ever rejected all inventions of men, as proceeding from anti-christ, and calculated to bring them again into bondage. But how strange that men bearing our name, say some of the brethren, should contend for such inventions. Not at all, dear brethren, when we consider the whys and wherefores. The love of the popularity of the world, and a great desire to have a *good* name among the professors of the religion of the day,

which is indeed *very popular*. But notwithstanding the departures from among us, is not the language of John applicable to their case?—"They went out from us because they were not of us." They may not have virtually surrendered the name, but they have the principle; and when they do that, I consider them no more of us.

This looks indeed, dear brother, like a gloomy picture that I have drawn, and it causes me many sleepless nights, when reflecting upon the subject; but amidst all my gloom, I can sometimes take courage; and in my journeyings among the people of God I find a few who yet desire to "stand in the path and inquire for the good old way." My travel among you east last summer confirmed me in the conclusion, seeing and hearing brethren from the different sections of our country, many of them yet young in years, all contending with one voice for the same gracious truth, and lifting their voices as a trumpet against all those innovations.

Now, my dear brother Beebe, and brethren and sisters with whom I became acquainted in my travel last summer, I must for the present say Farewell; and if it should be so in the providence of God, I would like to see you once more while I stay in this state of things; but if not, I pray that the God of all grace may be with us and bless us in this dark and cloudy day, and preserve us from the errors and delusions of the day in which we live, and when we are called to lay our armor by, we may say with the great apostle, "I have fought a good fight, I have finished my course, I have kept the faith."

Farewell in the Lord.

JOHN H. GAMMON.

ASTORIA, Ore., Jan. 5, 1877.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—It has been a long time since I have tried to write anything for the SIGNS OF THE TIMES, and now my great weakness and utter inability to comfort or build up in any way the cause which I love, almost induces me to give up the attempt. But if I could say anything to cheer those precious ones who have earnestly requested me to take up my pen, I should be richly rewarded. I have prayed to the dear Lord to enable me to unearth my one talent, (if indeed I was intrusted with one) and to try to add thereto, and to use it to the glorifying of his name. Since I last wrote to you, I have been far out of the way, traveling as it were in desert places, among sharp thorns and ravenous beasts that glared ferociously upon me. Once I lay bound for over a year, in Doubting Castle, almost doubting the existence of an overruling God; but as he has declared, by a wise and inspired writer, "I will never leave thee nor forsake thee," so he verified that promise to poor, unworthy me. My release came in the form of a letter from my precious aged mother, who in relating her own trials and tribulations by the way, informed me of the glorious death of a dear old soldier of

the cross, whom I had known in my childhood, and had been by him baptized. She spoke of the songs that he sang upon his dying bed, of the prayers that had been heard by his family, and my very soul, as it were, was melted within, and my bonds were burst asunder. The utter sinfulness and unworthiness of my poor, wicked and depraved heart rose up before and behind, and hemmed me in on either side. It appeared to me that ages of sins, tier upon tier, rose to my view, and I could only cry, Lord, have mercy upon me, a poor sinner! And he heard me, and came bounding, leaping over the hills, to my relief. Bless the Lord, O my soul; for even now my soul doth magnify the Lord, and my spirit rejoiceth in God my Savior. He came and bound up my wounds, which his precious hand had inflicted, pouring therein the oil of joy and thanksgiving.

Dear brethren and sisters, does not one moment of rejoicing and communion with him whom our soul loveth, more than reward us for long, bitter seasons of weary waiting? How plainly did he point out to my astonished gaze the narrow way that leadeth unto life everlasting. It rose clear and plain, far above all sin and doubting, dotted here and there by the dear pilgrims pressing upward and onward. How precious it is to feel the kind hand of the Lord leading us back into the right way. How mercifully he seeks out his erring little ones, far out on the bleak hills and barren places, carrying with him the warm mantle of his love, wherein to wrap their poor, naked, shivering souls; and the oil of grace, rich, free grace, to pour into their bleeding wounds. O how the desert places do blossom, and grow fresh and green at his coming. How the singing of many birds doth greet our heretofore deaf ears; and the running water, clear and soul-cheering, doth refresh our hungry souls. O, dear ones, surely this must be a foretaste of that river, the streams whereof make glad the city of our God. The rest that we for one instant experience, while he gently leads us by the hand down from the cold, bleak mountains, or out from the chilling shadows, surely is a glimpse of that rest that remaineth to the children of God, the joint heirs of his kingdom. "I go," he said, "to prepare a place for you, that where I am, there ye may be also." How tenderly he parted with his sad disciples, those who had followed him, often footsore and weary, even as we do now. How gently he commands, "Little children, love one another." "Watch and pray, that ye enter not into temptation." And O how sadly do we neglect this duty, this precious privilege, of communion with our Lord! How often, upon retiring to our beds in the evening, do we feel too sleepy, too tired, or some care rests too heavily upon us, all unmindful of his tender care of us, and of his power to bestow a rich blessing. I know, dear, little, tempted ones, that we feel too unworthy often to lift our sinful eyes, or to take his blessed name upon our sin-defiled

lips. But surely we may take courage when we hear Paul, a chosen vessel of the Lord, exclaim, "I know that in me, that is in my flesh, dwelleth no good thing. For that which I do, I allow not; for what I would, that do I not; but what I hate, that I do." "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." Now we see as through a glass darkly; but when the last enemy, which is death, shall be destroyed, then we shall see face to face. Then we shall sing the new song, which none but the redeemed can sing; and it will not be long hence, for the night is far spent, and the morning dawneth. Take courage, dear ones, and press onward, looking unto Jesus, the author and finisher of our faith, and leaning on him, who is mighty and able to save to the uttermost all who put their trust in him.

Whenever it is well with you all, remember me.

LUCY C. HECKARD.

SULLIVAN, Ind.

DEAR BRETHREN BEEBE:—If one so unworthy as I am may call you so, or claim an interest in the blood of the blessed Redeemer. Another year has passed, which reminds us of the truth that we are passing away, and the places which know us now shall know us no more on earth forever. I have delayed sending my annual subscription for the SIGNS, until the present, of which I have been a constant reader from my childhood, and cannot well do without it. Indeed, I have been very much edified and encouraged in reading it. It is a welcome visitor to a hungry soul. The doctrine it contains is that which sustains me, which doctrine is salvation by grace. I am often made to rejoice in reading the editorials and the communications of dear saints, who are strangers to me in the flesh, but, I hope, have been made nigh by the blood of the cross. Yes, dear brethren and sisters, you who are privileged to meet together often, and to hear the comforting words of some dear brother preaching Christ and him crucified, cannot appreciate our dear SIGNS as we do who have no other preaching. I have heard but two gospel sermons in eighteen months, and do you wonder, dear ones, when I read your loving communications, that my love goes out to you? So write on, beloved ones, for when you are feeding one hungry soul, perhaps you are feeding many others. If we receive but a crumb from the Master's table, we are satisfied; for has not Christ said, "I am the way, the truth and the life?" And there is no other way under heaven among men whereby a poor sinner can be saved. Surely I want no other way. Were it not of free, sovereign and reigning grace, I know I would fall far short of salvation. I know that Christ has all power in heaven and in earth. Therefore I can confide in him. If he has not saved me, I know that I cannot save myself. Sometimes I fear that I am deceived; but when I read of the tri-

als of the dear saints, they describe so exactly my own feelings that I am encouraged, and able to say, I know that my Redeemer liveth. I know that in me, that is in my flesh, dwelleth no good thing; but evil is always present with me; and I think for that reason the apostle said, "We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." And again it is written, "The flesh profiteth nothing." But there are very many in this day and age who are trying to set up sinful flesh to do the work of the Spirit, whereby they expect to obtain favor of God. That I call putting confidence in the flesh, which is in direct opposition to the words of the apostle. If they could see themselves as I see myself, I think they would talk quite differently. I view myself to be all polluted, from the sole of the feet even to the head; there is no soundness in me. And if there is any happiness beyond this vale of tears for me, it is certainly of grace from first to last. Yes, my dear brethren and sisters, grace from the foundation to the top-stone. It is all of the Lord, therefore to him alone be the glory and praise forever and ever.

May the Lord enable you to contend earnestly for the faith which was once delivered to the saints, is the prayer of your unworthy sister. Farewell.

ANNA M. THOMAS.

BURDETT, N. Y., Feb. 11, 1877.

DEAR BROTHER BEEBE:—Having no better opportunity, I will embrace the present, to express my mind to the brethren of the household of God, who are scattered abroad. It is written, "And they that feared the Lord, spake often one to another." I feel thankful that the Old School Baptists have a medium through which they can hear from each other, while here in the flesh. I see by their writing, there are some who do not wish to make themselves conspicuous; neither do I; but how shall we free our minds except by working out what we hope God has worked in us? We profess to love the society and fellowship of the saints, and to hear the gospel's joyful sound, and, above all, to enjoy the presence of our God; and when his Spirit works in us, both to will and to do, we are happy. Not in a worldly point of view; for the world by wisdom knows not God; and even his children know him, only so far as they are led and taught by his Spirit. How shall we that are dead to sin live any longer therein? Can we have our place in the house of God and refuse to take part in his worship, which we once professed to delight in? No; we cannot serve God and mammon. I do not think the serving of mammon consists alone in taking part in what are called out-breaking sins; but, "He that gathereth not with us, scattereth abroad." We are either for or against the truth. If God's children can comfortably sit down, and throw off their obligations for any great length of time, I am very much mistaken. If I am one of

the children of God, and I sometimes hope I love the cause, to be deprived of the privilege of meeting with God's people, I think I could not bear, I should die, or lose my reason. No, dear brethren, let me have a place with you; let me live among you. Let all who are born of God, come out from the world, and take on them the whole armor of God; for we cannot withstand the enemy with a part of it. The armor is not to be separated; we cannot put on a part of it, for it all belongs together, and we need it all. When the sun shines, it illuminates our whole being, or, at anyrate, all that is born of God. I have sometimes been at loss to know how we can separate from the part that is born of God. We know that in our flesh dwells no good thing. I would not willingly deceive any one; for if there is any poor, trembling soul, I am one. I am not able to keep myself, or to do one good act. But still, we know that we have passed from death unto life, because we love the brethren. He that says he loves God, and hates his brother, is a liar, and the truth is not in him. brethren, we are in close quarters, the eye of God is upon us. We cannot deceive him. He writes his laws in our hearts, and puts them in our minds. And they shall teach no more every man his neighbor, or brother, saying, Know the Lord; for they shall all know him, from the least to the greatest of them. God is not slack concerning his promises, as men count slackness. He will surely perform all that he has promised; if not, what will become of poor me? My writing may appear simple and foolish to the world; but we are not to be judged by the world. Dear brethren, what I have written has been written with my best wishes for the prosperity of the Zion of God, and to relieve the mind of your unworthy brother in Christ,

HIRAM B. ELLIOTT.

WAYNE, N. Y., Jan. 3, 1877.

BROTHER BEEBE—DEAR FATHER IN ISRAEL:—I feel to-night, a desire to talk with some of my Father's chosen ones, but being so far from any of them, I cannot, only with the pen. I had thought to have been at the Osborn's Hollow Meeting to-day; but it was not so to be. Dear father, I would be glad to see you, and to hear you preach, once more, as you was the first one of my Father's servants I ever heard; and to-night your text recurs sweetly to me. "For we preach not ourselves, but Christ Jesus the Lord." How good it is to know there is a people that preach Christ as a complete Savior of his chosen people. How full of rich and precious promises, are the scriptures, and so plain that the wayfaring man, though fools, shall not err therein. Yet how few seem to know what is meant by a wayfaring man. I have heard some who claims to be ministers sent of God, use this as a text, and apply it to the whole world. Surely they are blind leaders of the blind, and shall they not all fall into the ditch? We read, there shall be false teachers in the last days, and that many shall

follow them; but our Savior says, My sheep hear my voice, and they follow me; a stranger they will not follow, for they know not the voice of strangers. How good it is to know that our Shepherd goes before his sheep, and deals out to them their food as they need it. How different from what is taught in Babylon. I am thankful that the Lord is calling some of his children out of Babylon. He says he will bring them from the ends of the earth. Is not that where he finds them when every refuge has failed them? I am glad that salvation is by grace; not of works, lest any man should boast; and I rejoice to know that the Lord is the Keeper of his people, and that he is always near to help them. He has been very near to me since he opened my eyes: yes, he leadeth me by the still waters and maketh me to lie down in green pastures. He brought me to the banqueting house, and his banner over me, was love. I have been blessed with the privilege of meeting with his children often. Our little flock meets at Burdett, N. Y., once in two weeks. Brother Silas H. Durand comes once in two months, richly laden with precious gospel truth; and all seems peace and harmony. One willing soul was baptized the last time he was here. May the Lord continue to gather his redeemed in his own time.

Now, dear father, may the Lord be very near to you in your last days. How we should miss your writings in the SIGNS, which I so much love to read, with all the communications of the brethren and sisters. May the Lord help them all to write.

Dear father, if you have time that cannot be better spent, please send me a few lines; I love to read letters from the saints. If you know sister Emory, in your village, give her my christian love.

Your sister in Christ,

C. C. REEDE.

PINEVILLE, Izard Co., Ark., Feb. 6, 1877.

EDITORS SIGNS OF THE TIMES—

DEAR BRETHREN:—I have been requested by brother and sister Barrens, of Maryland, to state, through your columns, the amount of aid we received through the notice given by brother W. C. Jones, which was published in the SIGNS of Oct. 1, and whether the amount was sufficient to meet the necessities of my family.

I have received sixteen dollars only, which enabled me to procure shoes, and some other little articles for my family. I have no means to procure the necessities of life for my family for the present year. Allow me to farther state that I lost my eyesight Nov. 1, 1865, when the cares of the family fell upon my wife, who, through her economy and industry, managed to keep up a support until two years, ago; since that time her health has declined, so that she is not able to perform the labors of the day. This is the reason why brother W. C. Jones, deacon of Mt Carmel Church, gave the notice alluded to.

Dear brother Beebe, please give this an insertion in your paper.

Yours in gospel bonds,

ELDER G. W. HAMM.

OPELIKA, Ala., Feb. 2, 1877.

ELD. G. BEEBE—BELOVED BROTHER IN THE LORD:—As it becomes necessary for me to write you again on business, I will accompany the same with a few reflections which now occur to my mind.

It is doubtless profitable for us to remember the dealings of the Lord with us in the past, as well as what we may now be passing through, even as it was said to the Lord's chosen nation, "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 thine heart, whether thou wouldst keep his commandments or no."—Deut. viii. 2. Our God and Father always has a wise design in all that he doeth, and in all that he suffers or commands to be done; and could his children but see his design, they would realize the fact that all things work together for good to them that love God.

It is now nearly thirty-two years since I first became a subscriber and feeble correspondent of the SIGNS OF THE TIMES. Many of the able contributors to its columns have during that time been called to their eternal home. But the church of God is not forsaken; the Lord God of Elijah is still the same after Elijah is taken away as before. The arrangement of heaven for supplying the church with useful gifts is ample and complete till all of every nation, kindred and tongue for whom Christ died shall come in the unity of the faith, unto the knowledge of the Son of God. Looking at things that are seen, as natural reason sees temporal things, we sometimes ask, Who will supply the place of our able brethren in the ministry who are now about to finish their course? But we do not inquire wisely concerning this. The promise of God stands sure. "Our God shall supply all your need, according to his riches in glory by Christ Jesus."—Phil. iv. 19. When we remember all the way which the Lord God hath led his people, not simply for forty years in the wilderness, but for near six thousand years of trial, hardships, temptations, persecutions and bloodshed, through famines, wars and pestilence, through prosperity and adversity, what further proof could we want that he would sustain them? And what further evidence could we desire that they live not by bread alone, but by every word that proceedeth out of the mouth of God? His word of promise holds them up; they live by faith upon it, rejoice in it, and are often comforted by it. There is no condition or situation in this life to which the Lord's people are subject, but what there is a promise of God embracing them. "I will never leave thee nor forsake thee." "Therefore," says the apostle, "we may boldly say, The Lord is my helper, I will not fear what man shall do unto me."—Heb. xiii. 6.

Excuse this brief note. I have suffered much lately with my old chronic affliction.

Very affectionately,

W. M. MITCHELL.

STATTON, Ore., Dec. 28, 1876.

ELDER G. BEEBE & SON:—Inasmuch as the business part of my letter is done, and my sheet is not full, after some reflection and much misgiving I have concluded to write a few lines for your disposal.

I have had a name among the Regular or Primitive Baptists for more than twenty-four years, although I am often afraid I have a name to live while I am dead, and sometimes am brought very low by reason of transgression. I often obtain comfort when reading the communications of the dear brethren in the SIGNS OF THE TIMES, and especially in reading your editorials, which always seem so clear to my mind in elucidating the sacred scriptures; and I must say that in reading your editorial in No. 22, current volume, I was much strengthened and built up, and felt like exclaiming,

"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."

Although doubts and fears often oppress me, it is of myself that I am in doubt, and not of the plan of salvation as held forth in the SIGNS OF THE TIMES; for I feel in my heart that in the main it is the truth of God, and the only system in harmony with the bible. May truth abound in the hearts of the brethren, and may they continue to write to the edification and upbuilding of Zion's children; and may God be your strength and shield in your declining years, is the prayer of your unworthy brother, if a brother at all,

W. B. MARTIN.

APPOINTMENTS.

Ebenezer Baptist Church, in the city of New York, for the present will be supplied with preaching by their pastor, Elder Wm. L. Benedict, on the second Sunday in every month, morning and afternoon, at their Meeting House, No. 154 West 36th Street.

N. B.—The church meets for conference every Sunday forenoon and afternoon, when not favored with regular preaching of the word, there being very edifying and acceptable gifts among the members.

Providence permitting, I expect to be with the church at Utica the first Sunday in March, and by request will publish in the SIGNS my appointment on the Monday evening following at the house of brother Wolf, No. 9 Plain Street Continued, Albany, and on Tuesday at 3 o'clock at Schoharie.

SILAS H. DURAND.

Elder Balas Bundy will preach for the church at Burdett, N. Y., on the third Sunday in March, 1877, at 11 o'clock a. m.

H. B. ELLIOTT.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 1, 1877.

ISAIAH XLIX. 19-21.

Reply to brother Lemuel P. Winchel, of Olive, N. Y.

"For thy waste and thy desolate places, and the land of thy destruction, shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up shall be far away. The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place is too strait for me: give place to me that I may dwell. Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removed to and fro? And who hath brought up these? Behold, I was left alone; these where had they been?"

These words, we think, had a primary application to national Israel, and in strong figurative language set forth her desolate and desponding condition when her cities had been invaded by the Chaldeans, and her children carried away into captivity, and all her formerly pleasant places made waste by the judgments of the Lord, who for their wickedness and idolatry had given them into the hands of their enemies. In the bitterness of her desolation she poured forth her sad and plaintive lamentation, "The Lord hath forsaken me, and my Lord hath forgotten me." But, "Sing, O heavens; and be joyful, O earth; and break forth into singing, O mountains; for he Lord hath comforted his people, and will have mercy upon his afflicted." It is true the places of Zion had been depopulated and laid waste, and many of her children had perished in Babylon, until she despaired of a restoration. Yet the Lord was now about to turn again her captivity, build again all her waste places, rebuild her broken walls, and re-people her desolated cities, until they should be full to overflowing, and her waste and desolate places should be crowded with inhabitants, and cry for an enlargement of her borders, to give place for them to dwell.

The words which had been spoken to ancient Zion, in the days of her former prosperity, before she had lost her children by captivity, should again be repeated in her ears, after the turning of her captivity. "The place is too strait, [small] give place to me that I may dwell." All this was literally fulfilled by the returning temporal prosperity of Zion, and the cities of Judah, so that, at the birth of the Messiah, there was no room for him in their inns, nor in any of their dwellings.

But without pursuing farther the literal application of the text to the temporal restoration of Zion, we will pass to the far more important consideration of its anti-typical application to the spiritual Zion of our God. In the prophetic bearing of our subject, we find allusion is made to the great and terrible day of the Lord, when the Messenger of the covenant should come suddenly to his temple, and sit in Zion as a refiner and purifier of silver. A day that should burn as an oven, when all the proud, yea, and all that do wickedly, shall

be stubble, when the day should burn them up, and leave them neither root nor branch.—Malachi iii. 1-3, & iv. 1. When it should come to pass in all the land, two parts therein should be cut off and die, and when the Lord would bring the third part through the fire, and refine them as silver is refined, and try them as gold is tried, &c.—Zech. xiii. 8, 9.

When the Lord, in the fulfillment of this prophecy, came suddenly to his temple, then, behold, the axe was laid unto the root of the trees, in all the wilderness of Judea, and all the carnal Israelites who rested upon their fleshly descent from Abraham, as their root, were cut off, and he was no longer recognized as a Jew who was one outwardly; when the children of the flesh, even of Abraham, were not recognized as the children of God; but the children of the promise alone were counted for the seed, to whom all New Testament promises belong; then Zion, in the type, lost her children. Then it was made known that God was able, of Gentile stones, to raise up children unto Abraham.

"The children which thou shalt have, after thou hast lost the other." In the seventeenth verse it is said, "Thy children shall make haste; [that is, they shall be surprised, put to flight, or driven out] thy destroyers and they that made thee waste shall go forth of thee." These were children of the flesh, that should not be able to stand when he should come, whose fan is in his hand, and thoroughly purge his floor; when the proud and the wicked should be as stubble burned in the oven; when the plea that they had Abraham to their father should be unavailing. Then every oppressor together should come out of Judah, God's goodly horse in the battle, these children of the flesh should be cut off, and none but those who are born again, of incorruptible seed, by the word of God, should ever see or enter into the kingdom of God. Though the seed of Israel after the flesh are like the sands of the sea for number, a remnant only of them shall be saved; all but the remnant who are saved according to the election of grace are lost; and they are these *other children* which Zion should lose before she should witness the ingathering from the Gentiles of the children which she should have after the cutting off the children of the flesh. After God should bend Judah for him, fill the bow with Ephraim, and after he should eject from his people every oppressor, then would he raise up thy children, O Zion, against thy children, O Greece, and make Zion as the sword of a mighty man. Then should the Lord be seen over the remnant of his people, and his arrow go forth as the lightning; and the Lord God shall blow the trumpet, and go with whirlwinds of the south. Of the children of the flesh, Zion did not inquire who had begotten her them; but in the ingathering of the children of the promise, which are counted for the seed, to whom the promises belong; of these children born unto her,

not of blood, nor of the will of the flesh, nor of the will of man, but of God; for her Maker is her Husband, and they are children of the faith, not of the flesh, of Abraham, being the children of God. Zion with rapture shall lift up her eyes and see her spiritual children coming from the east, west, north and south, to sit down in the kingdom of her God, with Abraham, Isaac and Jacob, and *the other*, the children of the flesh, shall go forth of her, and they shall be cut off and die. Two exclamations of ecstatic joy and profound astonishment shall express the joy of Zion when she shall see the Gentile church coming up out of the wilderness, like pillars of smoke, or like an army with banners: Who hath begotten me these? And, These, where had they been? Like Sarah, Zion had felt her own barrenness and incapacity for bearing children, and was slow to understand the power of God to make her that was barren the joyful mother of children; slow to comprehend in what way God's promise could be fulfilled, without the intervention of humanly devised means. If Hagar and her son be cast out of Abraham's house, how God could even of Gentile stones raise up children to Abraham. But Zion shall know that all her legitimate children are begotten and born of God.

These, where had they been? How little did even the people of God under the old dispensation understand that any of Abraham's seed were afar off among the Gentiles. But the Lord says, in our context, "I will lift up my hand to the Gentiles, and set up my standard to the people: and they shall bring thy sons in their arms, and thy daughters upon their shoulders. And kings shall be thy nursing fathers, and their queens thy nursing mothers," &c. As God used the king of Egypt and the daughter of Pharaoh to nurse Moses, until the time appointed, so he makes use of the nations and governments of the Gentile world to nurture and bring up those whom he has ordained to eternal life, until he shall call them out by his Spirit, and gather them out of every kindred, tribe and nation under heaven; for he shall gather them with his arm, and carry them in his bosom. Where had they been? Their spiritual, eternal life had been hid with Christ in God; but their earthly nature had been where the Lord found Jacob, in a waste howling wilderness. They had been deeply "Buried in sorrow and in sin," and "At hell's dark door they lay." But they must all come from the ends of the earth, with singing to Zion, and worship God in his holy temple at Jerusalem, at his appointed time.

The announcement to Zion of the multitude of her children is truly comforting. The waste places in which the carnal tribes had dwelt are far too small for the multitude of God's redeemed from the Gentile nations. "Sing, O barren, thou that didst not bear; break forth into singing, and cry aloud, thou that didst not travail with child; for more are the children of the desolate than the

children of the married wife, saith the Lord. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: spare not: lengthen thy cords and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited."—Isaiah liv. 1-3. Here, too, in this connection the paternity of the Gentile children of Zion is clearly implied; for it is said unto her, "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame; for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thine Husband, The Lord of Hosts is his name; and thy Redeemer is the Holy One of Israel, The God of the whole earth [Gentile as well as Jew] shall he be called."—Isa. liv. 4, 5.

The old Jerusalem under the law was allegorically represented by Hagar, the bond woman. "For this Hagar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, [then was] and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all."—All the spiritual children, who, like Isaac, are the children of the promise, As Hagar, being herself a bond woman, could not be the mother of free children, for all her children are children of her bondage, which they inherit from her as their bond mother. "Nevertheless, what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bond woman, but of the free."—Gal. iv. 24-31.

WHO IS IT?—Some brother has written us from Barren Plains, Robinson Co., Ten., and has subscribed himself our brother in Christ, but failed to sign his name. If he will give us his name, we will reply to his inquiries.

If R. H. Tuler will give us his post-office address, we will be able to attend to his request.

NOTICE.

TORONTO, Kan., Feb. 2, 1877.

BROTHER BEEBE:—I wish to say to the brethren in Oregon who have replied to my request, that I am thankful for their kindness. In consequence of being disappointed in money matters, I cannot now go to Oregon. As others may write in answer to my request in the SIGNS of Dec. 15, 1876, I desire to give this notice through the SIGNS.

Yours in Christ,

J. H. YEOMAN.

INQUIRIES AFTER TRUTH

Will Elder J. F. Johnson please give his views on Hebrews vi. 4-6, and oblige

Your brother in the Lord,
EDMUND RIGGS.

MARRIAGES.

By Eld. P. Hartwell, at his residence in Hopewell, Mr. John S. Tidd and Miss Alice J. Van Dyke, both of Hopewell Township.

By Eld. R. M. Simmons, at his residence near Hopkins, Nodaway County, Mo., Jan. 11, 1877, Mr. Wilson Davison and Miss Maybel B. Pownell, both of Baddyville, Page Co., Ind.

At the residence of the bride's father, in Brunswick, Ulster Co., N. Y., Feb. 22, 1877, by Eld. G. Beebe, Mr. George W. Cary, of Wallkill, and Miss Emma Hulse, daughter of William Hulse.

OBITUARY NOTICES.

Another watchman is fallen! Our well-beloved brother, **Elder A. B. Nay**, died at the residence of his son, Tyler Nay, in Henry County, Ind., Dec. 1, 1876, aged 77 years and 1 day.

Brother Nay was born in the state of Kentucky, Nov. 30, 1799. He was enabled by the Holy Spirit to see his helpless and undone condition by reason of sin, in his early youth. He obtained a hope in Christ and related his experience to the Old School Baptist Church called Eighteen Mile, in Oldham Co., Ky., and was received and baptized in the fellowship of the same, in 1821. He was married January 30, 1823, and was liberated by the church with which he first united, to exercise a public gift in the church, in June, 1832, and in one short year he had given such full proof of his ministry that the church was satisfied that it would be profitable and edifying to the body; therefore in June, 1833, he was set apart to the full functions of the gospel ministry, by the laying on of hands and by prayer. In the fall of the same year he took a letter of dismission from Eighteen Mile Church and moved to Johnson County, Ind. There being no church of his faith and order near him, he retained his letter for a short time, until there was an opening for the constitution of Bethel Church, in his immediate neighborhood. When the church was constituted, he put his letter in there, and was called to take the oversight thereof, as pastor and preacher, which he did for several years. After that he moved his membership to South Stotts Creek Church, for a short time only, and then back to Bethel, where he remained as her minister until the spring of 1864. After living in Johnson County a little over thirty years, he sold his farm and moved to Boone County, Ind., and united with the Eagle Creek Church. But in 1875 he found it to be more convenient to move his membership to Antioch, where he remained until he received his passport from earth to heaven.

He lost his companion, Lucinda Nay, March 8, 1876, at 7:15 a. m., aged 70 years lacking 2 months and 23 days, and was married again, I believe, Oct. 17, 1876, to sister Shinn, a widow lady, of Ohio.

Brother Nay was a man of good judgment and quick understanding, very energetic and persevering to accomplish whatever he undertook. He was a good citizen, a kind neighbor, a faithful husband and a tender parent. But above all this, he was a faithful minister and servant of Christ, ever ready to declare the testimony of God, having no compromise to make with error, or with the schemes of anti-christ, but always ready to contend earnestly for the faith once delivered to the saints. He was much devoted in his whole time to the work of the ministry, as any man I ever knew. His whole theme was salvation alone by grace, reigning through righteousness unto eternal life, by Jesus Christ our Lord. He traveled and preached very extensively through Illinois, Indiana, Ohio and Kentucky, and was highly esteemed by all lovers of the truth, for the truth's sake. He was very mild and gentle in his manner of speaking, but firm and positive in his declaration of truth. He had a peculiar gift in searching out the feeble lambs of the flock. In treating on christian experience and the travel and exercises of a christian, he was not excelled by any. But his voice is hushed in death; we hear no more his wise counsel; for the time of his departure was at hand, and he has laid his armor

by. He fought a good fight, and with Paul could say, "I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Brother Nay was at his appointment on Saturday, Nov. 25, but was not able to preach, and on Sunday he did not get to the meeting house, and on Friday following he quietly fell asleep in the arms of Jesus.

His disease was strangled bowels. He leaves a widow, five sons and two daughters, with many relatives and a numerous train of acquaintances, to mourn with the churches where he labored; but we sorrow not 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.

May God bless and support the grief-stricken widow, and reconcile the hearts of his children to every dispensation of his providence.

The writer is requested by the relatives of Elder Nay to preach a funeral sermon to his and his first wife's memory, at the Conn's Creek Association, next September, which will be held with the Bethel Church, Johnson Co., Ind, beginning on Friday before the first Saturday in that month.

JESSE G. JACKSON.

SHARPSVILLE, Ind.

Elder Whitfield Y. Wright, the former Moderator of the Concord Regular Baptist Association, departed this life Feb. 23, 1876, after a long and painful illness of over one year. He suffered untold misery, but bore it with christian fortitude, anxiously but patiently waiting the summons of his heavenly Father, "Son, come home."

He was born in the state of Virginia, Oct. 28, 1808. In 1831 he united with the Cain Run Regular Baptist Church, in Hopkins County, Ky., and was baptized by Eld. Timothy Sisk. He was married May 10, 1832, in Hopkins County, Ky., to Jane Ezell. In 1835 he moved to Greene County, Ill., and the following year went into the constitution of the Bethlehem Regular Baptist Church. In 1838 he was a messenger in the constitution of the Concord Regular Baptist Association; was licensed to preach in 1844; moved back to Kentucky the same year, and again united with Cain Run Church. In February, 1846, he moved to Arkansas, joined the Bethlehem Church, and was ordained in said church in 1848, and continued to labor in that, and also in Byo and Jocks Creek Churches, until the year 1867; and after having passed through all the trials and sufferings which the citizens of that state were subjected to, during the late civil war, and being ruined in a pecuniary sense, he moved to Macoupin County, Ill., Nov. 29, 1867. Dec. 14, he and his wife joined by letter the Head of Otter Creek Regular Baptist Church. On Feb. 15, 1868, he was called to the pastoral care of said church, which position he continued to fill as long as he was able to get to his meetings. Brother Wright was a faithful and exemplary christian minister, whose whole mind and soul seemed to be absorbed in proclaiming salvation by grace, through the crucified and risen Savior, to a lost and ruined world, and never appeared better satisfied than when filling the stand, exhorting his brethren and sisters to their duty, and talking of the goodness and mercy of God.

In the death of Elder Wright, we think the community has lost one of her best citizens, the church a faithful minister, his companion a devoted and cherished husband, and his two sons a loving and kind father, who has left them a noble example of christian character. But we mourn not as those who have no hope, for we feel that our loss is his eternal gain.

His funeral was preached on the 14th of May, to a large and attentive audience, by Elders E. T. Morris and A. W. Murray. Eld. Morris preached from 1 Cor. xv. 19, and Eld. Murray from Rev. xiv. 13, 14, and xx. 6.

May the Lord bless his companion and sons in all their trials, is my desire.

S. R. BOGGESE.

GIRARD, Ill.

DIED—In Sanford, Maine, Jan. 7, 1877, brother **David Pray**, aged 84 years and 9 months. Brother Pray entertained a hope in Christ in his youthful days. At that time he was made to see that God saves his people, and calls 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.—2 Tim. i. 9. He was baptized and united with the Baptists. When the division took place in the Baptist denomination, the main body of the church he united with went with the new things in religion that men had gotten up; but he and a few others could not go with them, and left them. When I came to North Berwick he and his wife united with the North Berwick Old School Baptist Church. I have always found him firm in the same belief. He was always glad to have his brethren call at his house, and when they did so they were well cared for. He raised a large family of children, which proved to be a great blessing, for they were near and dear to him; but only four lived to the time of his death. He had been for a year afflicted with the kidney complaint, and suffered much. He had a shock of some kind, a few days before he died, which took him home suddenly and easily. He was a kind husband and father, a good neighbor, and a beloved brother in the church. He has left a kind companion and four children to mourn.

ALSO,

DIED—In Wells, Maine, Jan. 19, 1877, sister **Lydia A. Hatch**, wife of Dea. Joshua C. Hatch, aged 45 years. They had been married twenty-three years the day that she died. She was a child, sister, wife, mother and neighbor, and was one of the most pleasant women that ever lived. And above all, what grace had done for her caused her to seek first the kingdom of God, and caused her to be one of the most agreeable and faithful christians that ever lived. When her health was failing, she was just as faithful, and did come to meeting as long as she could. Her disease at last, a few days before she died, went to her brain, and she lost her mind. But she is beyond it all now. She had four children, all boys; three of them are grown to manhood, and are away from home, so that brother Hatch is now left with only the youngest in his family. She has left a kind husband and four children, with the brethren and sisters, to mourn.

These two deaths cause the church to feel sad; but our loss is their eternal gain.

WM. QUINT

Departed this life August 2, 1876, brother **Presley Nay**, who was a member of the Regular Baptist Church called Bethel, in Johnson County, Ind.

The subject of this notice was born in Kentucky, in 1808, joined what is known as the Eighteen Mile Church, located in Oldham County, in 1827, and was married in 1830. He had four children, (two boys and two girls) all of whom survive him. He moved to Indiana in 1835, near which time he united with the Bethel Church, in which he lived a very worthy, consistent member until death. His profession was adorned with an orderly walk and a godly conversation, and he was loved and esteemed by all who knew him. His death was as follows: he went out to the timber in company with a man by the name of Lewis Mullendoor, (on whose premises he was living) to assist him in loading a saw-log. While in the act of loading, the chain broke, and let the log roll back upon him, fastening him down until the log was removed by the team. Mr. Mullendoor, after making him as comfortable as he could, ran home, near one mile, and got his spring wagon, and brought him to his hospitable mansion, where he was kindly cared for by Mr. Mullendoor and his estimable lady, who are members of the "Christian Church," so called. Brother Nay survived this shock only about three hours. The next day his remains were followed by the relatives and large circle of friends to meeting house of the "Christian Church," which was very kindly opened for the funeral services, which were attended to by the writer, using for a subject John xi. 25, 26.

ISAAC SAWIN.

EDINBURG, Johnson Co., Ind.

DIED—At his late residence in Allen County, Ohio, Jan. 8, 1877, our beloved and highly esteemed brother, **Elder Henry Morris**. He died very suddenly, of paralysis of the heart, there being no one present but his aged wife.

Brother Morris was the son of Eld. Joseph Morris. He was born in Bracken County, Ky., April 6, 1806, consequently he was 70 years, 9 months and 2 days old. When four years of age, his parents moved to Clark Co., Ohio, where he remained until 1832, when he came with his wife to Allen County, where he resided until the time of his death. He united with the Old School Baptist Church when quite young, and was ordained to the work of the gospel ministry on the 8th of November, 1840. He was pastor of Sugar Creek Church about thirty-four years, and of Jennings Creek Church, in Van Wert County, nearly twenty years, always contending earnestly for the doctrine of Election, Predestination and Foreordination; for nothing but salvation by grace, and by grace alone. It is a well established fact, by all who knew the old brother personally, that nothing concerning religion which had not "Thus saith the Lord" for it, received his approbation. While the conditionalists could not paint their plan of salvation nice enough for him to have anything to do with it, he would say, "We have abundance in the scriptures of divine truth for our guide." In short, he has ever been found contending for the faith once delivered to the saints.

Brother Morris was the father of ten children, eight of whom, together with his wife, survive him. He was an excellent citizen, a kind friend and generous neighbor, and was beloved by all who knew him. He was a man of sound judgment and fine ability, and in every position in life demonstrated a true christian spirit.

A funeral discourse was preached by Elder George Cotteral, and the writer of this notice.

SAMUEL SEITZ.

With a sorrowful heart I send the obituary of my dear husband, **Scott W. Turner**, son of Thomas and Sarah A. Turner, who departed this life Jan. 21, 1877, aged 24 years and 3 months. We were married Oct. 31, 1872. My maiden name was Annie Johnston, Virginia being the birthplace of my husband and myself. He left us with a blessed assurance that he passed from this world of pain into that heavenly mansion not made with hands, eternal in the heavens. He was taken sick in the fall of 1875. We called the attention of several physicians, and he seemed to get a little better for a while, and the following December we moved home to his parents, as it was their desire, until he grew better. His disease was called cancer of the bowels. We had the most eminent physicians in the country, but it seemed as if all their medicine and kind attention proved in vain. I think his sufferings were the greatest that I ever witnessed; but he bore them with the greatest patience, and often said they were not half he deserved. With all his sufferings, he was always cheerful and agreeable in his company, and his greatest delight was to dwell upon religious subjects. He loved singing. His sisters and I would often sing for him. The Sunday before he died he asked me to sing for him, "Jesus, lover of my soul," and several other beautiful hymns. He often said to me, "O how good the Lord has been to me, in giving me such kind friends." His experience was that of a christian. He would often say to me, "Annie, I will not be long with you. It seems hard for me to leave you, but the Lord will take care of you, and I hope to meet you in that world where there is no sorrow nor tears. I know you will be lonely." It has been a sore trial for me to part with such a kind husband; but the Lord knows and does all things for the best. He was a kind and true husband, and an affectionate brother and son. Only a few months ago I lost my dear mother, and then to lose my dear husband, it seems more than I can bear; but the Lord has fitted my back for the burden. May the Lord be my helper and guide, and bless you in your old age, is my prayer.

ANNIE A. TURNER.

KEARNEYSVILLE, W. Va.

Our highly esteemed brother, **Hezekiah Jenkins**, departed this life on the 5th day of January, 1877, a little after 1 o'clock a. m., in the 78th year of his age. He united with the Particular Baptist Church at Stone Lick, in the year 1842, and in 1844 was chosen and set apart as a deacon, and continued a worthy member until called to lay his armor by. The day before his death he was up, going about. He got up about one o'clock, and in half an hour he died of heart disease. As a citizen he was highly respected, was a good husband, an affectionate father, kind to the needy, and a peacemaker. He truly proved his faith by his humble walk, and his only hope of acceptance with God was through the imputed righteousness of the blessed Redeemer, the Savior of sinners. Our loss is great. He was the pillar of the little church. None can miss him more than the writer of this. His example is worthy to follow. He leaves an aged companion, three sons and two daughters, and the church, to mourn for him. The gloom rests upon the whole community. But why should we mourn? We confidently believe he is chanting the praises in eternal glory. Now, may the God of all power and peace sanctify the sad bereavement to the good of the family, and in the end bring them all to realize eternal life through Jesus Christ our Lord, for his great name's sake.

D. S. BRADLEY.

RECTORVILLE, Mason Co., Ky.

DIED—Dec. 12, 1876, at her residence in York County, Pa., sister **Sophia Reynolds**, in the 68th year of her age.

The subject of this notice was baptized by Eld. Thomas Barton, in the fellowship of the church at Rock Springs. Providence opening the way for their removal to York County, she, in company with her husband, presented their letters to the church at Harford, as members in good standing, and were cordially received in full fellowship by the brethren at Harford, where she remained an orderly and consistent member until removed by death. For some time previous to her departure she was deprived of her memory, and consequently became a great charge to her attendants, which is supposed to have been caused by her having been thrown from a carriage some years ago.

Having had a personal acquaintance with the deceased, together with all the family, we have had the most unshaken confidence in our sister. She was steadfast in the truth of the gospel, manifesting at all times that christian love and regard for the brethren which doth ever characterize those who have passed from death unto life. But it has pleased the Lord to remove her from our little body, and also from the bosom of her family. But while it is our privilege to be still, and submissive to the all-wise decree of God, yet the flesh is weak. We hope the blessing of divine providence may rest upon the family.

WM. GRAFTON.

FOREST HILL, Harford Co., Md.

DIED—At his residence in Richardson Co., Neb., Sept. 9, 1876, brother **Abraham Fouch**, aged 78 years, 5 months and 8 days. He was born in Kentucky, April 1, 1798. He emigrated to Indiana at an early day, with his father, and when about thirty years old united with the Lick Creek Church, in Fayette Co., Ind. He removed to Illinois in 1828, and there united with a church, (the name unknown) and afterwards removed to Iowa, in 1845, and settled in Polk County, and there united with a church called Providence, and was ordained a deacon. Thence he removed to Richardson Co., Neb., in 1869, and with others was constituted a church called Little Flock, where he remained until his death. He died in the full triumphs of living faith, trusting alone in Jesus Christ for life and immortality beyond the grave.

He leaves a wife and seven children, and numerous grand-children, and the church, to mourn; but we trust our loss is his eternal gain.

On the first Sunday in December, at the late residence of the deceased, the writer delivered a discourse suited to the occasion, to a large and respectable congregation.

ISRAEL WOOD.

TECUMSEH, Johnson Co., Neb.

DIED—At his late residence, near Mt. Pleasant Church, in Prairie County, Ark., Tuesday evening, Jan. 2, 1877, brother **David Sparkes**, aged 69 years and 5 months. Brother Sparkes was born in North Carolina, and emigrated to middle Tennessee when quite a child, with his parents, joined the Baptist Church in the 27th year of his age, and was baptized by brother Asa Meeks. In 1855 he moved to Prairie County, Ark. He has long been an esteemed and prominent member of the Primitive, or Regular Baptist Church, and contended earnestly for the faith once delivered to the saints. His profession was adorned by a meek and humble deportment, and a steady and unflinching devotion to the cause of Christ. His disease was consumption of the lungs, but he did not suffer much until two or three days before he died. He has left a widow and quite a numerous family of children to mourn their loss. The church and the surrounding community, as well as the family, have suffered a great bereavement by the removal of this excellent man; but we hope he has gone where the weary are at rest, and the wicked cease from troubling; to the general assembly and church of the First-born, which are written in heaven; and to God, the Judge of all; and to the spirits of just men made perfect.

The funeral was attended on Thursday, the 4th, by a very large concourse of sympathizing relatives and friends. May the Lord reconcile us all to his dealings with us, and sanctify this event to the distressed family.

WM. HENDRICKS.

By request of Joel Corbin, through his aunt, Mrs. Joanna Corbin, I send for publication in the SIGNS, the death of his father, **Stephen Corbin**, who died Nov. 6, 1876. He was born in the state of Virginia, Oct. 25th, 1796. Hence he lived about four score years. In 1812 he emigrated to Bourbon County, Ky., with his parents. He was married to Docia Kendrick early in life, and soon after he and his wife were baptized by his uncle, Eld. Louis Corbin, in the faith of the Old School Baptist Church, at Cynthiana, Ky., being well grounded in the doctrine of the apostles and prophets, Jesus Christ the chief corner stone. He stood firm against the modern chicanery of Arminianism, to the last moments of his life. In his last conversation he disclaimed any righteousness save that of Christ, which he received by faith. During his last illness he was not heard to murmur, but with patience he endured the will of him of whom the apostle spake, "If so be that we suffer with him, that we may be also glorified together."—Romans viii. 17. The last scenes of his life were attended with paroxysms of extreme suffering, followed by a placid, serene countenance, until the spirit took its flight. So this man of God closed the days of the years of his pilgrimage on earth, leaving several children and numerous friends and relatives to mourn their loss.

His funeral services were conducted by Eld. E. Stephens, at Sardis Church, Boone County, Ky., attended by many sorrowing friends.

Mr. Henry Corbin, his brother-in-law, and family, at whose house he was during his illness, rendered him every comfort, willingly and patiently.

W. T. WINSTON.

FLORENCE, Boone Co., Ky.

Please publish the death of our dear mother, **Mrs. Ann Flanary**, wife of Wm. E. Flanary, who departed this life Feb. 3, 1877, of pneumonia fever, in the 62d year of her age. She was a member of the Old School Baptist Church over forty years. She leaves many relatives and friends to mourn their loss; but we feel and know that our loss is her eternal gain.

SHELTON J. L. FLANARY.

LONGTON, Elk Co., Kan.

DIED—At Wells, Maine, Dec. 19, 1876, little **Carrie Perkins**, infant daughter of Mr. Norton and Isabelle Perkins, aged two months lacking three days.

Little Carrie, thou art gone;
How short thy stay on earth has been;
Thou didst not set thy heart upon
This world of sorrow, sin and pain.

WM. QUINT.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., MARCH 15, 1877.

NO. 6.

CORRESPONDENCE.

MARCH 1, 1877.

DEAR BRETHREN BEEBE:—I send you a letter for publication, containing the experience of my dear young niece, Catharine Swartout, of Michigan. I do this, believing it will be read with interest by many, if not all the dear children of God. I requested her to write it out as fully as she might be enabled, and send it to me. She reluctantly consented to make the attempt. I have since obtained her permission to have it published in the SIGNS OF THE TIMES.

I remain as ever yours,

ISAAC U. EVERY.

WOODSTOCK, Mich., Jan. 15, 1877.

DEAR UNCLE ISAAC:—The letter I promised you, when you left us last fall, I have not forgotten. Whether I would forget it if I could, I cannot say, but I know I cannot forget it; it will be on my mind continually. I promised myself last night, that before I tried to sleep again I would undertake to write it. How I came to make you such a promise, I cannot tell, for my mind concerning religious matters is something that I have never been so free to make known to others.

I can remember no time when I was careless of the things concerning me when I should come to die. It was not death itself I so much feared, but the hereafter; for it did not appear to me that death would be such a terror. I thought there would be nothing in this life that I would not be willing to bear, nor death so terrible that I would not be willing to endure, if I could only escape that awful hell that was prepared for the wicked, and reach that heaven prepared for the righteous. But how to become righteous, I did not know, for I knew I was not. But I thought I would read the bible, and surely that would tell me. I read the book of Revelation more than any other, for I thought that told more about the judgment day, and I wanted to keep that continually before me, so that I would take more heed to my ways, and be prepared to meet it; for I thought, "That awful day will surely come." The idea I had of the judgment day was, that at that time every person, from Adam to the last one that should be born, would together stand before God, to give an account of the deeds done in the body, and of every idle word. How I was to do that, I did not know. I had been to Sunday School, and took great pride in learning my verses, and loved to read the books they gave me; and in them I read of the record-

ing angel, who recorded all the good and bad deeds. I thought they all would be brought forward on that day. Next to fearing that awful sentence, "Depart from me," I feared that all my foolish thoughts and ways would be revealed to all the rest. So I would try to think good thoughts, and do right things, that I might not be ashamed at that day. I read in my books about the heathen, of their cruelty and wickedness, and I had a great concern for them. And when I read of the missionaries sent to convert them, I thought that when I should get perfected in my own ways, how I should like to labor for the heathen; but I was but a little girl yet, and only a scholar in the Sunday School, and looked forward to the time when I could be a teacher and a missionary, and do a great deal of good in the world. Surely, I thought, such will receive a great reward. But what troubled me the most was, how to make my prayers, for I was always slow of speech. The scriptures I could learn and teach, but how I was to be ready with my prayers, I did not know; but I thought practice had something to do with it, and it was a commandment to pray, too. I did not want anyone to know of my affairs. I had brothers and sisters, who would always be around me, and my opportunities were not so good as I would have liked. But among other things, I also learned the law of ten commandments, and saw of course that I must keep that too; but the more I studied it, the more I wondered how anybody could keep it. But surely it was in the bible, and I was required to keep it, or die; and that was all the salvation I could understand. I read that there were those that were saved, and I thought what others had done, I could do. But try all I could, I could see that I failed, for I would do and say things very bad. I wondered why I could not keep it, and sometimes thought that by long continued perseverance I might do it. But the sins I had committed, what was I to do about them? I read that we must repent, and I thought those sins were what I must repent of; so I tried my best to repent; yet there was that first and great commandment, "Thou shalt love the Lord thy God with all thy heart." This would stagger me, do the best I could, for I could see that it extended to every thought, and there was nothing I so much delighted in as vain thoughts. I thought the commandment was very strict; it would not allow me anything at all, and I began to fear that to hell I must certainly go, and

my great schemes all perish. I began to see something of what sort of a creature I was, and just the reason why I could not love God; it was because I had no heart to do it; and I gave up all hope of ever being saved. I quit going to meeting and Sunday School, and reading the bible, and that for a great many years; that is, to take any part in them. I cannot tell how lonely I was; I felt like one who had lost all their possessions; and they were so strangely taken away. I would be all the time thinking, "Thou shalt love the Lord thy God with all thy heart." And I felt so ignorant of God, I thought, How can I love him, when I don't know anything about him? I had this thought one day as I stood alone under some trees, and the wind went moaning by, with such a strange sound, and something caused me to look up. I saw nothing but the dark clouds flying over, and I thought how angry they seemed at me; and it was given me to know something of the majesty of the great God who reigns in the heavens. He seemed to me like a great and righteous Judge, who knew all my wickedness, and surely would have no mercy on me, neither did I dare ask for it. I then thought if all the world should know my wicked heart, I would not care, if I could only hide from the face of him that sat on the throne. I must have been about fourteen years old at that time, and how I lived the next five years I do not know how to tell. Before this, when I saw my brothers and sisters fixing for dancing parties, and such like, there is no telling how I did despise them. I thought they were not civilized; but as for me, I was going to spend my life in doing great good, and be a pattern for all christians to follow. But now, when I saw them going, I thought I might as well go too; it would pass the time, and I would forget myself a little while. I thought I was nothing but sin, and what difference would it make where I was? But when I would get there, at first the noise and excitement would take my mind, and then I would seem lonelier than when alone. I could hear a noise, but I could pay no attention to it. It was like singing songs to a heavy heart. I would think, If I ever get home, I will never go anywhere again; but when I would get home, I would soon be tired of it, and some other excitement or protracted meeting would take place, and when I would see the others going, I would go too. For a time I would try to pay attention, but it would soon be like the dance. At times such a feeling of

despair would come over me that I would turn sick, and people would ask me if I was sick. I would say, Yes. But when they asked me what my complaint was, I did not know what to tell them. All I knew I was born into this world, and had an existence that could never cease. Oh how I wished I had never been born, or that there was no hereafter. I certainly believed there were some that would be saved, but how, I did not know. This verse would be on my mind—

"When we've been there ten thousand years,
Bright shining as the sun,
We've no less days to sing God's praise
Than when we first begun."

Not that I thought I should be there, but it seemed to show me what an awful length there is to that never-ending eternity, and that all that while I should be in torment, and how was I to bear it? About this time we moved where there were Old School Baptist meetings. I knew that father and mother were Old School Baptists, and did not attend the meetings where we had lived; and now, when I saw them going to meeting, I thought I should like to go too. I could see a difference between them and all other meetings that I had ever attended, but whether I understood it at first or not, I do not know; but I began to understand about a people chosen in Christ Jesus before the world began, and that he died on the cross for them, that their sins were put away by the sacrifice of himself, and they were everlastingly saved through him. I could then see how those were saved that should sing God's praise to all eternity. I had been shown something of how great a being God is; and when I thought of God's elect, or chosen people, how sure their salvation looked to me! I was glad there was a way that some could be saved, whether I was or not; but I could not help thinking that I would give all the world if I could be saved; but I would check that thought, for it did not seem right for me to think it. It seemed that I was already given over to Satan and his powers. I had this mind a very long time, nor did I expect it would ever be changed as long as I lived, and I thought that would not be very long; and it was harder every day to bear. If I had had a hundred years to live, it would not have looked like more than a breath, I did so dread that last day; and I thought it hastened, too. I had no thought of dying a natural death, for I thought I was then at the borders, in shade of the infernal regions. I have heard others say they never had any fear of hell; but as for me,

I sank down to the lowest depth, and the pains of hell gat hold on me. When it became dark, and I would have to be alone, such terror would come over me that I thought surely the next thing would be some hideous form to drag me away. Every night I thought, Surely I will not be spared this night. But one night I had stayed up as long as I dared, for fear some one might notice it. I did not want to go to bed at all, I had had such a dread of that night all through the day; and how I passed that day, I do not know. It was eleven o'clock when I hurried to bed, for I did not dare do any other way. I crept close to the wall, and covered my face, thinking that whatever was to overtake me, I did not want to see it. I fairly turned sick with fear. I thought there was none to help, nor did I dare ask it. I was like one whose mouth is stopped, and I was found guilty before God. How long a time passed, I do not know, but I have always thought it was midnight, when I felt the room tremble, and I heard a sort of rustling sound, and sprang up to see. There stood an angel by my bed, and although it was the most lovely of all things, and the very look of peace itself, yet I fell back almost dead with fear, with my eyes fixed on its face; and as I looked, its face grew brighter, and it seemed to give me of its presence the same peace that was its own. It passed over the place where I lay, and with whatever sense I did have I thought I too had gone with it to that place where all is peace and rest. Even when toward morning my eyes opened on the room where I had gone to bed, yet I took no thought of where I was, until I heard people moving about down stairs. It sounded like a death-knell to me, although it called me back to this life. When I realized that I should have to get up, put on my clothes, and wear my appearance again before others, it seemed more than I could do. I never before turned so heart-sick at all this world, as I did that morning. I went to the window, as I always did, to see how the morning looked; for if there had been one thing I worshiped more than another, it was the things of nature. I am not sure I was unlike those of olden time who lifted up their eyes and were led to worship the host of heaven; and it was counted for idolatry. But this idol was broken now; it looked like one great desert. There was nothing here like that I had seen. I thought if I could turn my eyes off from it all, and go to that rest I had had such a little taste of. For two or three days I had this mind, and then there was a sort of assurance given me that it would be so, when I should fill all my days here. Although my life before me seemed like a strange and hard struggle that I could not understand, yet I felt reconciled, for I thought there would be peace at the last. I had no more fears; not anything troubled me; I lived as near a state of enchantment as a person can, for a long while. Although I loved to ponder all these things, yet I had no

mind to tell them to anybody, for I thought they were given specially to me, as secrets too sacred for me to tell. There was nothing I loved so well as to go to meeting and listen to the preaching, and I thought I was greatly privileged to do that; but I did not like to have any one notice that I was interested. It began to trouble me when I saw others baptized. I thought I would give all the world to be worthy for such a thing. But I felt I was not. I began to listen to all the experiences, and to read all I could find in the SIGNS OF THE TIMES, and would then look my life over, to see if I could find anything like they told; but my mind would become darkened, for I thought that I could not; for they told of a time when they groaned with a burden of sin, and of a time when it was taken away, causing them to rejoice and praise God; that the birds, the trees, and all the face of nature seemed to be praising God, and looked so much more beautiful than ever before. Then my heart would sink, for I thought, I have seen no such times as that. For since the morning I have tried to tell about, this world has never had the look it did before; the charm it once had is gone; and the more I am made to look at the things that are not seen, the more this world fades away. But here were the only people I had any confidence to believe were consistent christians, and I thought they had experienced things I had not, and I wished for something like theirs. Whenever I heard or read anything like a christian experience, I would think, If I only had that, I should be so glad, and so free to tell it. When I read of some who told how the Lord himself was revealed to them as their Savior, and they could claim him as such, then I would think, There is nothing that will satisfy me except like this. It was a very long time I had this mind; for I am slow to learn these things, my understanding is so blind, and I can only learn my lessons as they are given me. It was a long time that I looked and waited for something else to be given me, but it was not done. One day, while I was working about the house, and thinking of these things, something took my attention. There seemed a sort of presence in the room, and I sat down, wondering, and it seemed as if all the days I had lived were made to pass before me, and I thought I could see it was the Lord's hand that had led me all the way. I could only say, "It is the Lord." It seemed to be given me to know something of the joys of his salvation, and for a while I had no cares. But then the thought came, Am I willing to tell of these things? I could not see how I could do it, for I never could talk my thoughts, no matter how plain they seemed to me; besides, I thought no one would believe me, for everybody could see how I lived. I began to find fault again, and wished there had been some word plainly given to me; not so much to satisfy my own mind, but I thought it would be easier to tell;

for I thought I would have to make things very plain, for them to have confidence in such a thing as I was. I had these thoughts one day as I sat down to read. I had begun to read the Testament through, and had got as far as these words, "I am Gabriel which stand in the presence of God, and am sent unto thee, to shew thee these glad tidings." If that same calm, shining face had stood before me again, saying these words, it would have seemed no plainer to me. And what rested me the most was, to read that "Zechariah feared greatly." I thought if so good a man could fear, it was no wonder that I did; for it had troubled me that I was so sorely afraid. But I was not willing to tell any of this; my unclean lips and guilty tongue would not do it. All that I could think of was the man that went and digged and hid his lord's money. There were many passages I dreaded to read. I had passed so many sleepless nights, my health and strength gave way, but I did not dare complain. But there were times when I was ready to say or do anything, if the Lord would spare me. But I would be like the man that said, "I go, sir," and went not. And, of course, I have been beaten with many stripes. One day when there was meeting, I thought if I could get there I would try to tell the church, if the Lord would only give me one word. Whether I went in my own strength or not, I cannot tell; but all the words that would be in my mind were these:

"Jesus, my Lord! I know his name;
His name is all my trust."

I thought, surely the Lord would help me. When I got there, I thought they looked at me so strangely, that they surely thought I was a spot in their feast, and I thought I was, too. How the meeting passed off, I do not know. But I thought, How presumptuous I was to undertake such a thing. When I got away by myself, all that I could do was to cry, a great and bitter cry, "What shall I do? Lord, what shall I do?" And a voice above me said, as plain as words could be spoken, "Tarry ye at Jerusalem until ye are endued with power from on high." That same presence was there that I had known before. I was so bewildered, I cannot tell how long I was standing in the road. Neither did I pay much attention to the words at that time, but I thought the Lord had not forsaken me. I had long wished there might be words spoken to me, as I had heard others tell of, but these were the last words I should have thought of. I knew they were spoken to the disciples by the Lord himself, and what meaning they could have for me, I could not tell; yet I clung to them, for they were given to me; especially the last part, "until ye are endued with power from on high;" as though such a time would come; and I thought, I surely will know that time, for I will hear the same voice saying, "And now why tarriest thou?" And here I was turned into the wilderness, to wander in a solitary way. I was taken sick, and to all appearances could not live

long. I had once thought the grave could have no terrors, if there was nothing beyond; but now my mind was so darkened that I could see nothing beyond, and there is no telling the terrors it had for me. Dark and desolate as this world looked, it was not to be compared to the cold, silent grave. I got so that people's voices, though near, sounded a great way off, and I at last thought, when I saw the night coming on, that I would not sleep away what little time I had, for it did not seem that I could last until the morning. I tried to think of some verse in the bible that speaks of things to come, but all I could think of was, "I will make my bed in darkness. I will say to corruption, Thou art my mother; and to the worm, Thou art my brother and my sister." As it came near morning, I was almost unconscious, and these words crossed my mind: "The inhabitants thereof shall no more say, I am sick. The people that dwell there shall be forgiven their iniquity." I could think of many other passages that told of a world to come, but none of them seemed like this. As soon as it was light, I looked for the verse, and when I had found it, I read this verse too: "Mine eyes shall see the King in his beauty: I shall behold the land that is very far off." I thought this promise would never fail me. All things were restored to me, even my failing breath; for I got better, and rested here many days. It was a place of palm-trees and fountains of water. But I could not stay here, for the desert was before me that I must tread, and that "great and terrible wilderness, a land of scorpions and of drought." I wandered again until my strength was gone. It was a midsummer night, and I was again faint and dying; neither did I dare sleep, and I could feel my flesh grow cold. Whether I was sleeping or waking, I did not know, but I know my breath was gone, and all things before me turned to such a brightness, and I wondered as I looked. But it began to change, and I felt like one falling or sinking, and such a terrible fear came over me that I cried to the Lord. It seemed that all the powers I had were put into that last, long cry. As I struggled, my breath came back, and with it came these words: "Whoever shall call on the name of the Lord, shall be saved." I thought then I had a sure resource, for there could be no place, not even from the depths of hell, that I could not cry to the Lord, and he would hear my cry. But I have long since learned to pray and cry, but cannot find that my prayers and cries are heard. I was again brought up from the gates of death, and my strange, worthless life preserved. Again I struggled on, a long, weary road, and often sore discouraged because of the way. One day I was reading the hymn book aloud, by myself, and these words were spoken to me by the same mild voice I had heard before: "The Master is come, and calleth for thee." I was bewildered for a while. I could not even remember where the words

were, nor to whom they were spoken. But it soon came to my mind that they were the words that Martha had said to Mary. She had only sat at Jesus' feet and listened to his words, and I wondered if I had ever done as much as that. I felt sure it was all I cared to do. But Martha was one of the doing ones; and at this time, as usual, when they knew the Lord was coming, Martha went out to meet him; but Mary sat still in the house. But it seems the Lord did not forget there was a Mary; for when Martha came to her, she said, "The Master is come, and calleth for thee." And she arose quickly and came unto him. I tried to look at myself, to see what mind I had, and all that I could say was, "Behold the handmaid of the Lord: be it unto me even as thou hast said." I then thought I would be forever reconciled to whatever might be the Lord's will concerning me. The days passed by, with one continual rejoicing; for how can the children of the bride-chamber mourn, as long as the Bridegroom is with them? And how true it is that the days will come when the Bridegroom shall be taken from them, and then shall they fast in those days; for "the morning cometh, and also the night." When the morning cometh, I cannot realize that it will ever be night. I then had one long, bright day. I thought of Elijah's meat, that strengthened him forty days, until he came unto Horeb, the mount of God; and I thought that would be as long as I lived, for I soon should be called into that presence where there is fullness of joy. And all the death I looked forward to was when this frame should become so weak that I could breathe no longer, and could close my eyes in peace, and awake to behold the King in his beauty. I was then led to consider the sufferings of the Son of God. What a sacrifice was that! What a sorrowful life! and all the while before him was that terrible death. When I thought of knowing the fellowship of his suffering, I doubted whether I knew anything about it. Although I could say, "I have been afflicted and ready to die from my youth up," yet when I looked over the past it all appeared just like nothing. I had been altogether too much indulged. I had been led by such a kindly hand, and whenever I had been crossed, it had been so gently done. When David speaks of the mercies of the Lord, he calls them tender mercies. When I thought of being made conformable to Christ's death, that awful death would come up before me. I thought, to be taken at midnight, and murdered in such a terrible manner, and of that agony when he poured out his soul unto death. How could he, in the face of it all, say, "Father, not my will, but thine be done?" As though it would be his will that the cup pass, yet was he obedient to the will of his Father. Then I would look at my own rebellious heart, and in the face of anything like an unnatural death I could only say, "Father, save me from this hour." I could see that mine was an

unreconciled spirit. I was not willing to bear or suffer, and how could I reign with him, except I suffered with him? "If we deny him, he also will deny us." All things were turned to darkness, even the shadow of death. This was nearly one year ago. I had been reading about the children of Israel crossing the river Jordan, under their leader Joshua; that they all passed over except the women and children of the two and a half tribes. All the men of war did go over—all those that were of any use, I thought. And I thought I was not only useless, but altogether likely to be a hindrance, and an outside inheritance was more than I ought to expect. When I thought of that inheritance to come, I wondered if after all there would be any place for me there; for if there could be such a thing as one of God's children being disinherited, I thought surely I should be that one; and if there was but one that Christ would be ashamed of before the Father and the holy angels, I would be that one. I felt as much like an outcast as a person could. I took the hymn book to try to read, but could not put my mind to the reading. After I had laid it aside, these lines came back to me:

"Thee with delight shall God behold,
A chosen sheep in Zion's fold."

As many times as I had read the book, I had never noticed them before. At first I could not help but be pleased, for they looked like a sort of promise. Then I began to think of my helplessness and weakness; for I am always like the souls that are weak and helpless and poor, who know not to speak, much less to do more. I had tried begging the Lord to help me, and what more could I do now? By the time I was ready to go to bed, I was so wild that I felt if the Lord would only let me lie down and die, I would ask for no more. I slept a little while, and when I awoke there came such a flash of lightning and such a crash of thunder, if that last awful day had come I could not have been more afraid. I thought, like Jonah, the storm was raised on my account, for it was cold weather, and snow on the ground, and I had dreamed of a thunder storm. I thought I should be cut off in the Lord's anger before the morning. I could die, but not in peace, and how could I dare ask for anything else? Yet, what could I do but beg to be spared just a little time? I would never again wish to die. That fear remained for two or three days, until I was too weak to sit up. I reached for the bible, to see what I could find. I am always looking there for company, and I think I can find more there than anywhere else. This time I opened to the place where it reads about Pharaoh, king of Egypt, how that when the judgments of the Lord were poured upon him, he would consent to let the people go; but as soon as there was respite, he was hardened. I thought I had found myself now. And when I read how all the first-born of the land were slain, before he

would let the people go, I wondered what that could mean with me. When I thought of my nearest friends, that the Lord might take away in order to punish me, I begged him not to lay his hand upon any one else on my account; that if I was to be punished to death, let me bear it all. When I thought of this first-born nature, of pride and wickedness, I felt if these inward foes should all be slain, I should be slain too, so strong in my degenerate blood the old corruption reigns. I had often thought of Samson, with his eyes put out, and he did grind in the prison-house, and he was not brought out until he was brought out to die. Although he slew his enemies at his death, yet he had to die to do it. When I look at my own sorely tried heart, and all its wickedness, I cannot help but think that when it shall make its last pulsation, there must be rest for me then. I don't know how I can ever give that up. But I no more wish to die, for I have been made so afraid to die. I used to be looking far off into eternity, when I should see the face of the dear Lord in peace; but I could see no death between. Now that is all I can see, and truly it is the king of terrors. I do read, "The last enemy that shall be destroyed is death," and I sometimes wonder if I have not commenced that last struggle. I know the victory is only through our Lord Jesus Christ; and when I feel that my sins bind me so like a strong chain, I ask, How can I loose my own chain, or say to myself, Go free? I am so helpless that I can only cry, Lord, help me! I often think of the woman that cried after Jesus, and for a while he answered her not a word; still she kept crying. And there have been times when, like David, I have been weary with my crying, and thought if some one else would only pray for me. Then I can only think of him who is the Advocate with the Father, that if he would but plead for me. In my wildest times, these words have come to me, "I have prayed for thee." And I know he prayed for Peter before ever he was tempted. But the words seem to me a great way off, like many other promises that I cannot lay hold of. I often think of the woman that was bound eighteen years, and could in no way "lift up herself." Surely that was a long time to be bound, and that by Satan, too; yet she was loosed from that bond on the "Sabbath day." And of the man that had an infirmity thirty and eight years, and lay by the pool. That is more years than I have yet seen. I think of Elijah, and it don't seem as though one who was called "the man of God" could faint under a juniper-tree, and wish that he might die. Said he, "I am not better than my fathers." Yet the Lord sent down a chariot of fire to take him up into heaven. And Jonah, when his gourd-vine died, and the sun beat upon his head, he fainted, and wished that he could die. There are those that may think Jonah very silly, to want to die because of a gourd-vine. But when the Lord said to him, "Dost thou

well to be angry because of the gourd?" all that poor Jonah could say was, "I do well to be angry, even unto death." There are those that may say of what look like great trials to me, These are no trials at all; you make them all yourself. These things were privileges to them, and so I think they would be to me, if I had no perverse nature to contend with. And when people seem to be so vexed with me, thinking I might do differently, I think if they could take one look at what I see all the time, and could know how vexed I am with myself, they would not wonder that I often think of Jonah's words, "I do well to be angry, even unto death." And I often find myself repeating Moses' words, when he plead before the Lord, saying, "O Lord, thou hast begun to show thy servant thy goodness and thy mighty hand: let me, I pray thee, behold this goodly land that is beyond Jordan, that goodly mountain, and Lebanon. But he was wroth with me, and said unto me, Let it suffice thee: speak to me no more of this matter. Get thee up to the top of Pisgah, and behold it with thine eyes; for thou shalt not go over this Jordan." And also of those murmurers when they came to Kadesh-Burnea, and were told to go up and possess the land. They thought it was more than they could do. Moreover, there were very great and tall people there, of whom they were afraid. But when they learned that they were to be turned into the wilderness to die, then they mourned and wept before the Lord; but the Lord would not hear them.

Now, uncle Isaac, when you have read this, I should think you ought to know what my mind is. How I came to write it, I cannot tell, for I am very backward about these things. Yet I sometimes think if all the world should know them, I would not care; for if they could see what a wicked, ungrateful, strange being I am, surely they could see how great and merciful is the Lord; for by the grace of God I continue unto this day, and he giveth more grace. I want to say, too, "It is a fearful thing to fall into the hands of the living God;" "For our God is a consuming fire."

"How awful is thy chastening rod,
May all thy children say;
The great, the wise, the dreadful God,
How holy is his way."

KATE SWARTOUT.

DEAR BRETHREN BEEBE:—Inclosed please find two letters from our highly esteemed sister Mary Parker. I have her consent to publish them, if you please. They are so full of gospel truth that I think they are too good to hide under a bushel.

E. C.

NEW HOLLAND, Ohio, July, 1876.

DEAR BROTHER AND SISTER CARTWRIGHT:—Your kind letters are before me. Company and unusual cares prevented me writing as soon as has been my custom since our correspondence opened. My father went to Zanesville yesterday to visit a church near there that he served for twenty-

one years, before he became afflicted. He has seemed wonderfully well for some weeks past, and I feel as though the Lord is again restoring him to usefulness. I told him I should take advantage of his absence, to answer your letters, and asked him what I should say for him. He replied, "Tell him to read the first chapter of 2d Peter." That, he says, expresses what his sentiments are to and for you, better than anything original he could say. He would point you specially to the fifth verse, and the three immediately following. "And beside 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." Herein seems to be contained all the most essential characteristics of the christian; and though you no doubt feel that you are deficient in these heavenly graces, yet through Christ you possess all things abundantly. Naturally, we are sinful and blind and poor, lacking any one good thing; yet through the sin-cleansing blood of the dear Redeemer we are made meet to be partakers of the glory that is revealed in him. "For if these things be in you, and abound," says the apostle, "they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." You will notice the words teach us that what God says is both true and unchangeable; it is little like men's promises, which are as easily broken as made. But God's word (thanks to his holy name) cannot be broken. And to his precious chosen he is indeed "a wall of fire round about" them. It does seem that the word of God contains everything to strengthen and build up the christian in faith and hope. But without the power of the Holy Spirit, what is it to us? Simply a sealed book. Just here, let me tell you why I know that trials are for our good. When our life is rolling smoothly along upon an undisturbed sea, we cannot find comfort in the words that are intended alone for the poor, the despised, and those who are of a broken and contrite heart. But let Satan thrust us with his fiery darts, when we are tempted, afflicted and tossed hither and thither, then it is that God's blessed promises come to us "like dew distilled," refreshing and soothing our weary and aching hearts. How often I have felt such pains at heart, and such a tempest within, that I have thought I surely should fall; my feet seemed sunk too deep in the mire to be extricated. I could not utter a word in prayer to him who is holy; and when on opening the bible such soul-cheering promises have met my eyes that my heart is at once made to rejoice in hope of the glory of God; and I sometimes feel that I am directed to some certain passage, by the unseen, yet ever present help of him who is "our refuge and strength, a very present help in trouble." A dear sister, who used to make her

home in our family, lately wrote me, "You cannot have so many trials as I have, for your nature is better; you therefore have not so much to contend with." How little she knows about the dreadful corruption dwelling in my deceitful heart; how much envy, jealousy, pride, hatred, and a whole train of evils have an indwelling there; and if any one of these evils are kept within bounds, so that they are not perceptible at all times to those with whom I am daily associated, it is because they are held in subjection by the Holy Spirit; or is it because I am so much the hypocrite, so like a whited sepulchre? are questions I cannot satisfactorily answer.

Your letters to me are like the coming of a dearly beloved friend. I have learned to look and wait anxiously for them. But indeed I do not feel worthy or fitted in any way to reply to them. I feel that I am very ignorant, and that of myself I can do nothing. I am so afraid that I write things to you that are all wrong, and I hope you will not hesitate to mention it if you perceive it. We were rejoiced to hear of your revival, or the ingathering at the church in Utica. It gladdens us to see the redeemed of the Lord coming with singing unto Zion. We were glad also to know that you were spiritually refreshed and made to rejoice by the preaching you heard. When those who know the joyful sound are assembled together to worship God in his earthly courts, and his peaceful presence is felt by each, how very like heaven it becomes, and how we are filled with love to one another, and to him who is Lord over all, and blessed for evermore.

Sister Messmore paid us the promised visit; it was a very enjoyable one indeed to father and me: we had much satisfaction while conversing with her about the glorious things that pertain to our eternal salvation. My brother seems perfectly restored to reason. We have no cause to doubt but that he is born again. He says the preaching he hears in the Presbyterian Church does him no good. He finds no comfort, save in reading the bible and hymn book. The passage, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God," and others of like import, seem very comforting to him. He is still in Babylon, though not satisfied. Father thinks the Lord will bring him out, but wants him to remain there until he is rid of Odd-Fellowism, and some other worldly belongings, which are not meet to be brought into God's holy sanctuary. Sympathizing with my brother to a degree that often unnerves me, and greatly desiring to see him walking in the beautiful ways of Zion, yet I could not desire to see him, or any one else, join the Lord's church, while the singing of the Old-Fashioned Baptists, unaccompanied by the organ, grates unpleasantly upon their cultured ear; neither do I think they have any right to be there, so long as they love to go to lodge-meeting, picnics, croquette parties,

and the like. Is not the church of the First Born holy? Has it not been washed and made pure by the blood of him who was slain, that she might be presented as a chaste virgin, holy and without spot before her glorious Head, the King? "Ye cannot serve God and mammon," saith the Savior. And yet how many there are who do profess to serve the Lord, and yet indulge in almost every form of worldly lust and pleasure. How great a thing it is to sustain a relationship with Christ! That we, who without him would have sunk into endless punishment and woe, should be saved from it all, and be translated into the kingdom of God's dear Son, by the shedding of the blood which cleanseth from all sin! If our dear Redeemer then did so much for us, should we not be zealous enough in our love for him to forsake the world for his sake? "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." —1 John ii. 15.

I wish I could be with you to-day at your home in Utica. I am all down; and though the sun shines brightly without, and nature is clothed in beauty, yet my home seems dreary without father. I think I shall walk to the cemetery this afternoon, and will stop at your son's grave. While walking among the graves of our departed fellow-beings, how we are impressed with the quietness of their resting place; and I sometimes feel that I too would like to lie down and "sleep the sleep that knows no waking;" to close our eyes upon all earthly scenes, and have them opened to behold the King in his beauty, with no sin, no sorrow, no more forever, would be blessed indeed. But we shall soon be called upon to put off this mortal coil. We know that we have no continuing city here, and that "all flesh is as grass, and all the glory of man is as the flower of grass. The grass withereth, and the flower thereof falleth away." Only if we have within us the precious root and germ of Christ, shall we live and dwell with him forever.

Affectionately your unworthy sister,
MARY PARKER.

NEW HOLLAND, Ohio, Jan. 26, 1877.

DEAR BROTHER AND SISTER CARTWRIGHT:—Nothing can be done without some effort. I have longed so earnestly to write, all those weeks in which I have been silent, but felt so destitute and poor that I had not courage to make the attempt. So very often, when I desire to write to some of the Lord's children, something seems to whisper, "You cannot, must not write. You have nothing to say, why should you write?" Whether it is a voice of truth, or a cunning device of that arch-enemy of souls, I cannot tell; but I do know, if I listen to its dictates, you would seldom hear from me. I begin to conclude, dear brother, that if Christ watches over us, Satan will be ever after us, and that everywhere he casts his snares. But if the Lord goes before us, if his cloud overshadow

ows us, Satan must need stay behind. Whilst Christ leads the way, whilst he is over us, and round about us, Satan cannot get before, cannot draw us after him. True, he can and will attack us, on every possible occasion; but if we are in possession of the helmet of salvation, he is powerless to overthrow us. I can remember the time when I was first awakened, that I was terribly afraid of Satan and torment; but when I found peace, I thought I was forever done with them both. How sad a mistake! Though I no longer fear him in the way I then did, yet I feel that he has by no means left me; but whenever he can, he thrusts me with his fiery darts. He wounds me, by tempting me to leave my God, by filling me with unbelief and doubt, and by questioning the Lord's ability to save one who is sunk in such low depths. At such times, how faint become the glimmerings of divine light, and how little can we see and comprehend of the wonderful, unfathomable depths of God's infinite wisdom and love. Feeling that we are sunk low, in a dark cavern of sin, in a place so remote from infinite light, it would not appear that such a ray from the Sun of Righteousness could penetrate such depths. Yet it comes, unbidden by us, and its rays reveal to us wild beasts and all manner of filthy things. Still, by its light we are enabled to see an all-powerful hand stretched forth to rescue us from the lowest depths of this loathesome place. Resting, if it be but for a moment, within the embrace of the everlasting arms, how we are refreshed by the invigorating draughts given us to drink, and strengthened with some of the everlasting strength. How our glad souls are lifted up, and with what delight do we exclaim "My Lord and my God!" How we long always to remain in his banqueting house, to sit humbly at his feet, and listen always to the word of wisdom and of life that flow from the divine lips. But though our Lord graciously appears to us, and sweetly soothes us as tender babe, yet it is needful that he veils himself from us again, and by his absence tries the strength of our love. Unexpected and unbidden, he appears to us; noiselessly and unbidden he departs. Though we see him, we cannot find him; but on every way he appears to us. No effort or influence of ours brings him to our view, neither can we by our own will retain him; so we have no part in the matter. It is not of him that willeth but of God that sheweth mercy. From first to last, all glory and power and praise belongeth to the Lord. wonder we do not praise him more even though we dwell in a tabernacle of sin. It seems that grace so amazing, love so great, would inspire even hearts of stone, and tune them to break forth in sweet anthems of praise. The blessed Lord has done everything for us, even given his only begotten Son to die, that we might live; and yet we murmur and complain, and are often wholly unmindful of it all. How often do we at

some fleeting, earthly joy, or some worldly trouble, to completely make up our thoughts for hours at the time. There is no room for the sweet babe of Bethlehem, no place for Jesus in our hearts. We prefer to run after the beggarly elements of the world, until weary, disappointed and athirst, we turn to him who alone can do us lasting good. But it is only as a last resort. It is never until we have tried every other source, that our weary feet turn unto the "narrow way," and we humbly beg Jesus for pity and help. How gracious and long-suffering is our blessed Master! Truly he is a friend that loveth at all times, and that "sticketh closer than a brother." He sees our base ingratitude, witnesses our oft departures from him, yet when we call upon him in our times of trouble, when there is none other to help, he does not turn us away, but soothes us with the assurance that in all our afflictions he is afflicted, and that the angel of his presence shall save us. In his love and in his pity he redeemed his people, and he bare them and carried them all the days of old. O that I had a heart to praise him more! He loadeth me daily with benefits; yet how prone I am to forget them, to pass by his mercies unnoticed, and to look only at the dark shadows my sinful nature cast athwart my path.

I thank you much for answering my question. I know that it is one of the many things we are taught in the world, that we must endure; still it is a comfort to have a word of sympathy from a fellow-traveler in this thorny way. "In the world ye shall have tribulation, but in me ye shall have peace," says the Savior. When we unite with the world, and when we manifest a spirit of resentment and revenge towards those who oppose us, can we expect the Comforter to be with us? Should we look for the peace that is ours only when we as little children fall humbly at his feet and look to him for guidance and care? "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."—1 Peter iv. 1. O that we could at all times be armed with this mind—a mind to suffer meekly, patiently, as Christ did. "He is despised and rejected of men." "Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God and afflicted. He was oppressed, and he was afflicted: yet he opened not his mouth." What a touching picture of sweet humility, of patient suffering! Seeing that he suffered all the "deepest depths" of suffering, "all the weight of human woe," should we not gladly follow in his footsteps, and rejoice that we are counted worthy to be partakers of his sufferings? We are sweetly assured that "our light afflictions, which are but for a moment, work for us a far more exceeding and eternal weight of glory." Compared with what our Savior suffered, our heaviest afflictions are light indeed; and when they are all past, after the storm, the weary heart-aches, and all the tedious un-

rest of this tempest-tossed life, to the believer in Christ there is sweet rest at last. Then indeed will the dark wintry days be past, and the sweet, balmy days of summer will appear. Not such days of alternate sunshine and shadow as we have known here, even in midsummer, but one long calm, unbroken scene of never-ending sunshine and blissful rest. Knowing this, my dear brother and sister, can we not "patiently wait the coming of the Lord?" "Laying aside every weight, and the sin which doth so easily beset us, let us run with patience the race set before us, looking unto Jesus, the author and finisher of our faith."

Pardon me for writing so much; it is quite as hard to quit as it was to begin. Please write soon, and believe me, very affectionately, your unworthy sister,

MARY PARKER.

BROTHER BEEBE:—There is a communication in volume 18. No. 6, of the SIGNS OF THE TIMES, written by the late Eld. Wilson Thompson, that I would like to see republished. It is now 27 years since it was written, and I presume the most of the readers of the SIGNS would be pleased to see it.

Yours in the bonds of love,

JOEL D. CONNER.

HARRISBURG, Ind., Jan. 31, 1850.

BROTHER BEEBE:—Having a remittance to make, I will write a few thoughts on 1 Cor. xiii. 8-13. In view of the variety of ideas published of late in the SIGNS, and the evident spirit of enquiry which is abroad among the brethren, and the deep investigations made, I cannot think it strange if some new views are brought to light. Surely our brethren of former days knew but in part, and that some should not now be ready to receive newly discovered truth, and that they should seem seriously alarmed at their exhibition, is not strange; for they too, only know in part. If these new truths should be imperfectly understood, and but imperfectly expressed, or if they should even be mixed with some erroneous speculations, we need not be much surprised; for these brethren also know but in part. If the editor of the SIGNS or any of his correspondents are asked for their views on any given subject, it is presumed that the request comes from one who knows but in part; and if the answer should be rejected by all, or by any, this would only show that the expositor, like all others, knows only in part. If one should set himself up as a standard, and condemn every thing that is printed in the SIGNS, and withdraw his patronage because other writers differed from him on some matters, unless he is himself infallible, it would prove that even he, like others, knows only in part. I have seen much, very much, in the SIGNS, to approve, yea, to admire, and some things to deplore. Much I have received as the honey and the honey-comb; and some things I have left as I found, in doubt; and a few things I have had to reject, and remember "We know but

in part." So long as we remain in this imperfect state, our thoughts and speech and understandings will be like those of a child, whose judgment is but forming, and many things are quite beyond his comprehension; of course its thoughts and communications will be like its half formed understanding, only in part, and will show the imperfection of the state, age, and understanding of the minor; but when this child shall attain the age and maturity of perfect manhood, and his mental resources are all developed, he will rise to pursuits adapted to his expanded intellectual powers, and of course will put away childish things. It is so with the children of God; they are very imperfect in their judgment, and know but in part and have their childish things. They speak, even in the SIGNS, as children; and the reason is because they only understand as children; and perhaps some of them may have some new notions which please them as a toy would please a child well. These are their childish things, like the child, if they will not give them up by persuasion, have patience, and soon they will lay them down, or forget them, or get tired of them, unless they are such as will injure themselves or others; in such cases, either watch them well, or take the dangerous toys from them, or put them away from the other children. As in nature, so in grace, some children know more than others, and the minds of some run in one channel and some in another, and so their diverse spiritual gifts, some after this manner, and some after that, but all to profit the church. What is plain to one, may be obscure or quite out of the sight of another; for *we know but in part*. If our knowledge is only in part, then our prophesying, teaching or writing, will only be in part. All the variety of spiritual gifts are designed to assist and edify the church, and with all these aids she is but a learner, and so must continue to be, until that which is in part shall be done away, and that which is perfect shall come. Then shall we know perfectly, even as we are known, and no longer look through a glass darkly, but we shall then see face to face. Then we shall have no farther need of these gifts, nor even of the scriptures. Then the SIGNS and all the gifts employed in them will cease to be of use, and while we bless and praise the God of salvation for these seasonable aids, and for the succor they have afforded us during our pilgrimage, we shall praise him that that which is in part is done away, and that which is perfect is come. Then all diversity of opinions will forever cease, and not one sign of discord will ever more appear to agitate the sons of peace. That we should outleap each other here in our imperfect state, is only an evidence that like children *we know but in part*. Even those who know the most, and who have the greatest gifts, dwindle into nothingness when compared with the perfect state that awaits the saints of God; for, whether there be prophesyings, they shall fail; whether there be tongues, they shall cease;

whether there be knowledge, it shall vanish away. In our present imperfect state we have great need of all the aid we can derive from all the gifts and knowledge which God has bestowed on the church. and the SIGNS, as a vehicle of correspondence, is very convenient, in collecting and bringing to a focus, and in a condensed form, these aids from all parts of the country, and bringing them to our places of abode. If then among all the good, we detect some speculative trash, as evidence that the worthy brother who wrote it, like the rest of us, only knows in part, perhaps in his next letter his words and ideas will cause our hearts to tingle, and make our eyes to flow with tears of joy and gratitude to the chief Shepherd of Israel, because he has in his great love to Zion given her such under-shepherds to feed her sons with knowledge. Now either the writer or the reader, or what is equally certain, both of them are imperfect, and consequently differ on some points, while they agree on others. Surely the correct conclusion is, that "We know but in part." But it may be inferred by some, that there is no limit to this rule, and that all sorts of error may be tolerated by it; but this I believe is fairly and fully guarded against, both by the first clause of the 8th verse, "Charity never faileth," and also by the 13th verse, "And now" (in this our imperfect state) "abideth faith, hope, charity; these three; but but the greatest of these is charity." Now in matters of faith, in reference to its object, author and finisher, substance, exercise and manifestations in good works, or in relation to the word of faith, or any thing really belonging to the faith of God's elect, I have not seen any diversity among the brethren; but while all are earnestly contending for the faith which was once delivered to the saints, some approach the contest in one way, and some in another, and some illustrate and enforce the subject by one set of thoughts, and some by another. Their thoughts may be proper or improper, but the faith abides the same; and if some come to the contest through the woods, and get torn with the brush, like the pioneer, and others more timidly choose to stick to the beaten road, though it may be more circuitous, if all fight well in the same cause, and all have "One Lord, one faith, and one baptism," I suppose that minor difficulties may be borne with, so long as we continue to know only in part. If any should deny the faith, or teach the works of men in its place, for justification, or as conditions of salvation, we may justly conclude that such do not even *know in part*, but in reality know nothing as they ought. So also in reference to hope, the desires and prospects of anticipated good which centre in Christ, who is our Hope, and is an anchor of the soul, which maketh not ashamed, because the love of God is shed abroad in our heart by the Holy Ghost which he giveth us. This *good hope through grace*, abides with faith, in this imperfect state, and to deny it, or to make it depend on performances, as a crea-

ture of our labor, dependent on our exertions, money, zeal, or use of means would clearly prove that such have neither part nor lot in the matter. And so now also, in our imperfect state, abideth CHARITY. This is the bond of perfectness; the love of God in a pure heart, endureth all things, never faileth; it still abideth with all God's children, while in this imperfect state. It rejoiceth not in iniquity; but it rejoiceth in truth. It never faileth, for God is love, and as such, he dwelleth in every one that is born of him. This love is of God, and it embraces his word, his truth, his grace, his justice, his laws and ordinances and his people; and, of course it will approve the things that are excellent. While it embraces the divinely arranged and revealed system of salvation, it leads all its subjects to rejoice in the truth, and prepares them to endure all things for the elect's sake, and to be kind one to another. It vaunteth not itself, is not easily provoked, thinketh not evil, and it hides many faults. How very useful it is to us, while in our imperfect state. Surely brethren should let charity have its perfect work, and let brotherly love continue. Let it be without dissimulation, not in word only, but in deed and in truth. Love in the truth, and walk in the truth, and for the truth's sake, as it is in Jesus. Now, my brother, while men love the truth, defend the truth, and suffer for the truth's sake, earnestly contend for the faith, and are right on the great revealed system of grace, and firmly stand with us at all hazards, and with us oppose the common enemies of the cause of truth and righteousness, shall we make such an one an offender for a word, or condemn him for some peculiarity in his views? The SIGNS are only designed for the communication of the views of every brother and sister, and it cannot be reasonably expected that nothing but perfection of thought and expression should appear in its pages. I think it rather astonishing, considering the great number of contributors, so widely scattered, so variously situated, and writing on so many subjects, and each writer only knowing in part, should all so completely harmonize in the one great system of salvation by grace alone; and all as one man, with sword in hand, stand to oppose and expose the allied powers of Mystery, Babylon, and all her harlot daughters.

This unity we may expect, for all Zion's children shall be taught of God, and great shall be their peace. They hear and learn of the Father, and come to Christ—come away from every thing else, in point of acceptance or justification before God. This is the unity of the faith. This is the one hope. These accompanied with charity are a kind of *trinity in unity*, distinguishing and characterizing the citizens of the heavenly Jerusalem here, while they know but in part.

Probably if the most approved production that has ever appeared in the SIGNS was scrutinized by the light and standard of absolute perfection, though the substance were true, yet

so many defects might be exposed as to make the writer and all his admirers exclaim, Surely, we know but in part! The variety of matter in the SIGNS, the seeming fears of some, and the readiness of some to condemn one another, for some peculiarity of views, and the sharpness which some good, sound brethren have used in reference to some peculiar views of other sound brethren, and the apparent disposition of some to abandon the SIGNS, because some of the writers either know more about some things, or less about some other things than they themselves do, these things have led me to the above thoughts on the text referred to in the commencement of this letter. If you think them worthy of room in the SIGNS, they are at your disposal, for I am a very imperfect creature, and am ready to confess to all the brotherhood, that, if I really know any thing about spiritual things, I am very sure I know only in part. Nevertheless, with my brethren and sisters in the faith, hope, and love, which now abideth, I anticipate the bright period when that which is in part shall be done away, and that which is perfect shall be realized. Then we shall all see as we are seen, and know as we are known. Then no peculiarity of views will excite our fears, or interrupt our tranquility. Then the SIGNS, like all other imperfect things, and things which are only in part, will be useful to us no longer. But, until we arrive at that perfect state when it shall clearly appear what we shall be, and when we shall see our Lord as he is and be like him—until that immortal light shall dawn on us all, may we be humble under the conviction that we only see as through a glass darkly: but then we shall see face to face. While here, let us be found forbearing one another in love, endeavoring to keep the unity of the Spirit in the bond of peace. Let us always keep this before us, when we write, and when we read what others have written, whether their or our ideas seem old or new, the word of God is true; but we still know but in part.

I remain, as ever, your imperfect but unshaken brother and companion in truth,

WILSON THOMPSON.

HERRICK, Bradford Co., Pa., March 1, 1877.

DEAR BROTHER BEEBE:—Elder Lot Southard, of Frankfort, Ind., has requested me to give my understanding, through the SIGNS, on 1 Tim. ii. 5. "For there is one God, and one Mediator between God and man, the man Christ Jesus." He says; "The particular part is, 'the man, Christ Jesus;'" how you regard his existence before his birth of the Virgin Mary. In this section many of the preachers say that he had in eternity a body of flesh and bones, and partook of Mary only the blood. There are many humble followers of the Lamb here, as well as this poor old sinner, who would be much pleased to have your views on that subject at any time you may feel free, or the Lord will please to lay it on your mind."

I feel that the age, experience and knowledge of brother Southard qualify him to be my teacher in the scriptures, and I would feel like asking his understanding of this subject rather than to write upon it myself. Indeed the text presents things that are too deep and wonderful for me. I feel that I have known the dear Savior by an inexpressibly blessed experience, and what I have felt and seen and heard and handled of this precious Word of life, I delight to speak of as the Lord may give me liberty; but I grow more and more timid about attempting to define the form and manner of the Mediator's existence before he came in the flesh. Just what the scriptures plainly say of him that I can positively assert, but how little of this great mystery do I understand. I can assert that the Mediator existed as Mediator and Savior before he appeared in the flesh; for the prophet Micah was inspired to declare that his "goings forth have been from of old, from everlasting;" and what can be meant by the expression "goings forth," except in Mediatorial work, or in manifestation of his Mediatorial character. From of old, from the beginning of the world, from the time when the need of a Mediator was first felt, he appeared in that character. Without referring to any more direct scriptures asserting this, I will say that all those scriptures that speak of his people being chosen and blessed in him before the world began, necessarily present him as Mediator then; and also all those scriptures which speak of his coming into the world to save sinners appear to me to present the idea clearly and necessarily that he had the same character before he came in the flesh that he did after. I cannot understand that his being born of the Virgin did at all change his character or his relation to his people; but that he thus became a partaker of flesh and blood for the very purpose of making the offering required by the law for their transgressions, and thus perfecting the Mediatorial work. He must be made perfect through suffering. I will also say that I have thought the word man was applied to our Savior before he came in the flesh, and that in the text it is so applied. Thus he is the man of God's right hand, (Psa. lxxx. 17) the man that is God's fellow, (Zech. xiii. 7) the man with whom Abraham interceded for Sodom, calling him Lord; the man that stood in the way over against Joshua as the Captain of the host of the Lord; and the man who appeared to Manoah and his wife, doing wondrously while they looked on. Also he is called the Son of man.—Psa. lxxx. 17, John iii. 13, and vi. 62. But the body which was prepared for him he was yet to assume in order to take away the first covenant and establish the second. The reading of Heb. x. 5-9 clearly shows the assuming of this body to be when he was born of a woman. Thus he was prepared to be touched with the feeling of our infirmities, to be tempted in all points like we are, to bear our griefs and carry our sor-

rows, and to suffer the death due to our transgressions, through which alone he could destroy him that had the power of death. He did not become a priest by coming in the flesh, as Aaron did not become a priest by putting on the priestly garments; but he was thus prepared to do the full work in the priest's office, and make reconciliation for the sins of the people.

I have thus far spoken of the Savior as having never appeared in a body of flesh until he was born in Bethlehem of Judea, and have not alluded to the idea which brother Southard says some hold, that he existed in flesh and bones before that, in eternity. I do not know that I ever met one who held such an idea. I must say that it is a speculation extremely distasteful to my mind. I not only believe, but I know that it is not true. I do not know of any scripture except the sixth chapter of John which could present any ground for such an idea to the coarsest natural understanding. There the dear Savior speaks of himself as the living bread which came down from heaven, and says, "The bread that I will give is my flesh." Now if this flesh in which the Savior appeared were to be literally eaten, then this would be proof that it came down from heaven literally, or rather that he pre-existed in that flesh. But I would have to get more used to such a notion as this before I could feel comfortable in trying to refute it by lengthy argument. I will merely refer to some expressions that show it not to be true. "The Word was made flesh and dwelt among us."—John i. 14. "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii. 14. "He was made of a woman, made under the law."—Gal. iv. 5. "God sending his own Son in the likeness of sinful flesh."—Rom. viii. 3. "Of whom as concerning the flesh Christ came."—Rom. ix. 5. "In the days of his flesh."—Heb. v. 7.

May the Lord keep his dear children from vain speculation, which tends to Babylonish confusion of mind, and give us right views of the truth as it is in Jesus, so far as he sees it necessary for us to know; and especially may we be satisfied with what he gives us, and be more careful to defend the truth which is clear to us to-day, than to defend some previous assertion of our own. It is only when we are in darkness and coldness that we are liable to speculate and seek after novelties. A daily living experience of sorrow and joy; of fallings down through our own weakness, and of liftings up by the strength and gentleness of the Savior; of strong supplications, and answering whispers of love in the soul; this keeps the name of Jesus fresh and new and fragrant within us, we have no wish to wander after strange notions.

Your unworthy brother in hope of eternal life,

SILAS H. DURAND.

RUTLEDGE, Crenshaw Co., Ala., Jan. 28, 1877

ELDER G. BEEBE—DEAR BROTHER IN CHRIST, AND FATHER IN THE ISRAEL OF OUR GOD:—The SIGNS OF THE TIMES of January 1st and 15th have reached me, loaded with precious gospel truth, and I am much comforted in reading them. I now have three of our papers published, one in Alabama, one in Tennessee, and one in New York; and when I read, and see the oneness of sentiment expressed by all the editors, as well as by all the dear brethren and sisters that write for their columns, I am made to rejoice that God has a peculiar people throughout our land that he has taken out from the world for his name, who are to praise him on earth and glorify him in heaven, and are fulfilling the admonition of the apostle, by being perfectly joined together in the same mind and in the same judgment, and all speaking the same thing, declaring salvation to be by grace alone.

But notwithstanding my much comfort, I have become somewhat bothered in mind about your reply to brother Martin's letter to you, in reference to your reply to sister Phillips on the New Birth, your reply on page 10 of Jan. 1, 1877. And I hope to be able to put the question to you in a way that you will understand me, and I trust that through the Spirit of the good Lord you may be both able and willing to answer my inquiry, as I feel that it is from a pure motive, and from a desire to know the truth, as it only can make us free, and not for controversy, as I am no controversialist; and if I was, I should shun it in the household of faith. So, being confident of your willingness to instruct the weak in the things of our Father's kingdom, I proceed to quote from your reply. You state that that which is born of the Spirit is spirit. It never did belong to any other family; for it is born of God, and never was defiled with sin. It is born of incorruptible seed, was never corrupted, being born of God. It was not purchased, redeemed, nor adopted. All of which appears very clear to my mind, from the fact that to redeem the Spirit of Christ that dwells in the soul that is born of God, would be to redeem divinity, which would be impossible, as no sacrifice could be found that would be commensurate to the demand. In this I think that I understand you, and agree with you. But in the next place, you say that the soul and body and spirit that were and are born of the flesh, were in that birth born of corruptible seed; and they were not only corruptible, but actually became corrupted, defiled, sinful and depraved, and necessitated to be redeemed, washed, cleansed, purified, and born again, in order to see the kingdom of God. Now all this, if true, involves the questions to be asked, if I understand you.

The first question is. What was man in his created state? Was he an immortal being, or only mortal? If immortal, how came he so? Was his immortality transmitted to him

when God breathed into his nostrils the breath of life, and he (man) became a living soul? And if yea, was not that immortality holy, as it was a transmission from God, and also uncorrupted?

If man was immortal in a created state, and that immortality of eternity, and by transgression man perverted and corrupted himself, in soul, body and spirit, was not his immortality corrupted, and consequently a corruption of divinity? For if man in a created state was immortal, it was of necessity by a transmission from God, for in him only dwelleth immortality, eternal life. So, in that case at least, would it not argue that Adam apostatized and fell from grace?

Again, you say that we cannot claim that anything in or about us that is sinful, defiled or mortal, is born of God, or is of an incorruptible seed, by the word of God which liveth and abideth forever; nor that anything in or about us that is pure, spiritual, incorruptible or immortal, is born of the flesh.

Now, it does seem to me that your two positions, to wit, that the soul, body and spirit that are born of the first Adam, and therefore of the flesh, and all alike corrupt, and only mortal, in soul, body and spirit, and secondly, that there is no immortality belonging to us in our natural birth, would argue, if I understand you, that you deny the immortality of the natural or unregenerated man; for if all that pertains to him as born of the first Adam, as all flesh is as grass, there can consequently be no immortality about him in a state of nature; and therefore no more than any other brute, only as he excels in intellect. But if I don't understand, I hope that you will be able to explain the matter so that I may understand you. But if I do understand you that man as he is born of the first Adam is not immortal, as I understand you to say that he is not, in a state of nature, I understand you again to infer that he only becomes immortal by quickening, regeneration, and adoption by the Spirit into the second Adam, in whom only dwelleth immortality, eternal life.

Such a position involves various questions, the first of which is, Do you believe, in common with all the household of faith, that there shall be a resurrection both of the just and unjust? I am confident that you do. And we are at no loss to know by what spirit the immortal bodies of the saints shall be quickened, for the apostle says, that he that raised up our Lord Jesus from the dead, shall also quicken our mortal bodies by his Spirit that dwells in us. But as all men have not the Spirit of God that is to quicken the saints at the resurrection, and without it are only mortal, if they die without the Spirit of God, can be no more after death than any other brute; for all that is born of the first Adam is of the earth, earthy, and under the sentence, "Dust thou art, and unto dust shalt thou return." Hence, when the unregenerate die, there can be no more

of them, until they are raised from the dead at the great resurrection day, which we believe will be the case; and when they are resurrected, they must be immortal, otherwise they could not endure the everlasting punishment; and we read that the righteous shall be resurrected unto everlasting life, but the wicked to everlasting punishment. So, if only mortal here, except born again, must, whether saint or sinner, be immortal at the resurrection, in order to prepare them for the state that each is to exist in through all eternity.

We are at no loss as to where the immortality of the saints came from, for we clearly learn that he that has immortality, eternal life, dwells in them the hope of glory, while they live on earth, and that the Spirit that raised our Lord Jesus from the dead shall also quicken our mortal bodies by his Spirit that dwelleth in us. Neither does it seem that we should be at any loss to know where the power is to come from that is to quicken and raise from the dead those who die without being born again; because there is no power that can bring the dead to life, but God.

In looking over what I have written, I see that it is a very poor thing, but I hope you will receive it in the spirit of love, as I assure you that is the spirit in which it has been written. I further hope that you will not consider me as trying to criticise, or as tending either to Universalism or Two-seedism, for I detest all such isms, as also all Arminianism; but I want to know the truth, for to know it is to be free.

In conclusion, I will say that the churches and associations in this part of our Father's kingdom are steadfast and immovable in the faith and doctrine of God's elect.

Dear old father, may God give you strength for many days and years to come, that you may, as heretofore, contend earnestly for the faith once delivered to the saints, is the prayer of your unworthy brother in hope of eternal life,

B. A. WALKER.

(Editorial reply on page 70.)

RECTORVILLE, Mason Co., Ky., Feb. 18, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have concluded, if it meets your approval, to give a little history of the commencement of my development, or when I was born into this world of sin and sorrow, and also when I was delivered from my heavy burden of guilt and condemnation, as a poor, ruined and lost sinner. I hope I have been made to realize, if not wonderfully deceived, a manifestation of the pardon of my sins, through and by the imputed righteousness of the crucified and risen Savior; a Savior who is exalted at the right hand of God the Father, to give repentance and remission of sins to his beloved people.

I was born August 5th, 1801, according to record, in Garrard County, Ky. My mother was among the first children born in Kentucky. My father was born in Virginia, and emigrated to Kentucky when about sev-

en years of age. In my ninth year my father moved to Bourbon County, where I grew to manhood. My privileges were very limited, except farm work. I was not raised like the present generation; I received but little education. About fifty-six years ago, death and judgment sprang up in my mind, and a solemn inquiry, What would be my condition if called to leave this world? Traditionally I was taught that there was a heaven, and a place of torment. I did not want to go to a place of unhappiness. The fear of death plagued my mind, as it does all natural men while in a state of nature. I concluded I had it in my power to prepare myself to meet my God in heaven. A poor, deluded mortal. So the work I commenced, to make myself a christian. I forsook apparently the world, and engaged in serving the Lord. I passed on in this way for several months, and verily thought all would be well with me. I advanced very well, a great deal better than many around me, until I went to a place of amusement. At the sound of the violin, I commenced to dance, and was very much delighted in myself, and soon lost my goodness and religion that I had worked for as a pharisee. Very soon after this, while meditating on what had taken place, there was a heavy burden and darkness took place in my mind. Yes, I say a burden, and an awful feeling, a desperate condition. I felt like a condemned and lost sinner. Language fails to express my feelings. I then asked myself, Where is your religion? Ah! it was gone. Truly I had none, only a false hope indeed. Right there and then, I thought there was no peace for me. My burden was still pressing me down. While I thought I was quite good, I could make an acceptable prayer. I now had a desire to try to pray, but was hedged in; all was gloom and darkness; but the very breathing within me was, "God, be merciful to me, a sinner." I had no power to get relieved of my heavy burden. I tried to direct my mind to find comfort, but to no purpose. While reflecting upon my sad state, this occurred to me, as one thing I had not done, to pray for the Lord's will to be done, and not mine. From thence I wished to be reconciled to God. I was in this condition from November until the fourth Sunday in January. I desired peace, but there was no peace for me. Late in the evening of that day, or near dusk, I had a desire to try to pray once more to the God of all peace. I fell upon my knees, my tongue was loosed, and if ever I prayed in the spirit, it was then. My burden was gone in an instant. O what a feeling of love, a burst of joy! The blood in my veins seemed to be chilled. When I arose from that place, everything looked new. My hope, my trust, was in the Lord Jesus Christ for salvation. I then thought my troubles were at an end. There are many points I could name, but it would make this poor scribble too lengthy. I wish to honor and glorify God, and thank and bless his

holy name, for what I trust was revealed to me.

Not long after this, I went to meeting, and O how sweet was the singing and preaching! It was food to my very soul. An invitation was given to persons who had a desire to join the church, and the first I knew, I went forward and related what I have said above, and was received as a candidate for baptism; and for so doing, my father ordered me to take my clothes and leave. There was sorrow and joy. He asked why I had joined the church. I told him that I wanted to try and serve the Lord. I left, and in a day or two I thought I would go and see my grand-father and grand-mother, who were very religious. While passing along, I met with one of my uncles, and he inquired where I was going. I told him, and he then remarked, "Your father is distressed about the way he has treated you. Hold; I will go and tell him where you are." In a short time he returned, with my father. The first words my father said were, that he had come to see me, and he wished me to return home, and to go and get my preacher, and have meeting at his house, and be baptized at home. O how humble I felt, for I was sorry to have to leave my home. But my sorrow was turned into joy. I truly can say, the sweet was mixed with the bitter. But I must hasten. On the fourth day of February, 1823, I united in wedlock with Mary Griffith, and we had lived together fifteen years before she professed to have any interest in the shed blood of the Mediator. It is a great blessing to have a good helpmeet. We have passed through many scenes, but the Lord has been kind to us, his mercy enduring forever. We have had ten children; five have passed in the way all the living have to go. We have lived to be old and somewhat afflicted. We have been living together fifty-four years.

I will say a few words concerning being called to the work of the ministry. It is a high calling to be a witness to the advent of Christ, the Lamb of God, his life, his death, his resurrection, and his ascension to his Father's throne. I was impressed for a considerable time in regard to the work, and felt my unworthiness and inability. I made a beginning, unexpectedly to many, and have had many ups and downs. After a few attempts, I wished to get to some corner of the earth, and there be out of the view of them that had heard me make the attempt. So it is, I have made vow after vow, still there was an uneasiness, and death to do it, and death if I did not. I feel to say that the Lord has blessed my bungling labors to some extent, so I continue until to-day, and have a desire to be submissive to God's will, and to honor and glorify his blessed name forever.

I have given a small sketch of my pilgrimage.

D. S. BRADLEY.

UTICA, N. Y., Feb. 1, 1877.

DEAR BRETHREN BEEBE:—I have

just been reading the book of Ruth, and it looks so beautiful to me that I thought if I could only write my feelings I would like to send them to those lambs of the flock that have of late been admitted into the visible fold of Christ, as I (sometimes at least) have a hope that I am of the number that have been brought from nature's darkness into the kingdom of God's dear Son, and that so recently. I often ask myself, when I see in myself so much that is unlovely, so much barrenness of anything that is good, If I am one, why am I thus? I would ask my young comrades, Is it thus with you? But I see Naomi, a figure of the church; not the popular or so-called church of our day, who use a different language, and take Orpah along; but those who worship our Lord Jesus Christ in spirit and in truth; those who are seeking for the Holy Spirit's work, before they can encourage any to go with them. We see that Orpah's love was a natural kind; and where the treasure is, there will the heart be also. The Savior said, "He that loveth father or mother more than me, is not worthy of me." But, my dear kindred in Christ, how was it with you when you first heard the sound of salvation by grace, with the quickened ear? Or when you first met with one or more of those that spoke the language of Canaan, and they told you, in relating their own experience, (like the woman of Samaria) all things that ever you did, how was it? Was there not a drawing toward them, and a desire to be more in their company? And the more you heard of their joys and sorrows, and of the God they worshiped, did you not think they were the happiest and loveliest people in the world? And your cry was, "Entreat me not to leave thee, or to return from following after thee." And when favored to hear the truth proclaimed by the mouth of the Lord's servants, and to witness the ordinances of his house administered, have not the tears trickled down our cheeks, and our cry been, O that I were worthy to have a name among that happy people, who worship God in spirit and in truth? We were like the queen of Sheba, after seeing all, there was no more spirit in us. We said, Happy are thy men; happy are thy servants which stand continually before thee and hear thy wisdom. And when we tried to tell our story to the church, what humility of soul, what unworthiness, and how unlike one of the handmaidens. Yet we could not stay away. We were afraid they would be deceived, or would not understand our case; and yet, strange to say, they received us. Again, when our dear Lord, Jesus Christ, our spiritual Boaz, salutes us in such a friendly way, giving us fresh evidences of our acceptance in the Beloved, and we find ourselves haply gleaning in his field, and find that he fully understands our case, he bids us not to glean in another field, but to abide fast by his maidens, and to pick up the handfuls of precious grain that he has ordered to let fall

from the heavenly store-house. O what a time of love it was! Did we not fall down and melt into a sense of nothingness, and say, Why have I found grace in thy sight, that thou shouldst take knowledge of me, a stranger, one just emerged from a heathen land, and from worshipping a plurality of gods of my own make, and so unlike thy handmaidens? We had nothing to offer that could bring us into divine favor. As the poet expresses it,

"What was there in me that could merit esteem,
Or give the Creator delight?"

Yet the dear Lord continues to shower down these blessings on our unworthy heads. We had no desire to glean in another field. What a time of love it was! Was ever love like this? He hath brought me into his banqueting house, and his banner over me is love. We said with Ruth, Let me find favor in thy sight, my Lord, for that thou hast comforted me, and for that thou hast spoken friendly to me, though so unlike thy handmaidens. We find in the word of God the blessed promises are ours. They are our meat and our drink. There is no mistake; our blessed Boaz gives them to us; he reaches them to us at meal-time, by his own hand, and we eat till we are sufficed. Our needs are all supplied. We are among that people whose God is the Lord, and whose theme is salvation by grace. We now look back and say,

"'Twas all of his grace I was brought to obey,
While others were suffered to go
The road which by nature I chose as my way,
Which leads to the regions of woe."

O what fellowship we had for the fathers and mothers in Israel! And although we could not say anything ourselves worth saying, yet we loved to be there and hear them talk of the Lord's goodness to them. And how ready they are to overlook our childish foolishness, knowing that we are but babes, and are ready to admonish us of the dangers that beset our way, to acquaint us of Satan's devices, and that we think it not strange concerning the fiery trials. Having passed through the same, they know whereof they speak. And, my dear young companions, I can assure you that they did not come in vain, or too soon for me; for it has been my lot to pass through great and heavy trials which none but myself and the dear Lord (who, I trust, was with me) know the extent of. But I think I hear one little babe say, "I fear I am only Orpah after all, as I fear I have not gleaned in the right field; that I have not had that blest assurance. If I were Ruth, I should hap on the field of Boaz; but here I am, all the time mourning an absent God." But, my dear kindred, do not be discouraged. Should Naomi tell you to go back, (but she will not) what would be your reply? Would it not be, "Entreat me not to leave thee?" I know it would. Therefore if the vision tarry, wait for it.

"The time of love will surely come,
When we shall clearly see,

Not only that he shed his blood,
But each shall say, For me."

Dear brethren, I have written just as it was presented to my mind, and it is as full of imperfections as it can be. I know you will not publish it if it will darken counsel, and I can send it to you as in safe hands. If it is the will of the Lord, may you be spared yet many years to publish the glad tidings through that most excellent medium, the SIGNS OF THE TIMES.

Your unworthy brother in hope,
ELI CARTWRIGHT.

COVINGTON, Ind., Feb. 25, 1877.

ELD. G. BEEBE & SON—DEAR AND HIGHLY ESTEEMED BRETHREN, IN THE CAUSE OF TRUTH AND OF THE GOSPEL OF OUR SAVIOR JESUS CHRIST—(if one as humble and small as I feel myself to be this beautiful morning, may dare to claim the relationship which the members of the great and exalted Head bear to each other.) If it were not for renewing my subscription for my valued friend, the SIGNS, I would not at this time trespass on your valuable time to peruse what I may write. My weakness is such, I cannot resist my ardent desire to pen a few lines expressive of some of my gloomy reflections, but with a deep sense of my inability, and submit them to your disposal.

I am deprived of church privileges, my membership being fourteen miles distant, and my health not permitting me to enjoy the privilege of attending but seldom. Hence I am deprived of the company of those I claim as the regenerated children of promise. This is probably the cause of my feeling constrained annually to tell you of some of the way in which I trust the Lord, in his infinite wisdom, has been pleased to lead me, and of trials that he has counted me worthy to endure for his name's sake. And while, with one hand, he has seen good to afflict, with the other he sustains me with such compassion as speaks volumes. When memory leads me gently back to joyful years gone by, when Jesus filled all my being, and his praises and precious promises, and his lamp was brightly burning, then I fondly hoped its light would never be withdrawn, so as to leave me in darkness, to mourn the absence of his sensible presence. In conversation, my sister remarked, that darkness would overtake me, and cause me yet to mourn. I thought it was impossible; for Jesus was to me the one altogether lovely, and the chief among ten thousand. Yea, he hath loved me with an everlasting love. Well do I remember, when the Lord granted me health, I would go alone with my little boy of seven years, fourteen miles, driving a fiery horse, and not fearing any danger, knowing that the Lord was able to protect. Meeting with the saints, and hearing the glad tidings proclaimed, that God in Zion reigns, those were golden, happy days, written in memory, as with indelible ink, never to be erased. And now when I revert back to the first few years of my deliverance, and review the glorious manifestations of

his wonderful compassion to me at different times, I am lost in overwhelming gratitude to him who has deigned to notice one who feels less than the least of all. When I recount the many expressions of his kind compassion which have followed me all along my pathway through this vale of tears, can not each of the Lord's tried ones join me in the beautiful words of inspiration, "In all their afflictions he was afflicted, and the angels 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?"

[Sister Saunders here relates some peculiar trials and remarkable deliverances experienced, from the year 1868 to 1872, which are too illegible to be correctly understood or copied. After speaking of more recent trials, she closes her letter with the following account of her deliverances.—Ed.]

When my compassionate Redeemer saw that my sufferings were sufficient, he came to my relief at a time I least expected. Filled with my dark forebodings, I took up my dear old bible, and letting it fall open, not thinking that my dear deliverer was so near, and about to reveal his glorious compassion and open his treasures to me, and scatter the intense darkness which had been on my forlorn and unsettled mind for so dreary a time. O what dear tears were those which seemed to be wiped away by his dear hand of saving grace! There was not a shadow of doubt crossed my peaceful mind, while I read chapter after chapter, all full of the most soothing words, so that my hungry, thirsty soul had a rich banquet indeed. "Then shall the lame man leap like the hart, and the tongue of the dumb shall sing. For in the wilderness shall waters break out, and streams in the desert. 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."

Your sister, as I humbly trust,
MARY M. SAUNDERS.

FALLS MILLS, W. Va., Feb. 28, 1877.

DEAR BRETHREN AND SISTERS:—I would love to say something to you that would strengthen and encourage even the very feeblest one of our heavenly Father's family. But feeling myself to be one of the poor in spirit, and knowing that it is through much tribulation that we shall ever enter the kingdom of heaven, let us, amidst these fiery trials of the present day, "be steadfast, immovable, always abounding in the work of the Lord." We should rejoice that we belong to that sect that is "everywhere spoken against;" a sect who worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh.

Write on, ye able ones; for where the Spirit of the Lord is, there is liberty.

I remain in weakness,
ELIZABETH ADKINS.

CIRCULAR LETTERS.

To the brethren composing the South-East Texas Primitive Baptist Association, and all others of the same faith.

We are one and the same people, believing the same things, seeing eye to eye, if so be we have been taught by the Spirit of God; for it is said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children."

The text of scripture that seems to bear on our minds, as a foundation for our remarks, will be found in John v. 29. "Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me." To arrive at a proper understanding of the words, we should note the character speaking, and to whom speaking, and what gave rise to the language used. By reading the chapter, we find that Christ had healed a man of a long standing infirmity, on the Sabbath day, which gave rise to the words. They were spoken to the law-worshipping Jews, who persecuted Jesus because he had healed the impotent man on the Sabbath day. They expected to be justified by the deeds of the law. Christ tells them to search the scriptures. He does not tell them there is life in them. Mark the words, "For in them ye think ye have eternal life." That is, the Old Testament, beyond cavil; for the New Testament was not yet written at that time. In the Old Testament were recorded the prophecies of the coming of Christ, and what his mission into the world was—to save his people from their sins. Did he save them? We answer in the affirmative—he did. His people were under the condemnation of the law, wherefore it behooved him to be made like unto his brethren in all things, sin only excepted. As it is written of him, he "was made of a woman, made under the law, to redeem them that were under the law." They were held captives under the law, by reason of sin. It is written, "There is none that seeketh after God; no, not one." Jesus says, "Heaven and earth shall pass away, but not one jot or tittle of the law shall fail, till all be fulfilled. And when he bowed his head on the Roman cross, he cried, "It is finished." He came not to do his own will, but the will of his Father that sent him. He says he came not of himself, but that his Father had sent him, that he should give eternal life to as many as the Father had given him, and of all that the Father had given him he should lose nothing.

When our Lord and Master was here in the flesh, in this sin-polluted world, it was then, as it is at the present time, the world was full of law-religion. We will turn to the law and see what it says in regard to its saving the religious pharisees. It could not save them then, and will it do so now? There seems to be as many at the present day as there were then, holding to the same thing; for there never has been but the two spirits in the world; the spirit of

righteousness, and the spirit of iniquity; and all men are prompted by the one or the other. For Christ said, "He that is not for me, is against me." Read what the apostle says, Romans iii. 20: "Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." Verse 27—"Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith." Verse 28—"Therefore we conclude that a man is justified by faith, without the deeds of the law." "For if Abraham were justified by works, he hath whereof to glory, but not before God." If Abraham, who is said to be the father of the faithful, could not glory of his own righteousness, how shall the modern pharisees boast? They will have to do like those of old, boast in their own shame. Christ came in his Father's name, and they received him not; but if another shall come in his own name, him they will receive.

We have only brought forward a few of the many passages that might be called up, to prove the point, showing man's total inability to work himself into life eternal; for all men by nature are dead in trespasses and in sins, there is no life in them, they are as completely dead to all spiritual life, as Lazarus was of natural life after he had lain in the grave four days. It takes the same power to quicken the dead sinner into spiritual life, that it did to call the dead Lazarus to life. When Christ called him, he came forth, bound in grave-clothes. Yet he was not loosed. Christ said, "Loose him, and let him go." Just so it is with the dead sinner. When God by his Spirit speaks the life-giving word to the benighted soul, he can see his awful condition, but he is not loosed. He is led on for weeks, months, and perhaps years, with fears and bitter agony, trying to keep the law, which only pronounces its curses upon him; for "Cursed is every one that continueth not in all things written in the book of the law to do them." He is carried on until Christ reveals himself to him, and assures him that he has redeemed him from under the curse of the law, having been made a curse for him; as it is written, "Cursed is every one that hangeth on a tree." Christ is the end of the law for righteousness to every one that believeth. Therefore it is not the act of the creature that saves him. "For by grace ye are saved, through faith, and that not of yourselves, it is the gift of God: not of works, lest any man should boast."

The people of God are said to be a peculiar people, zealous of good works. We will point out some of their peculiarities. They stand aloof from all the men-made religious institutions set up in the world, to advance the Redeemer's kingdom—Schools of human teaching, to make and qualify preachers for the minis-

try; Sunday Schools, to teach children to pray; and, in a word, everything that they cannot find a "Thus saith the Lord" for. It is for this cause that our names are cast out as evil. But, brethren, rejoice in this, for the apostles rejoiced that they were counted worthy to suffer shame and reproach for Jesus' sake. The ancient believers said that they were strangers and pilgrims, and had no continuing city here, but were looking for a city which hath foundations, whose maker and builder is God. So let us look forward for the promise; for Christ has said that where he is, there we shall be also. And we believe that what he has promised, he will perform, without the least failure; for the God that we profess to love and obey has all power in heaven and on earth, and is the same yesterday, to-day and forever.

A word to the Elders everywhere that this may go. Shoot at Mystery, Babylon, and spare no arrows. Strip her, and show her deformity. We will say one word about her deformity. Take away what little of the ordinances of the house of God she is holding to, and which do not belong to her, and she is completely deformed. For she only has the name of Christ to take away her reproach among men.

Brethren, we must draw this letter to a close, for to speak of all that the subject contains, would fill a volume. We pray that God may keep his people from all evil.

JOHN BURNS, Mod.
R. C. FULGHAM, Clerk.

APPOINTMENTS.

Elder Balas Bundy will preach for the church at Burdett, N. Y., on the third Sunday in March, 1877, at 11 o'clock a. m.

H. B. ELLIOTT.

Please publish the following list of appointments in the SIGNS OF THE TIMES:

Monday after the second Sunday in April, at London Tract.
Tuesday p. m. at Cow Marsh.
Wednesday at Broad Creek.
Thursday a. m. at Delmar.
Thursday night at Pittsville.
Friday a. m. at Indiantown.
Friday night at Mr. Jas. Law's.
Saturday a. m. at Nassaongo.
Sunday at Salisbury.
From Monday till Thursday a. m., at Masongoes, as brother Poulson may arrange.

Saturday a. m. at Welsh Tract.

F. A. CHICK.

NOTICE.

A LIBERAL OFFER.—Brother Samuel K. Cooper, desires us to say if any Old School Baptist, especially a preacher of our faith and order, is desirous of a home in the pleasant country of Bourbon, Douglas Co., Ill., he has a house and lot which he will let them occupy free of charge. Address, Samuel K. Cooper, Chesterville Post Office, Douglas Co., Ill.

EDITORIAL.

MIDDLETOWN, N. Y., MARCH 15, 1877.

REPLY TO BROTHER B. A. WALKER.
ON PAGE 67.

If we had ability to expound all mysteries in regard to the kingdom of Christ and the salvation of sinners, and could with unerring exactness draw the line between truth and error, between mortality and immortality, between flesh and spirit, joints and marrow, thoughts and intents, and if we could analyze the soul and spirit of man, we are inclined to believe that all our powers would be called into requisition to meet and solve all the questions submitted to us by our numerous correspondents; but our finite powers are very limited, and all we can say or write on spiritual things can only tend to edification so far as we are led by the Spirit of God, whose work it is to take of the things of Jesus and reveal them unto us. Our views can only be of value to our brethren so far as they are sustained by and are in harmony with the scriptures of truth and the teaching of the Holy Spirit.

It is humiliating, after exhausting our very limited ability in trying to make ourself intelligible to our readers, to find our views misapprehended, and to fear that instead of edifying, we have darkened counsel by the uttering of words without knowledge. Still we would not shrink from any amount of labor, if to any extent our labor may be blessed of God to the comfort, edification or instruction of the feeblest of the flock of our Redeemer.

Brother Walker seems to comprehend and to agree with us on the most important positions we have taken in the articles to which he refers, and in a very brotherly and candid manner asks us to explain some things which to his mind seem to be involved as inferences or consequences deduced from the premises admitted.

Admitting the truth of our position, that all that is born of the flesh in man, including soul, body and spirit, is born of corruptible seed, as is fully demonstrated by their having become corrupt, defiled and sinful, and to the extent that they require to be redeemed, washed, cleansed and purified, in order to be saved, and to be born again of incorruptible seed by the word of God, before they can possibly see the kingdom of God or inherit immortality, the questions are suggested to his mind, What was man in his created state in the first Adam? Was he a mortal or an immortal being? If immortal, how did he become immortal? Was immortality transmitted to him when God breathed into his nostrils the breath of life, and man became a living soul? And if so, was not that immortality holy and incorruptible, as coming from God?

The solution of this whole cluster of interrogatives may be found in a clearer understanding of the scriptural meaning of the two words, *immor-*

tality and *incorruptible*. The word *immortality* signifies a state of eternal life, in which mortality or death is impossible. And that which, by any possibility, is liable to corruption, though it may be incorrupt, cannot be incorruptible; for incorruptibility absolutely precludes the possibility of becoming corrupt. Hence it is positively declared that he who is the Blessed and only Potentate, our risen and exalted Prince and Savior, "only hath immortality, dwelling in the light, which no man can approach unto, which no man hath seen or can see, to whom be honor and power everlasting. Amen."—1 Tim. vi. 15, 16. This text alone, we think, effectually settles this matter; for if Adam in his first estate had been immortal, by a transmission of the immortality of God to him, then there would have been at least one man that had it, or that had approached unto it. This word, immortality, in a scriptural sense, means something more than a perpetual and interminable state of existence, for it is equivalent to and synonymous with the words *ETERNAL LIFE*, which are not applicable to a mere conscious state of vital existence, even though that state should be perpetuated forever and ever; but it is restricted in its application, to that eternal life which was with the Father, and was given to all the election of grace in Christ Jesus, and which is so inseparably identified with Christ that "He that hath the Son hath life, and he that hath not the Son of God hath not life." "This is the true God and eternal life."

That man, in his first and last estate, has an existence that is endless, that can never cease to be, that cannot be annihilated, we fully believe, and to our mind it is fully taught in the scriptures; but that state of interminable existence, continued after death, forever and ever, is nowhere in the bible called immortality nor eternal life. It is a conscious state of never ceasing existence after the dissolution of our mortal bodies, but it is expressed by a term of opposite signification, *the second death*, to all whose names are not written in the Lamb's book of life.—Rev. xx. 14, 15. But this state of interminable death is not annihilation, nor is it what the scriptures call immortality, or eternal life. Nor do we understand that the interminable existence of man is the life or breath of God. Where it is said that God breathed into the nostrils of Adam the breath of life, and man became a living soul, it does not seem to us to mean that God from his mouth exhaled into the nostrils of man his own vitality, or immortality. The scriptures assure us that the breath of man and the breath of beasts are all the same.—Eccl. iii. 19. And in this respect the man has no pre-eminence above the beasts. They all breathe the same atmospheric air, and when their corporeal bodies die, they all alike stop breathing. But the spirit of the man goeth upward, and the spirit of the beasts go downward. The breath of the Lord is spoken of in a figurative manner; for God is a Spirit, not revealed to us in

a corporeal body of heaving lungs, like his creatures. His breath is figuratively spoken of as giving both life and death. "By the word of the Lord were the heavens made, and all the hosts of them by the breath of his mouth."—Psa. xxxiii. 6. "Then said he unto me, Prophecy, son of man, and say to the wind, Thus saith the Lord God, Come from the four winds, O breath, and breathe upon the slain, that they may live."—Ezek. xxxvii. 9. "And he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isa. xi. 4. "For Tophet is ordained of old; yea, for the king it is prepared: he hath made it deep and large; the pile thereof is fire and much wood: the breath of the Lord, like a stream of brimstone, doth kindle it."—Isa. xxx. 33. We call attention to these scriptures, to show that the breath of the Lord is used in a figurative way, as the *rod* or power of the words which go forth to give life or to inflict death, or to execute whatever he designs. It was by the word of his power, or the breath of the Lord, the heavens and the earth were created; yet they shall be dissolved and pass away; they are not incorruptible nor immortal; and by the same power that man was animated with vitality, and became a living soul, an animated creature, but not an immortal or incorruptible being. That which is immortal cannot possibly become mortal; for the very word signifies insusceptibility of death or mortality. In the very day of man's creation, his death was foretold. "In the day thou eatest thereof, thou shalt surely die." That which is immortal cannot possibly die. But it was not said, In the day thou eatest thereof, or on any other day, thou shalt cease to exist, or be annihilated. It is true that man in his original state, as long as he continued in innocence, was secure from death; for it was by his offence that sin entered into the world, and death by sin: but if he had been an incorruptible being, he could not have sinned. He was incorrupt when he came from the hand of his Creator, and so was everything else that was created, but not incorruptible; for he soon proved his susceptibility to the corrupting power of sin. And his liability to corruption and death was fully implied in the declaration, "For in the day thou eatest thereof, thou shalt surely die."—Gen. ii. 17.

Whatever speculative ideas may be cherished as to what Adam was before he sinned, or what he might have been if he had not sinned, all must concede that he did sin, and that death has entered, and passed upon all men, for that all have sinned. "And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth."—Gen. vi. 12. Now, as all flesh had become corrupt, it seems plain that nothing of an incorruptible or immortal nature could be born of the flesh; consequently all that is born of the flesh is born of corruptible seed. And if Adam possessed a

soul, body and spirit, in all of which he was distinguished from the brute creation, and his sons and posterity born of his flesh are begotten and brought forth in his image and in his likeness, then they are in soul, body and spirit contaminated with the same corruption and mortality that rested on him, as a fallen sinner.

Man, in all his elementary parts, soul, body and spirit, is a depraved, guilty sinner against God, and if there is anything incorruptible about him it is not in him, for "The whole head is sick, and the whole heart is faint; from the sole of the foot even to the head, there is no soundness in it, but wounds, and bruises, and putrifying sores."—Isa. i. 5, 6.

Our Savior has said, "That which is born of the flesh is flesh."—John iii. 6. We understand him to mean ALL that is born of the flesh, including all the elementary parts essential to constitute a man. If he were born without a soul, would he be a man? Certainly not. If without a spirit, it would be but dead matter; and if with a spirit, and without a soul, it would be a beast. All men were included by Job when he said, "Man that is born of a woman is of few days, and full of trouble."—Job xvi. 1. God commanded his prophet to cry, "All flesh is grass, and all the goodliness thereof is as the flower of grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever."—Isa. xl. 6-8. But why does the grass wither, and its loveliest flowers fade? Is it not because it is the production of corruptible seed? If it were produced of incorruptible seed, could it wither, fade and die? An inspired apostle of the Lamb has explained this text. He says, that those who are born again are not born of corruptible seed, (like grass, and like all the glory of man) but they are "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever."—1 Peter i. 23, 24. Will grass-seed produce anything that is imperishable? If not, why? Because the seed of grass is itself perishable. Then, if flesh is grass, its seed can only propagate that which, like itself, is destined to fade away and perish. But the life which is born of the Spirit is spiritual and eternal, because it is of incorruptible seed, by the word of God, which, Isaiah says, "shall stand forever;" and Peter says, "The word of God, [by which the children of God are born] endureth forever." Hence they who are begotten of God are born to an inheritance which is incorruptible, and undefiled, and (unlike the grass) fadeth not away, (because) it is "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."

Brother Walker will perceive that we do not understand that there was any transmission of immortality, or of the life of God, made to man at his creation. Adam was created in the image and likeness of God, only so far as he is the image or type of our Lord Jesus Christ; for there is nothing

in all the universe unto which we are permitted to liken God. God is self-existent, independent, immutable and eternal; but of all his creatures there are none like him in any of these respects, by creation. To partake of his immortality or his righteousness, we must be born of him. Jesus, to partake of our fleshly nature, and come under the law that we were under, was born of a virgin, made of a woman; and we, to be partakers of the divine nature, must be born of the Spirit. There is no other way of transmission of either human or divine nature, but by birth.

Brother Walker asks, "If man was immortal in his creature state, and that immortality of divinity, and by transgression perverted and corrupted himself, in soul, body and spirit, was not his immortality corrupted, and consequently a corruption of divinity?" We cannot admit the supposition. Immortality cannot become mortal, neither can that which is incorruptible become corrupt, nor can divinity become defiled. If that were admissible, then might we conceive the idea of a child of God, born of his Spirit, falling from grace, and failing of eternal life.

We trust that brother Walker will perceive from what we have said, in defining our understanding of the words immortality and incorruptible, that our assertion that all that is born of the flesh in man, is corrupt and mortal, and all that is born of God is incorruptible, pure, holy and immortal; and that nothing in us that is born of the flesh is immortal, pure and holy, and nothing in us that is born of God is corrupt, sinful or mortal, does not involve the conclusion that man, only in intellect, differs from the brute. We hold no such sentiment; but as we have said, man has an interminable existence, and must, after leaving this time state, suffer the vengeance of eternal fire, if not redeemed and born again; yet that interminable state is not what the bible calls immortality. It is called the *second death*. "The gift of God is eternal life, through Jesus Christ our Lord; but the wages of sin is death. That death to which the ungodly are consigned, though forever enduring, is called death, but it never in the scriptures is called life, or immortality. If devils and ungodly men, to suffer the wrath of God in endless perdition, must be immortal, how could it be said of our glorious potentate, the Son of God, that he only hath immortality, dwelling in unapproachable light? We apprehend that the difficulty with brother Walker in failing to understand us, arises from his applying the word immortality to an unending state of existence, and a denial of immortality to mean annihilation.

Of course, and in perfect harmony with the foregoing, we do most undoubtedly believe there will be a resurrection of the dead, both of the just and of the unjust, but only the righteous, who are born of God, shall be raised to life everlasting, and the ungodly to a resurrection of damnation, which is called the second death.

The perplexity of our brother in regard to the resurrection of the ungodly, by a transmission of that immortality which only God hath, arises from the supposition that the ungodly are raised from the dead by the same spirit of life and immortality by which the saints shall be raised up. God has given life in nature to all the animal creation, without bestowing on them his own Spirit, life or immortality. So by his power shall he raise the ungodly at the last day, but not by a transmission of his eternal life or Spirit to them, but by a display of his infinite power and justice, when they shall go away into everlasting punishment, but the righteous into life eternal.

Although the incorruptible seed of Immortality is implanted in all who are born of the Spirit, that implantation has not changed our earthly nature from mortal to immortal, but it is a sealing assurance that in the resurrection of the saints from the dead, God will change our vile body, and fashion it like the glorious body of our risen and exalted Redeemer. Then shall these mortals, in whom now dwells the first fruits of the Spirit, put on immortality, and these corruptibles put on incorruption, and death, which now reigns in our mortal bodies, shall be swallowed up of life. When our Savior took on him our nature, it was that in our flesh he might die, the just for the unjust; but when he was raised from the dead by the glory of the Father, he destroyed death, and brought immortality to light, through the gospel. Hence we are assured that he dieth no more; death hath no more dominion or power over his resurrected body. And as in his resurrection from the dead he is the first fruits of them that slept, we have the assurance that as he in rising from the dead put on immortality, as the first begotten from the dead, and the first born among many brethren, so shall the whole harvest of all his saints be when raised from the dead in his likeness. The resurrection of Christ is called a birth; and in his resurrection, all his saints are begotten to a lively hope, of an inheritance that is incorruptible, undefiled, and that fadeth not away. But the ungodly have no part nor lot in the hope of eternal life, which God that cannot lie promised before the world began. They shall hear the voice of the Son of God, and shall come forth, not to life everlasting, but in a resurrection of damnation, to endure the vengeance of eternal fire, with the devil and his angels, where the worm dieth not, and the fire is not quenched.

No doubt the questions of brother Walker, and our replies, might be greatly condensed, but we have labored to meet his numerous inquiries, in hope that a full ventilation of the subject may afford to others, as well as to him, some light at least on what we hold to be the truth.

OBITUARY NOTICES.

DIED—At the old homestead, in the township of Aldborough, Ontario, on the evening of the 24th of February, 1877, after a lingering and distressing illness of typhoid fever, with its numerous attendant complications, my noble brother, **Dr. Daniel S. McColl**, aged 35 years, 9 months and 24 days.

The subject of this obituary was one of nature's noblemen, and possessed the elements of true greatness. His disposition was mild, amiable and generous, and his manners were most agreeable, unassuming and accomplished. The keen perception of brilliant intellect, the fertility of his vivid imagination, and the fine discriminating judgment of his literary taste, were attributes of his extraordinary genius. In the sublimity of his poetical conceptions in writing and speaking, he was without a peer among his companions. From his earliest childhood he manifested a remarkable thirst for knowledge, frequently walking four miles every morning to a neighboring school, where the advantages of education were greater than at home. He afterwards attended the Wardsville Grammar School, and drank deeply of classical lore. Engaging subsequently in teaching, he was eminently successful and soon attained to the highest rank in the profession. Having taught school for upwards of ten years, he decided to study medicine, and with this intention he attended "Victoria College," in Toronto, for a couple of sessions, and finally graduated at "Trinity," in 1871. Over five years ago he commenced practicing as a physician at Wallacetown, Ontario, and showed great skill and judgment in the treatment of diseases. In 1875 he received the appointment of assistant surgeon of the 25th Battalion of Volunteers, a position he honorably filled until his death.

In politics he was an advanced liberal, and possessed talents that would have distinguished him in any legislature. His religious convictions were of the most reverential, unwavering and uncompromising character. He was a firm believer in the discriminating doctrine of Predestination and Election, as promulgated by the "Old School Baptists."

He had been ailing since last summer, but nothing of an alarming nature was apprehended until December, when he began to sink rapidly. He persistently refused, from the beginning, to allow us to send for medical aid, saying that all their treatment was worthless in his case. The most skillful physicians were impotent to alleviate his sufferings. While he was able to read, the bible was his constant companion, rejecting all works on literature which formerly delighted him. He had a thirst for the living waters that flow from the crystal fountains of redeeming love. He was often heard to exclaim, in the deep anguish of his troubled soul, "Lord Jesus, save my soul!" Upon one of these heartrending occasions, while loudly imploring for mercy, and vainly calling upon sorrowing relatives around his gloomy bed to engage in prayer in his behalf, he suddenly threw his emaciated arms around a friend who called to see him, and shouted, "My prayers have been answered! I'm saved! I'm saved!" He afterwards remarked that if he lived to get over this sickness, he would be baptized, and that he would like to speak to Elder Beebe, if he were able. Being in great trouble of mind one day, he asked his cousin, D. T. McColl, "Do you think there is any hope for me?" And upon a subsequent interview he said, in reply to some questions asked him, that his mind was wavering, and that he was full of doubts. At another time he said to his sister, "I am like a tired bird, not knowing where to go." "Am I long for this life? That I don't know." "Yet, 'He doeth all things well.'" He endured his awful sufferings without a murmuring word or an impatient look. Just as the sun was setting, his enfranchised spirit sprang into a more glorious existence, in the paradise of eternal felicity, where the radiant Sun of Righteousness is risen to set no more. Trees may bud and blossom, flowers expand their fragrant petals, and warbling birds return with songs of joy, but all to me is grief and sadness, since my loved is gone. "Inured to sorrow from my tender years, My father's ashes drank my early tears."

Four noble brothers in succession died, In youthful vigor and in manhood's pride. My brightest hopes were blasted at their death, Joy vanished all with their expiring breath.

"Dear to my soul! Ah, early lost! Affection's arm was weak to save; Now friendship's pride, and virtue's boast, Have come to an untimely grave!"

Closed, ever closed, those speaking eyes, Where sweetness beam'd, where candor shone; And silent that heart-thrilling voice, Which music loved and called his own.

That manly bosom now is cold, Where feeling's noble splendor glow'd; And crumbling down to common mould, That heart where love and truth abode.

Yet I behold the smile unfeign'd, Which doubt dispelled and kindness won; Yet the soft diffidence that gain'd The triumph it appear'd to shun.

Delusion all—forbear, my heart, These unavailing throbs restrain; Destruction has performed his part, And death proclaim'd—thy pangs are vain.

Vain though they be, this heart must swell With grief that time shall ne'er efface; And still with bitter pleasure dwell On ev'ry virtue, ev'ry grace.

Forever lost—I vainly dream'd That heaven my early friend would spare; And, darker as the prospect seem'd, The more I struggled with despair.

I said—yet a presaging tear Unbidden rose, and spoke more true— He still shall live—th' unfolding year Shall banish care and health renew.

He yet shall tread the flow'ry field, And catch the opening rose's breath; To watchful love disease shall yield, And friendship ward the shaft of death.

Alas! before the violet bloom'd, Before the snows of winter fled, Too certain fate my hopes consumed, For he was number'd with the dead.

He died, deserving to be mourn'd, While parted worth a pang can give; He died, by heaven's best gifts adorn'd, While folly, falsehood, baseness, live.

Yet who shall blame the heart that feels, When heaven resumes the good it gave? Yet who shall scorn the tear that falls From friendship's eye, at virtue's grave?

Long on the joys of vanish'd years The glance of sadness shall be cast; Long, long th' emphatic speech of tears Shall mourn thy bloom forever past.

Despair! I see the phantom rove On Brooks Creek's banks no longer bright, And fiercely grasp the torch of love, And plunge it in sepulchral night.

Farewell, dear brother! At thy tomb My silent footstep oft shall stray; More dear to me its hallow'd gloom, Than life's broad glare, and fortune's day.

Nor shall the thoughts of thee deart, Nor shall my soul regret resign, Till mem'ry perish, till this heart Be cold and motionless as thine."

He leaves a widow, three children, a mother, four brothers and two sisters, to mourn their loss and to cherish his memory.

E. MCCOLL.

EAGLE, Ontario.

DIED—At her residence in Lodi Centre, Seneca Co., N. Y., **Sarah E. Van Vleet**.

The subject of this obituary was my last surviving sister, who died April 14th, 1876, aged 75 years, 3 months and 15 days. The last three or four years of her life, she was in very feeble health, and suffered deeply from many serious attacks of illness. Ten days before her death, she was suddenly attacked in the night, and from that time she seemed to have a presentiment that she would never recover. She was entirely resigned, saying she was willing to leave the event with the Lord. Her mind was clear to the last moments of her life. She talked calmly and feelingly to her husband and children on the subject of death, until the hour of her departure. She died without a struggle, in peaceful hope of eternal life.

P. A. BEEBE.

DEATH OF JUDGE STEPHEN DUNLAP.

It becomes my very solemn duty to announce, through the SIGNS OF THE TIMES, the death of brother **Stephen Dunlap**, a very prominent citizen of Morgan County, Ill., and of the West. Brother Dunlap was the son of James Dunlap, who was brought up near Lexington, Ky., and who became an eminent minister of the Regular Baptist Church, and located in Ohio. Stephen Dunlap, the subject of this notice, was born in Fleming County, Ky., Feb. 10, 1811, and died Feb. 9, 1877, wanting one day of being 66 years of age. He was raised mostly in Ohio, and was married there to Dicy Runkle, May 29, 1834, and in 1840 removed to Illinois, and settled near Jacksonville, Morgan County. Soon after this he engaged in the mercantile business in that city with success, and was one among the most public spirited men of the place, and for a time held the office of member of the County Commissioners' Court, and has ever since borne the title of "Judge" Dunlap. He united with the Union Church of Regular Baptists, in the same county, in 1854, and ever maintained the character of an humble, faithful, uncompromising and zealous member of the same, and was for many years her efficient Clerk. Brother Dunlap was for many years President of the First National Bank of Jacksonville, and a large stockholder in the same; was a stockholder in, and a director for many years of the Chicago & Alton R. R., on the Jacksonville Division. But his greatest prominence before the public was acquired by his success in importing and raising fine cattle, swine, &c., which he engaged in extensively on his fine farm, near the city, in the latter part of his life. His name and his fine stock of pure bloods were familiar to the breeders of short-horns throughout the west, and even in Europe. He had a remarkable tact for business, and besides what has already been said of his stations and occupations, he was an extensive and successful feeder and shipper of fat cattle, and being a powerful man physically, (weighing about 250 pounds) he was very widely known, and by his honorable and upright manner of dealing with men, was highly esteemed, and will be missed by the general community. But not only in the public walks of life was our dear brother favorably and honorably known, but as a church member and an upright christian he was dearly beloved, and will be long remembered by many for his hospitality and liberality. But in the home circle and at his own fireside his loss will be the most deeply felt. Our dear sister Dunlap feels most keenly the dreadful and crushing blow that has fallen upon her in the loss of her beloved and faithful companion. They were of the same age to a day, and had journeyed together in confidence and true affection through the vicissitudes of a long life, and she now feels desolate and lonely, and a dark pall has fallen on her pathway. He has left five sons, who are well known in the community, the eldest of whom is serving the second term as Sheriff of Morgan County. They will miss the wise counsels and deeply feel the loss of an honored and affectionate father; the public will sensibly feel the loss of one of her most valuable citizens, and his church and a large number of the saints in our correspondence will deeply feel their loss.

He suffered but a few days, with inflammation of the kidneys, &c., and met his death, saying to his heart-broken companion, he was not afraid to die.

His funeral took place on the 11th, (Sunday) at his fine residence in the country, and was one of the most numerous attended and one of the most solemn and imposing the writer has ever attended. The text for the occasion was taken from Rev. xiv. 13.

I deeply feel his loss as one of my dearest friends and brethren, and I deeply sympathize with the dear sister, her children and friends. Affectionately.

I. N. VANMETER.

DIED—At the Rosevelt Hospital, in the city of New York, Feb. 20, 1877, sister **Nancy McEwen**, wife of Mr. Anson McEwen, of Bloomingburg, N. Y., aged 38 years. She was a member of the Old School Baptist Church at New Vernon, and highly esteemed as an orderly and devoted christian. She

had been a great sufferer from a tumor, or cancer, which had been twice removed by surgical operations in this village. The first operation was performed in September, 1875, and the second not many months ago. When she went to New York, it was doubted whether she could endure a third operation; but as the tumor became painful beyond endurance, and she could not long survive without relief, she was induced to try the third, under the treatment of the surgeons of the hospital, where she endured the third operation, Feb. 9, after which she seemed to be doing well for a few days; but a change took place, and on the 20th day of February she was relieved from her sufferings by death. She was a daughter of the late David Clark Esq., of Wawayanda, and sister of Mrs. Wm. H. Foster, of this village. She leaves a husband and four children, with many friends and the church to mourn our loss.

Our dear sister Slawson, of New York, who was with her in her last days, in a letter to sister Prudence Horton, gives us the following account of the happy and triumphant state of her mind, in the bright prospect of immortal life and glory:

"After the operation she revived, and when her husband and sister left her, to return home, she seemed to be doing well, and continued to improve for a few days; but a fever set in, followed by heavy chills, which terminated in death. Until four days before her death, I did not think but that she would recover. On that day as I stood at her bedside, she said she had many things to say, as she was conscious she would not recover. She said she was not alarmed or worried about dying. She made arrangements for her funeral, in case her husband should not get there before her death. She said that at the first she felt that she could not leave her husband and children, and prayed that she might be reconciled to the will of God, and that her prayer had been answered; and now, said she, I can say, 'O Lord, thy will be done.' He can take care of my family. Her husband and sister returned in time to witness her last days on earth, and to see the triumph of her departure. She was willing to depart and be with Jesus. She repeated the words of the 23d Psalm, '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.' 'His banner over me is love.' I asked her if she had any text she wished to have spoken from at her funeral. She replied, 'I will leave that to Elder Beebe; I know he will select a suitable one.' She desired me to tell him the happy state of her mind; how happy she was. I told her she might get well. She looked at me sorrowfully, and said it would be such a disappointment to her. 'I am,' said she, 'ready and waiting,' and expressed a desire to depart at sunset. As long as her strength would permit, she continued to give advice and consolation to her sorrowing husband. When she could scarcely speak, I listened and heard her say,

'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.'

She continued to fail until she could talk but little, and finally passed gently away. Surely we thought it was blessed to die as she did; for in her case, to live was Christ, and to die was gain. May the Lord give us grace also in every time of need.

SARAH E. SLAWSON."

Elder Beebe was absent from home, but a discourse was preached at Middletown, at her funeral, by Eld. Wm. L. Benedict.

DIED—On the morning of March 9, 1877, at the residence of her husband and family, in this village, **Mrs. Eliza Southwell**, wife of Mr. William Southwell, aged 46 years and 1 month. She leaves a devoted husband and five sorrowing children to mourn their severe bereavement. These are all the immediate relatives she has in this country. Her last sickness was short, but very severe, and during the last few hours she became unconscious. We called to see her on the 7th. She had suffered severely through the preceding night, but was perfectly conscious then, and conversed freely on the subject of her approaching departure, of which she was perfectly aware. Her hope for immortality beyond the grave was wholly in Jesus. She had, as she told us, long entertained a sincere love for the people of God, and a desire to be numbered with them. With her dear husband, she had been an attendant of the Old School Baptist church, the doctrine and order of which corresponded with her experience.

Her funeral was attended at the Meeting House of the Old School Baptist Church in this village, on Sunday, the 11th, and a discourse was preached on the occasion, from John xvii. 2, 3, by Eld. G. Beebe, to a large and solemn assembly, after which her remains were interred in Hillside Cemetery.

"Asleep in Jesus! far from thee,
Thy kindred and their graves may be;
But it is still a blessed sleep,
From which none ever wake to weep."

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

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If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

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The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

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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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In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., APRIL 1, 1877.

NO. 7.

POETRY.

PSALM CXIX. 117.

"Hold thou me up, and I shall be safe."

Let me thy love, O God of grace,
Find hourly in my breast a place;
Let me its power constraining find,
To rule my will and sway my mind.

O let me never, never stray
From Christ, the true and living Way;
But may thy mercy daily keep
A silly, wand'ring, straying sheep.

Hold thou me up, be thou my Shield,
And give me strength to keep the field;
And grant that I, who weakness am,
May boast of vict'ry through the Lamb.

Thy grace into my heart distill,
With peace and joy my vessel fill,
That I on earth thy praise may sing,
And glory to thy honor bring.

Then, when to earth I bid adieu,
The same in heaven may I pursue,
And see in that unfading place,
O God of love, thy unveil'd face.

JULY, 1825.

Gospel Standard.

Written for the "Signs of the Times."

SUPPLICATION.

How wondrous are thy ways, O Lord!
Thy teachings, how divine!
In all things which thy hand hath wrought,
Both truth and wisdom shine.

A God of love, and pity, too,
A shield, a friend indeed,
Who heareth all the mourners' cries,
And will supply their need.

And yet, I often fear to call
Upon thee, or implore
The blessings which I so much crave
From One whom I adore.

Do I adore thee, O my God?
I'm filled with doubts and fears;
My sins like mountains seem to rise,
Which causes bitter tears,

And cries for help—O hear me, Lord,
And pity, else I die;
Dispel the clouds that wrap my soul,
And let me to thee fly.

Reach down thy tender arms of love,
And draw me to thy breast,
And let me find from all my sins
A harbinger of rest.

A rest so sweet, I fain would charge
My sins not once to move;
Remain in silence, all my foes,
Lest ye awake my Love.

My Love is fair, a Lily white,
Without one taint of sin;
His garments are like Sharon's Rose,
And beautiful within.

For there is rest, and peace, and love,
And joy, instead of grief:
Come o'er the hills of doubt and sin,
O Lord, to our relief.

Grant us a foretaste of that home
Where all thy saints may rest,
From cruel storms and beating winds,
Upon thy loving breast.

L. C. HECKARD.

ASTORIA, Ore., March 2, 1877.

CORRESPONDENCE.

WHAT IS HERESY?

DEAR BRETHREN BEEBE:—I have thought many times about writing in answer to the above interrogatory, some crude thoughts, but have never felt ready to begin; and I am just as unready now as when the thought first entered my mind. At the very best, I could do but little towards the elucidation of this subject, because a subject so broad needs to be handled by one of larger gifts and more spirituality than it has pleased God to bestow on me.

It is not strange that minor differences should arise among brethren of like precious faith, that do not involve the oneness of Christ and his people, nor the eternal purpose of God to redeem all the chosen vessels of mercy, and save them all, by grace, without the *deeds* of the law, while in spirit the spirituality of the law is graven on the tablets of the heart. They who deny this, cannot see afar off, and are blinded by the corrupting elements of the world, and are trusting for salvation in a refuge of lies. When the knowledge of sin comes, it comes through a knowledge of the exceeding broadness of the law, believing that it embraces the most secret thoughts of the heart, seen and known, and never forgotten by Him with whom we have to do. And when the soul which is thus taught of the Lord goes to Christ, it is through a revelation of the Spirit; it is the precious and exceeding fullness of Christ, every way acceptable to the Father, and fully able to save all that come to God *by* him. But this is not all. It is for that soul's *self* that this great ransom is found. Each one "sees for himself, and not for another," how grandly beautiful is the way, through which God can be just, and yet the justifier of the ungodly. Not one deed had they ever done, or could do, to meet the great requisitions of God's holiness; and yet it was the same as though they had done it all; for Christ had done it for them, whose mind was then felt in them, as the perfection of beauty. In that spirit they were then reconciled to God, through the indwelling of the Eternal Spirit, that raised up our Lord from the dead. God then appeared as a loving Father, and the Spirit of adoption exclaimed, "Abba, Father."

To one taught of God, this is very easy to believe, because the Spirit itself bears witness with our spirit that this is a birth of the Spirit. No man ever received this of another man, nor was taught it by the cunning

power of erudition. The loftiest intellect and the grandest researches of man is as impotent to grasp it as the weakest child. And yet they who receive it know it is a verity, as well as the unbelieving Thomas knew his Lord and his God, when asked to put his finger into the print of the nails in our Lord's hands, and thrust his hand into his side. That indeed is what we do, who have fled to him for refuge. We are carried back to the agonies of the garden, when the Lord was sorrowful even unto death, and drank the cup of the Father's wrath, even to the very dregs: and then we see his flesh torn with the nails and the spear, to bring the time of yielding up the ghost. Yet this last was nothing to the soul-pangs from the Father's hand of justice, inflicted on him in our stead. He must receive to the full, all that was justly due to his bride, or their debt would be left unpaid, and force all his people to meet it for themselves. But the sacrifice of the HEAD was acceptable, because all the body was joined with it, and is knit together by joints and bands, receiving its nourishment from the Head, and is enlarged and increased, according to the handiwork (not of men) but of God.

Now, it is painful to contemplate the fact (if indeed it be a fact) of a disagreement among any, on anything vital to such a knowledge of Christ as this, who has tasted that the Lord is gracious, yea, mighty and able to save all to the uttermost who come to God by him. Why should any of us fall out, through a contention about words that none of us can explain? Is it not enough to hold the mystery of the faith in a pure conscience, if we are not able to tell in what body the dead shall come, in the resurrection? Or from whence the devil came? Is it not better for us to go as far as the divine testimony goes, and stop were it stops? In regard to the resurrection, we are sure it is true, or the whole gospel scheme is a nullity, and we are all left in our sins, enemies to God, with only the dim light of reason, to vaguely *guess* what is our condition now, and what relation it bears to the future. All this, I say, will happen to us, if Christ be not risen, and the dead rise not.

But some will have it that there is no *corporate* resurrection, while there is a kind of spiritual one. Is it not enough to believe we shall all appear in the exact image of Christ who are his, even without knowing, or caring to know, what that is, since "it doth not yet appear what we shall be?" Who can console himself, or help an-

other to any good, by trying to explain what divine wisdom saw to be unfit for us to know? Should we not rather rejoice in the glory of what God has revealed to us, as well as thank him for what he has withheld? "He will withhold no *good* thing from us." And does the power of grace enable us to say, "O Lord, how unsearchable are thy judgments, and thy ways past finding out?" And is it not one of the highest trophies of faith to thank him that it is just as he has revealed it, and bless his name that he has enabled us to be content with just what he has revealed, and ask for no light to help us solve any problem, only for the gratification of the flesh?

Yet there are some things that reason can teach, and no doubt does teach many, quite in accord with what the Spirit teaches the saints. As, "No man can *know* that Jesus is the Lord, but by the Holy Ghost," that teaching tells them it is so, "as never man taught." And yet men arrive at such a *conclusion*, by the force of reason alone. When a man tells me he believes in the Divinity of the Lord Jesus, I want to know whether flesh and blood has revealed it to him, or whether it was revealed to him as it was to Peter, by the eternal Father in heaven. This ought to be the test of one's belief in the eternity of Jesus Christ—"the same yesterday, to-day and forever." Any one that stickles about the denial of the Godhead of Christ, just because it is the doctrine of the church, read and received by the authority of "councils," is a heretic, in that he denies the "unction of the Holy One," that leads into all truth—confessing that Jesus is the WAY, and the TRUTH, and the LIFE. Here lies the great mystery of godliness, in that it is *revealed* to the saints, not only in spite of reason, but in spite of our dullness to perceive the things of the kingdom, only as the Comforter opens them to our understanding.

Man's relation to God is that of a condemned criminal. Not only one man, but all men; for all have sinned. The condemnation is to Adam, and we are all Adam, as verily as the twig of one year's growth, from an oak a thousand years old, is an oak, as truly as the parent stock. We all breathe his breath, and live his life of alienation to God, exactly as we would have done if we had each transgressed for ourselves, "after the similitude of his transgression." And we are no less guilty than he was, and no more than he was, who broke an express command of him who gave him being. Now, it appears to me

that a denial of this just condemnation before God, without the possibility of escape from it, through any powers or agencies, outside of the will of God to save whom he will, through the redemption of our Lord Jesus Christ, is heresy. Nor is it less so to deny a birth of the Spirit, and a call by grace divine to be a partaker of his holiness, with a longing desire to put off the old man, with his evil deeds: for God hath created us (in spirit) unto good works, and has ordained that we shall walk in them. And I am sure he will put his law in the hearts of the saints, and write it in their inward parts, to enable them to know what the good works are that they must do. Hence it is not needful that any shall draw up catalogues of things another owes to man, or to God; for all that have the law thus written in the heart, know for themselves that it is *perfection* in all, and in everything that their *willing spirits* would attain to; yet with the consciousness that the flesh is weak; and those having the Spirit know why it is that it is impossible to please God without faith, because all works of the flesh, he feels and knows, are evil. And may we not believe, even with a fleshly mind? "The devils believe and tremble." And, "the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of ungodly men, who hold the truth in unrighteousness." I fear that a thorough search, even among our own selves, of the ancient order of Baptists, should find the "ear marks" of such characters among us. These are they that stickle about a word, that does not involve the doctrine of man's death by the law, and his just condemnation thereby, and the recovery to a higher than Paradise, through the conquering arm of Jesus, in his resurrection from the dead. A brother wrote me a flattering letter once, of my ability to administer a *potion* for the cure of heresy, and he felt, no doubt, the importance of our all seeing eye to eye in matters of faith. Yet, if I had not supposed a better consideration of some things he wrote would enable him to renounce his own words, I should be obliged to set them down in the category of heresies. He had a seemingly great regard for the headship of Christ, but he did not seem to me to understand the proper headship of Adam; for he declared that each child of Adam's posterity had the (separate) breath of life breathed into his nostrils, to become a living soul, just as Adam did. It seemed to me, if this were so, it would involve each in his own sin, "after the similitude of Adam's transgression;" and instead of Christ being offered "once for all," it would call for as many Saviors as there were transgressors. Destroying the headship of Adam, does the same to the headship of Christ, and salvation would be forever lost to us all. But perhaps the brother will not insist on the soundness of his theory.

I have been pained to see brethren in some instances look too little to the deeds of "charity," and so much to

what they called "sound doctrine." While I acknowledge with them the importance of a "form of sound words," I would much rather see the sound word exhaling a healthful breath of charity, in adapting the words to the teachings of the Father, at the footstool of mercy. God never teaches a doctrine there that his word denies in the scriptures of truth. It is the glory of one born again, that what he has experienced is written in the book; and he never understands what is there written, till he does experience it. Even what my brethren write of their views of certain parts of the scripture that I have had no light on, I soon forget, if I had not before experienced it, or do experience it while I am reading it. Still, I condemn nothing that is not antagonistic to the things I have experienced; and I then say to myself, Peradventure the Lord will yet open my mind to the understanding of these things, as he has seemed to to the understanding of my brother.

Some, it may be, will think this is egotism, and a self-consequential display of a feeling of superiority over others. If such is the case, the Lord has not shown it to me, and I hope my brethren will show me in meekness wherein it is so. Our obligations are always to God first: even though they be to man also, they are secondary to what God requires of us, in that relation; and hence every duty is according as He writes the law of Christ in our hearts. And what wonder is it that that teaching should be uppermost in our minds, as the "unction we have from the Holy One," that leads us into all truth? It ought not to be that we believe this or that because it is REASONABLE, but because it accords with our teachings of the Spirit, which are as high above human reason as the heavens are higher than the earth. And I must confess that I am not pleased with the exhibition of fealty to this or that, only because it has been regarded as "sound" by certain "authorities" that are themselves human, and have "like passions as other men." We want to know what the word says, first, and after that try to understand its meaning, in the light of our experience; for if we are born of God, we all, in substance, experience the same things. And, believing this, when I see one catch up a word that some brother has uttered, and hear him sound the note of "heresy," without any attempt to show it in conflict with our *true* experience, while he dogmatically pronounces it "heresy," I cannot but feel that he is deficient in that "charity that suffereth long, and is kind, that vaunteth not itself, and is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, [of a brother] rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, [in the truth] hopeth all things, endureth all things." Charity is also ready to confess that we only "know in part," and understand in part, and "prophecy in part," of the great things of salvation, through the great

"mystery of godliness." They who contemplate this mystery with reverence, will never speak of a word uttered by a brother, in a sarcastic manner, as being ridiculous; but he will rather "Prove all things, and hold fast that which is good."

It is too much the practice of some who claim to be Primitive Baptists, to ridicule a sentiment that they dare not attempt to argue. Some year or two ago, I saw a statement from a man named Dudley, against Eld. T. P. Dudley's view of an "eternal union between Christ and his body," redeemed in time. He (Dudley) said, "The idea of an eternal union, is eternal nonsense." But what would he say if some brother should ask him if "eternal life" is not equally nonsense? Eternal life is only made manifest in time; and yet Jesus declared, "I give unto them eternal life," (life without a beginning) had with the Father in eternity, as the WORD which was with God, and was God—the I AM, forever and ever. Is this "nonsense?" If not, why is it so to contemplate the head in union with his body, as well as the eternal life, only to be made manifest in time, in a finished work, testified to on the cross? If this man should not be properly said to be a heretic, I would not dare to say that he understands the WAY, the TRUTH and the LIFE. God knoweth them that are his, and will thoroughly purge his floor of the chaff, and put his wheat in his garner. They who manifest offense, and rail at what they call heresies, carry the "ear marks" of heresy in their own persons; and it may be they would manifest as much zeal in the defense of a "sound doctrine in the church," as Calvin did in burning Servetus. The arguments of this class of men are such as the world can understand; but the world knoweth us not, and understandeth us not; therefore it hateth us, because we are not of the world. Jesus emphatically declared this, saying, "Ye are not of the world, as I am not of the world, wherefore the world hateth you." And thus it will always be. The enmity of the world, and false religionists of every hue, will continue as certainly as the carnal mind is enmity to God, and cannot understand the things of the Spirit.

It is not my purpose to go into a detail of the differences that have arisen among brethren on several topics. In more than one instance, such differences have been more seeming than real. The tenor of all our thoughts may be the same, and yet we may give expression to something that another would not say in so many words; yet the substance of what both aimed at may be identical. I could name several instances in which it was almost certain that this is so; but it would not, in my judgment, be profitable to do so. What little I have to write can be used to more profit, in citing brethren to the proper standard of judgment by which heresies and heretics should be measured. Of course one may be *heretical*, and yet be reclaimed; for we are told, Titus iii. 10, "A heretic, after

the first and second admonition, reject." If there were no hope of reclaiming him, he would be rejected after the first admonition. And hence the proper thing to say to him in the admonition, is of much importance. As heresies are various, so the admonitions may vary, while still keeping in view the proper *identity* of Christ with his body, he being the Head, and his people the body.

Peter tells of certain characters that should bring into the church "damnable heresies, even denying the Lord that bought them." Of this sort, may we not ask, are they not all? To be really a heresy, a wrong tenet must look to the consummation of this, or it would be improper to include it in the catalogue of heresies. Heresy is a work of the flesh, and is the child of human reason. And any attempt that even any of us make to reason about things not clearly written in the BOOK, endangers our precipitation into heresy. Hence we should stop satisfied with its declarations, both as to the condition of the righteous and the wicked. I oftener find a disagreement among brethren about the dealings of God with the "devil and his angels," than with the saints; and I hold that it is not heresy to teach that there is, or is not, a judgment to the wicked after death—one contending that the wicked go to hell without a judgment, and the other that there is a space between, for the judgment. This does not deny the Lord that bought the world, or field, for the treasure that is in it. Here, again, beloved brethren disagree with me; and yet I neither charge them with heresy, nor take it to myself. But I will give a reason for my belief, based on my understanding of the word. "The field is the world," says the oracle of truth. And again, "Except the Lord had left us a remnant, according to the election of grace, we had been as Sodom," &c. Now, God told Abraham that he would spare the city, (Sodom—a type of the unregenerate world) for the sake of ten righteous persons; but they could not be found, and Sodom suffered "the vengeance of eternal fire." And so, as the Lord would have spared Sodom, "for the elect's sake," so he spares the world, and gives it all natural blessings, for the elect's sake, through their atonement.

This is a digression; but I intend to be desultory, and will make no apology. But I will draw to a close, by offering a few brief remarks about the admonition of a heretic.

As to those "without," God will judge; we have only to look to *brethren* who have departed from the simplicity of the gospel, in a denial of the headship of Christ. He is our spiritual Father, as Adam is our earthly father. We have spiritual life through the first, as we have natural life through the last; and if any build a tower on the plains of Shinar, and use bricks (their own make) for stone, and slime for mortar, we may make a first appeal to them to know "if there be any consolation in Christ, if any comfort of love, if any fellow-

ship of the Spirit, if any bowels and mercies," with them, let them consider how great is their debt to him, who became sin for them, if, haply, they may apprehend their great need of such a Savior, that is able to save from sin, and not in it. And if a second admonition fails to turn them away from their Babel-building, we should reject them. It will not be hard to learn their character, by the spirit they manifest on receiving admonitions and reproofs. If they turn and rend you, and parade a blacker catalogue of your own shortcomings, as an answer to the things they are charged with, their character cannot be doubted. For it is characteristic of a saint, that "each esteems other better than himself." And each one only wants to be admonished to hold on to the right way, or to be directed to it by the word of truth, in the spirit of our Lord Christ.

Now, brethren, I can hardly say I am done, though I have written too much for one letter; and yet I feel as though I have done nothing as I ought to do. If you think best to publish it, well; if not, just as well on my part; for I am sure its absence would leave no blank that could not be supplied with that which is better.

Your brother in the Lord,

W. B. SLAWSON.

COUNCIL BLUFFS, Iowa, March 18, 1877.

P. S.—I am, if the Lord will, about to leave Iowa, and probably shall spend the summer in Parma, Mich. After that, as the Lord may direct—not unlikely to take up my abode for a season in St. Louis, Mo. If I had sufficient funds, I would see you and other beloved brethren at the associations in May and June. But I have no promise of the Lord that so is his purpose to help me to do. I shall probably reach Michigan about May 1st, always deferring to God's providence. May the Lord preserve me in contentment with my lot, as I can truly say he has done in the past, for these many years. W. B. S.

HERRICK, Bradford Co., Pa., March 13, 1877.

DEAR BROTHER BEEBE:—In the SIGNS for March 15, 1876, I published an article upon the subject embraced in Isaiah xi. 6-9, stating what I understood to be represented by the various animals which it is there declared shall dwell quietly together. The view then presented was then new to me, but I have since thought much upon it, and have seen additional reasons to regard it as the correct understanding of that subject, referred to again in Isa. lxxv. 25. I have also felt myself confirmed in that view by those of the brethren who have spoken to me or written upon the subject, who have all, with one exception, expressed agreement, and with many of whom very likely that understanding was not new, as it was with me. The idea there presented was that those things represented by the different animals are all found within the individual christian, and that the time referred to is when he is in the Lord's holy hill, that is, enjoying the presence of his dear Savior, and the power of that salvation

which sets the soul upon high. The wild animals I looked upon as representing the natural powers of mind, and the affections and passions of the natural heart. If I remember correctly I did not use the word "lusts" in that article, lest some might misunderstand me. The domestic animals I regarded as representing the spiritual powers and affections manifested in the new birth, as faith, love, joy, peace, meekness, and the like. I had before heard the view that the domestic animals meant the Jews and the wild animals the Gentiles; and also the idea that different natural dispositions are here intended to be signified by the different kinds of beasts. But I could not be satisfied with either of these views; for I could see no reason why Saul of Tarsus, as a Jew, should be represented by a lamb or an ox, while Titus being a Gentile appears in the character of a wolf or lion. Besides, I reflected that in regard to distinctions of nationality or differences of disposition, this figure would not apply, for these are all blotted out by grace, so that "there is no more Jew or Gentile, barbarian, Scythian, bond or free;" no more the man of ferocious temper and the man of gentle disposition, no more male or female, but they are all one in Christ. The multitude of them that believe are of one heart and one mind. In this figure the leopard is a leopard still though he lies down with the kid, and the lion has not ceased to be a lion although he eats straw like the ox, therefore it will not apply to different individuals, for the Jew does not come into this holy hill as a Jew, nor the man of wolfish disposition bearing that wolfish character, but all are lambs when found there. But within each individual christian while in this mortal state I can see the appropriate application of the figure; for the natural powers and affections and passions are not changed, not tamed, but brought under the control of reigning grace, whenever we are enabled to "ascend into the hill of the Lord, and stand in his holy place" experimentally, so that the natural reason, though proud and powerful to control all the other natural powers and affections, as the lion controls all other beasts, shall not destroy faith; anger shall not destroy love; ambition shall not destroy meekness. The spiritual weapons, Paul says, "casts down imagination, and brings into captivity every thought to the obedience of Christ. 2 Cor. x. 5. Here is a bringing into captivity and even obedience that which is necessarily still of an opposite nature; for if it were not of a nature opposed to Christ the word captivity would be out of place. Notwithstanding we have a depraved nature, a carnal mind, fierce passions, affections that cling to earthly idols, intellectual powers that seek employment upon worldly subjects and would deny the truths which are revealed to faith, there are times when the christian does enjoy sweet peace; when there seem to be no voices of opposition within him, but his whole being, mind, heart, and even body,

appears to be engaged in the sweet service of God. What have become of the natural powers and evil propensities of his depraved, vile nature? Have they been killed or changed? No doubt he may think so at the time, but he afterwards learns by bitter experience, whenever he gets down out of that goodly mountain, that they are still there, all these wild beasts of the forest, the same in nature as well as in name. The wolf is a wolf still, though while we are in the Lord's holy mountain he is forced to keep the peace, the leopard has not become a kid, but he is obliged by the power of grace to lie down with the kid instead of destroying it. The bear is not yet a cow nor the lion an ox, although they feed together. There is still forever a radical difference between natural affection and spiritual love, although we cannot discern that difference while enjoying the Savior's presence, for then all our emotional powers, both natural and spiritual, appear to be engaged and drawn forth in rapturous enjoyment of him who is the chief among ten thousand and the one altogether lovely, so that even this vile body feels the thrill produced by heavenly joy. But when we are again left to ourselves how soon the selfish nature of earthly affection appears, drawing our souls away from God, and showing the tendency that would destroy spiritual love, as the bear would destroy the calf. The human intellect and the spiritual mind also radically differ. Yet when we feel the beams of the Sun of Righteousness falling with life and light and healing upon our souls, our thoughts are all engaged in contemplating the wonders of redeeming love, and the mind feeds upon heavenly food, the lion eats straw like the ox. But to show that this is not its natural food, and that the lion has not become an ox, observe it when we are not in this mountain, observe the mind when the light of the Savior's presence is withdrawn. Can you engage it upon spiritual subjects? Can your thoughts reach now into the holy mysteries of salvation? Can you read and understand and enjoy the precious word of God? Why does it now appear a sealed book? Because the natural mind has no power to engage in spiritual things except when quickened by the spirit of Christ which dwelleth in you. It even appears rather to oppose the things of the Spirit, and raises objections to your faith.

The apostle says, "If Christ be in you the body is dead because of sin, but the spirit is life because of righteousness." How many a poor soul has felt the truth of this, and has despaired almost of ever being able to do or even to think anything that can be acceptable to God. He acknowledges feeling a love to God, and a trembling hope in his Salvation, but insists that he is not worthy to be baptized, not worthy to be with christians, not worthy to take the Lord's name upon his sinful lips. If the body is dead because of sin how can we perform a righteous act in the sight of God? This I understand the

apostle to explain: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Here the name Jesus is used first, showing how we first came by a hope of salvation through the power of that precious name that calmed our fears; afterwards the name Christ is used, meaning the anointed, and intimating the union that exists between him as the Head and us as members of his body; thus showing that as we have been raised up together with him in the hope that we have, so we shall be kept and directed by his Spirit, as the head directs the members of the body. It is now that the body is dead, not as destitute of natural but of spiritual life, and therefore it is now that it needs to be quickened or moved by the Spirit of Christ that dwelleth in us, in order to do a spiritual act and walk in paths of righteousness, seeing that by reason of this deadness "it is not in man that walketh to direct his steps." Thus to be baptized, to administer the ordinance, to preach the gospel, to hear the word, to do any act in obedience to the Savior's command, we must be quickened by his Spirit that dwelleth in us. And that quickening must take place every time. The natural life or spirit would never lead us in paths of righteousness; therefore we have need of David's prayer continually, "Quicken me according to thy word, and I will keep all thy commandments." "The spirit is life," and is itself the quickening power, never having been dead in any sense, but always in a state of obedience to him from whom it was sent forth in our hearts; always bearing the same fruit; and whenever that spirit controls, animates, quickens this mortal body, which is when we are in the holy mountain, then this fruit of the Spirit is manifested, and we walk in obedience to Christ, and thus "the life of Jesus is made manifest in our mortal flesh."—2 Cor. iv. 11. This manifestation of the life of Jesus in our body is always through an experience of the cross, the fellowship of his sufferings; but the suffering is not worthy to be compared with the glory that is revealed in us. The tribulation is in the world, the peace is in Christ. The one causes us to forget the other. Often when I hear a minister preach the word so as to comfort me, I know that he has had a struggle with fears and many kinds of opposition within his own heart, and often also from without. But grace has reigned over all his fleshly powers and propensities, to bring him before the people and cause him to open his mouth in the name of the Lord. The Spirit has quickened his body, has led him to the place, perhaps against his natural inclination; has quickened his natural powers of thought to bring forth these blessed truths which have been revealed to his faith; has quickened his tongue to speak them in the hearing of the people; has quickened my mind and body that I should come here instead

of going in an opposite direction; and now quickens my ear, intellect and heart to hear, understand and feel the precious word of truth. Thus this mortal body is quickened from day to day, enabling us to walk in the spirit. In the resurrection it shall be changed.

"A little child shall lead them." This little child appears to me to represent the spirit of Christ in a christian, which is meek and childlike, and by which alone any become as little children in a gospel sense. When this spirit is in exercise, truly we are led in paths of righteousness. It is not the spirit or new man which is led, for that leads; that always beholds the face of our Father which is in heaven. We are to put on the new man, which after God is created in righteousness and true holiness, as a leader. It is the natural powers and passions and affections which I have regarded as represented by the wild beasts; not merely those which the world calls base, but those which are noble and exalted in a natural point of view, as indeed all our powers are when directed by exalted principles. Now all of these natural qualities regarded in a spiritual point of view are depraved and vile, whether they are engaged and displayed in exalted or ignoble fields. But when we experience the power and light and exaltation of the Savior's presence, then the Spirit directs these powers that before had been engaged in vain, selfish work, or in criminal acts, and they are sweetly led by the little child in company with faith, love, meekness, in the service of God. The same energy that was urging them to great achievements in the fields of learning, halls of legislation or on the battle field, is now displayed in the cause of Christ. We see in Paul the same qualities of mind and heart that were in Saul of Tarsus when he was exceedingly mad against the christians; but how differently engaged. When we are led by the Spirit, or in other words, when we are in the holy mountain, we are altogether under grace. The body does not go one way and the spirit another, in the case of him who walks in the commands of Christ; but "if we walk in the spirit we shall not fulfill the lusts of the flesh." Sin does not then reign in our mortal bodies. The evil propensities are held in subjection by the new man, and all our powers join in praising God, and we are enabled to glorify God in our bodies and in our spirits which are his. All the children of God have had some sweet moments of such exalted, rapturous experiences of the reigning power of grace. It is not any thing that we can do, but something freely bestowed upon us, a state into which we are sometimes brought, as a foretaste of heaven. How we long to be more in that state and condition of obedience; and for that we should strive. It is my sorrow to be so seldom in this holy mountain, in this full enjoyment of gospel liberty.

I do not understand that the child playing on the hole of the asp, and the weaned child laying its hand on

the cockatrice's den, signifies that a christian may live carelessly, may play with hurtful lusts instead of abstaining from them. The Savior said that those who believed should take up serpents, and if they drink any deadly thing it shall not hurt them. This signifies their perfect safety in Christ from the venom of sin. The figure is a very clear and striking one. It has never suggested to my mind the idea of one indulging in sin because he is not under the law but under grace; but it shows the perfect security experienced by us when we are given to rest in Christ. Here in our heart is the den of the cockatrice, the hole of the asp, but the terribly venomous serpents do not come out now. Sin has lost his power, for we are in the dominions of his destroyer. Faith will overcome the power of sin. He cannot destroy the graces of the Spirit. He cannot bring his venomous power near the Spirit of Christ. Dust is his meat. This little child that so fearlessly lays his hand on the serpent's den is not dust, is not in the flesh, knows no attraction in the lusts of the flesh, cannot sin, because he is born of God.

I have presented these thoughts for the consideration of the brethren with a feeling of humility, I believe, in some measure, because I realize more and more my short sightedness in spiritual things, and my liability to err in judgment, and how far short I come of the fullness of any subject which I try to consider. If at one time I have some clear views that will appear to embrace a subject in full, soon I am brought to look upon it from another direction and see so much more than at first, and find myself in the wrong so often in my conclusions, that I have need to walk softly and humbly. But the way of salvation is in my mind the same today that it was when I first received a hope thirteen years ago. How thankful I ought to be for that knowledge which none can have except by revelation of Jesus Christ.

Your unworthy brother in Christ,
SILAS H. DURAND

WARWICK, N. Y., March 16, 1877.

DEAR BRETHREN G. & B. L. BEEBE:—A short time since, I had a conversation with an esteemed sister, during which she handed me for perusal a letter which she had received from a correspondent in a distant State, in which the writer spoke of the soul as being immortal, and as being that part of the man which is born again. I expressed some views at the time, which appeared new to our sister, who requested me to write to her correspondent upon the subject; but upon reflection I have concluded to give some views through the SIGNS, not expecting to add much, if anything, to these important subjects, which have been treated upon editorially, and by abler brethren than myself, but hoping to stir up their pure mind by way of remembrance, and to induce them to search the scriptures whether these things are so.

A few years ago I heard a profes-

sed minister of the gospel say, in a funeral discourse, that it might with propriety be said, that "man, until his death, was immortal." And more recently, another, in preaching the funeral of an infant, told the parents they were now the parents of an immortal child.

Perhaps no sentiment is more universally believed among men, than the doctrine of the immortality of the human soul. The terms, "immortality," "eternal life," and "everlasting life," I do not regard as being used as synonymous in the scriptures, but that an evident distinction exists between them, and that their use as synonymous has been productive of error, and has led to much speculation, which has been not only unprofitable to the children of God, but has led to controversies and produced discord amongst them. The word immortality has been so universally applied to the soul of man, and so many fervent appeals have been made to him, as to the danger of "losing his immortal soul," that thousands have been led to adopt these ideas as strictly scriptural and sustained by the word of God. If man is by nature either an immortal or spiritual being, then the doctrines of Arminianism are true, and it needs only that his spiritual nature shall be nurtured or cultivated, to bring him into the full possession of eternal life, and the words of our Savior, that "Except a man be born again [or from above] he cannot see the kingdom of God," are without meaning, and we should be justifiable in rejecting or discarding them, as almost all the religious teachers do, and adopt that system of conditional salvation which regards the atonement of the great Redeemer as insufficient, without conditions to be performed by the creature; represents man as able to resist the work of the Holy Spirit, and God as being frustrated in his purposes, and rests the hope of immortality and eternal life upon human merit and a mere creature righteousness.

The word immortality is not used in the Old Testament, and it is somewhat remarkable that it was not used by our Lord, nor by either of the writers of the gospels, and among the apostles only by Paul, and by him in five instances only; and I think all who examine carefully those passages will be led to the conclusion that in no instance does it represent man, either in his natural or quickened state, as possessing immortality. Man was formed of the dust, and after he was moulded into completeness in all his physical or earthly parts, God breathed into his nostrils the breath of life, and man became a living soul. The account given us does not imply or declare man to have been formed or endowed either with spirituality or immortality. If he had possessed the first, he could not have fallen from that spirituality, into condemnation; and if the last, he could not have died. Paul declares, "The first man Adam was made a living soul;" that is, a living being. The term soul, in the

scriptures, in a very great number of instances, evidently implies only natural life, or being and existence; nor have I been able to find one instance in which the soul is represented as possessing immortality, or immortal life, but many which imply mortality and being subject to death. "To deliver their soul from death, and to keep them alive in famine."—Psalm xxxiii. 19. "He made a way to his anger: he spared not their soul from death, but gave their life over to the pestilence."—Psalm lxxviii. 50.

The tripartite nature of man was a dogma held by the Jews. Their eminent historian, Josephus, says, "God made man, taking dust from the ground, and placing in him a soul and a spirit." And Paul evidently sustains this view, when he prays that his Thessalonian brethren may be sanctified wholly, and that their whole body and soul and spirit be preserved blameless unto the coming of our Lord Jesus Christ. Wherever the apostle has used the word "immortal," or immortality, he has not represented man as being the one, or possessing the other; and the term, "immortal soul," or "immortal life," is not to found in the bible. But he presents our Lord Jesus Christ as having it, and that after having abolished death, he brought life and immortality to light through the gospel.—2 Tim. i. 10.

In the epistle to the Romans, the apostle draws a most startling contrast between the natural man, whose acts evince a nature totally depraved, and a hard and impenitent heart, treasuring up to himself wrath against the day of wrath, and those who, by patient continuance in well doing, seek for glory and honor, and immortality, unto whom God will render eternal life. He does not here represent even the children of God as being in the possession of these blessings, but as seeking for them, as being above, from whence cometh down every good and perfect gift. Addressing the saints at Colosse, he says, "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth." And I understand the apostle to express this heavenly seeking, when he so earnestly desires that he may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death. "If by any means," he adds, "I may attain to the resurrection of the dead." The apostle evidently alludes here to that immortality, or to that immortal state, which cannot be attained or possessed until this mortal shall put on immortality. In his epistle to the Corinthians, he declares that if the earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens. The whole argument in the fifteenth chapter precludes any other understanding of his language. If this natural body, its spirit or soul, possessed immortality, his argument would be inapplicable. This earthly

house includes the whole earthly man, all that we derive from our earthly father, Adam. It is a terrestrial body, which is sown in corruption, in dishonor, in weakness, a natural or mortal body, nothing spiritual or immortal pertaining unto it; but, O wonder of wonders! it is raised in incorruption, in glory, in power, and a spiritual body; for this corruptible must put on incorruption, and this mortal must put on immortality; and then shall be brought to pass the saying that is written, Death is swallowed up in victory.

Having, as I hope, shown from the scriptures that immortality does not belong to man in this state of existence, and no part of his hope of immortality and eternal life which God who cannot lie promised before the world began, is to be expected as the reward of his obedience, goodness or merit, I wish to consider for a few moments who it is that has immortal life to bestow, even upon the most vile, and those who seem the least likely of all the human family to have this most inestimable blessing conferred upon them.

In his letter to Timothy, the apostle calls his attention to his own former course of life, and enumerating several things which characterized him as an enemy of God, he adduces himself as an evidence of the long-suffering of Jesus Christ, and for a pattern to them which should hereafter believe on him to life everlasting; and then, as if in the fullness of his gratitude for such abounding mercy, he cries out, "Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever. Amen." Thus Paul's hope of eternal life and immortality rested alone upon the divinity of our Lord Jesus Christ, the possessor of immortality, not to be imparted to any as merely created beings, not to be obtained by any acts of duty performed, nor bestowed upon any of the fleshly descendants of Adam as a reward for any goodness inherent in them, but to be freely given to all who are included in the covenant of God's everlasting love. The apostle reaffirms this glorious and cheering truth in another part of the same epistle, where, after giving Timothy a most solemn charge to flee those things which are carnal and fleshly, he commands him to fight the good fight of faith, to lay hold upon eternal life, and to keep this commandment without spot, and unrebukeable, until the appearing of our Lord Jesus Christ, "Who is the blessed and only Potentate, the King of kings and Lord of lords, who only hath immortality dwelling in the light, which no man can approach unto, whom no man hath seen nor can see: to whom be honor and power everlasting. Amen." How do all the forms and systems of religion pale and shrink into insignificance, together with all the traditions of men, before these noble utterances of the inspired apostle, so well calculated to confirm the faith of the children of God, even of those who, in view of those glorious things which eye hath

not seen, nor ear heard, and which have not entered the heart of man, which God hath prepared for them who love his appearing. Such can triumphantly exclaim, "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 unto God who giveth us the victory through our Lord Jesus Christ." 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. 55-58.

Dear brethren, I submit this to your judgment.

Yours in the gospel,
W. L. BENEDICT.

PARABLE OF THE PRODIGAL SON. Luke xv. 11-32.

"A certain man had two sons." This man is Christ, for he is called "The man Christ Jesus." This parable represents or illustrates the characters of God's children in the church at different times. These two sons are representative characters, both being sons, and partakers of the same grace, living under the same dispensation, subject to the same law, inmates of the same house, and heirs to the same inheritance, having one Father, who is Christ. He is the everlasting Father, a quickening Spirit. "Here am I, and the children which thou hast given me," he will say, when all are home, as the bible testifies.

"The younger said unto his father, Give me the portion of goods that falleth to me." This was his inheritance; he wanted it, as expressed by saying, Give unto me, &c. In the church each one has his portion, or birthright, that falleth to them; they come into possession of it when they take upon them the name of Christ and conform to his laws, by observing those things he has commanded.

"And he divided unto them his living." He did not give all to the one, but divided unto them his living. Christ gives or divides unto his children his gifts and blessings. He has ascended on high, led captivity captive, and received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. Paul quotes it, "gave gifts unto men." So the Holy Spirit divides or gives to every man severally as he will. Thus every one of God's children has his portion, which, by virtue of birth as the children of promise, falleth to them.

"Not long after, the younger took his journey into a far country, and there wasted his substance in riotous living." He left his father's house. How many have left the church of God and went into the world, took their journey into a far country, and reveled in this world's pleasures and vanities. Paul says that they that will be rich pierce themselves through with many sorrows, and fall into many sinful and hurtful lusts. Leaving the quiet and plenty of God's house for this world's trifles, they waste their substance; that is, those riches which make truly rich, and add no

sorrow with them. They spend their money for that which satisfieth not, and for that which is not bread. The prophet says, "Wherefore do ye spend your money for that which is not bread?" "Hearken unto me," says the Lord, "hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Yes, of Christ. His mercies are sure. His covenant is an everlasting one.

"And there arose a mighty famine in that land, and he began to be in want." Here is the true evidence of the child of grace, who has gone off into the world, or after it, or after any of the institutions of it, that such a one is a true or real son, when they begin to be in want. A mighty famine. His substance was wasted. His former enjoyments and associations with his Father's children would not do for him now; the remembrance was there, but the substance was gone. His folly was now made manifest to him. A famine, in this sense, is not a famine of natural bread, but of the word of the Lord; for it is written, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And this prodigal felt the famine.

"He went and joined himself to a citizen of that country." How many of the Lord's poor, straying and wandering ones have went and joined themselves to the citizens of this world, to some worldly church, forming an alliance with the popular institutions of the day, and instead of having their spiritual want supplied, are sent into the field to feed swine. Yes, you must go to work now. No drones here. Go and collect money for the missionaries; try to win souls to Christ; come to our protracted meeting and persuade sinners to repent; pray for them; tell them what great things they can do; use the means of grace. That is virtually sending them into the field to feed hogs. But the poor, starving child cannot feed upon these husks. Although they have often tried to fill their belly with these husks that the swine eat, yet they cannot satisfy themselves with such fleshly food. The husks mentioned has reference to a fruit that grows on a kind of tree, in the shape of pods, six or nine inches long, containing a sort of bean. This was in common use for fattening hogs.

"He fain would have filled his belly with the husks that the swine did eat, and no man gave unto him." Although reduced to such extremity, no man gave unto him; that is, of such as he stood in need of. Sore want drives us to the conclusion that we will arise and go to our Father's house, for how many hired servants there have bread enough and to spare. These hired servants are those that work in the house of God; the ministers of the church, who are hired; for the laborer is worthy of his hire. There is more bread than they want; some for the children, whose bread is not to be cast to dogs. The hire of these servants is their meat; for they that preach the gospel shall live

of the gospel. They are the servants of all, to wait upon the children. Although children themselves, they come under the denomination of servants.

"I am no more worthy to be called thy son," is the confession. Although a son, yet not worthy to be called by such an endearing term. "Make me as one of thy hired servants." Let me occupy the position of one to wait upon the others, to occupy the lowest place, and partake of the bread I so much need, is the earnest request of every returning prodigal. "Father," he says, "I have sinned against heaven, and before thee, and am no more worthy," &c. Against the church—went contrary to the laws of Zion, and thus sinned against heaven and before thee, in thy sight. O Lord, thou seest and knowest all things. It is against thee I have done these things.

The father saw him a great way off, saw him coming, and ran to meet him and make him welcome. How freely God forgives his returning ones. There is mercy with him, that he may be feared, and redemption, that he may be sought unto. Let the wicked forsake his way, and the unrighteous man his thoughts. The prodigal is wicked in his rebellion, and unrighteous in acts of spending his substance in riotous living. Let him forsake his way, is the command. Not that the dead in sin can forsake their way, or death, but the poor prodigal can, and to him alone it is applicable. Let him turn to the Lord, for he will have mercy upon him. He turns to the Lord when he goes to his Father and says, "I have sinned against heaven and before thee." See how the Father has mercy upon him. And our God will abundantly pardon; not in part, but in full; nothing left but what is forgiven.

The Father commands the servant to bring forth the best robe, and put it on him. All this, after having fell on his neck and kissed him, in token of his everlasting love, and accepting him again into communion and fellowship. The best robe is to be brought forth. This the servant is to do. Tell him of the Savior's love and finished righteousness, saying, It is yours, my returning brother; all for you. In the Savior's righteousness you are complete. This is fine linen, pure and white; no blemish on the courtly robe; no spot of sin or corruption there. In it he is fit to appear before the King.

Put shoes on his feet. These shoes are the gospel of peace, with which the saints of the Lord can tread the courts of God's house with comfort and gracefulness. "How beautiful are thy feet with shoes, O prince's daughter."

Put a ring on his finger, in token of his being my accepted and honored son, wearing the pledge of my love.

Thus adorned with gospel ornaments, he is acceptable to the inmates of the palace, having an experience to relate, and fruits to show that he has repented, and the witness of the Spirit, by these unlooked for testimo-

nies he is manifested as being fully restored to his Father's house.

"Kill the fatted calf, and let us eat and be merry: for this my son was dead, and is alive; was lost, and is found." Now, the son was dead to the comforts of the gospel church, separated from them, lost to the fellowship of the church. He was not dead in sin, as man is by nature, but in the sense that James, in his epistle, explains it, that if our brother sin, let such as convert the sinner from the error of his way, know that he shall save a soul from death, and hide a multitude of sins. The prodigal son died in that way, and was lost. But now, when restored, he is alive again, and found.

The fatted calf denotes the abundance of God's house, Zion's provision, a feast of fat things, full of marrow, and wine on the lees, well refined.

Now, when the elder son came from the field, he heard music and dancing, and sent for, or called one of the servants, to know what all these things meant. He told him all the good news, and when he heard it he was angry, and would not go in. This son is called the eldest, because the older of the two, being manifested a son before the other. Both were sons, born into the kingdom, before the younger took his journey, or went astray. Now, the elder had always stayed at home—never went away. Thus he never transgressed his father's commandment.

His father came out and entreated him; but he says, "You never gave me a kid, that I might make merry with my friends." There needed no such joy over this righteous person, as over the other, who repented. His father says, "Son, thou art ever with me." That is, he had never wandered away or spent his father's living with harlots, as the other had. The harlots, I understand to be false churches. We read of the mother of harlots. With these the younger son had spent his father's living. The father does not tell the fault-finding son that he was not telling the truth, but that he had faithfully served him. This son cannot represent the Jewish church, for they had transgressed, time and again.

The father says, "All that I have is thine." You are deprived of nothing by this merry-making; you are not disinherited or superseded; all that I have is thine; all the joys of my house belong to you; don't be jealous. This is what appears to me to be taught by the figure of this son, who certainly manifests such a spirit. Thus showing that those who do not wander off are not perfect, but are possessed of an old and evil nature, whose eye, at such times, manifests its evil nature, because God is good.

Now, I take it that the father's entreaty prevailed with this son, or else he also would become a transgressor. He says, "It is meet that we should be merry." That is, it is right proper, according to the law, order and bounty of my house; for this your brother was dead, and is alive; and was lost, but is found.

Such, beloved brother Beebe, are

the views I have of this parable. They may seem very absurd to you and to others, but something has opened it to my mind as written.

Print this, if you think proper; if not, all right.

Yours in gospel bonds,
WM. POLLARD.

IONA, Ont., March 8, 1877.

"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation."—2 Cor. v. 18.

The apostle here, in ascribing *all things* to God, evidently intends all the things that he had been speaking of. All things appertaining to the calling of his saints, and the gathering of them manifestly into his kingdom. It is not to be supposed that he would here, when treating on the subject of the redemption, and experimental deliverance of the Lord's people, go out of his way to assert that the works of creation were of God, as that had not been the subject of discussion, and was not likely to be disputed. And it did not belong to his ministry particularly to assert or defend that position, but rather to show the work of salvation to be all of God, from first to last, and he here aims to show the hand of God in every step, as he marks step by step the progress of the work. This work is characterized in the single sentence, "*Reconciled us to himself.*" The whole ground is intended to be covered, and the whole work presented to view, in the phrase, "God was in Christ, reconciling the world unto himself." All this work then, from first to last, is declared to be of God, and *all things* connected with its ministration. The selecting and calling forth of ministers, duly qualified and endowed; and the sending of them forth in the work, and sustaining them, directing their movements, &c., are all included as ascribed to him. The *ministry* of it is committed to us; that is, to men. The authority to minister, and all the qualifications for the work, are of him, and the gifts and order to be ministered are also bestowed by him. We are stewards of the manifold grace of God. And we are merely servants in the house, being poor, and having nothing of our own, but thoroughly furnished from the treasures of grace, so that the hungry may be fed, and many poor may be made rich. God, in providing for the needs of his people, has committed a dispensation of his grace to them, to minister one to another. And many of them have proved to be good and faithful stewards. They have showed a care one for another, and a pleasure in fulfilling this ministry committed to their hands. It will be interesting to trace the steps by which the apostle arrives at this summing up, in a positive declaration that *all this work is of God*. If we go back as far as the 14th verse, he there speaks of being constrained by the *love of Christ*, and goes on to declare how that love had been shown. His devotion to them, and solicitude in their behalf, had led, it would seem, to the suspicion that he was beside himself, or that he was deranged.

He asserts that whatever it was, it was of God. If they chose to consider him deranged, or beside himself, it was of God, and it was for their sakes, "For the love of Christ constraineth us." Then he goes on to assert the condemnation and death of all the Lord's people under the law, and their consequent utter helplessness and lost condition in that state. As a *cause* why the love of Christ should constrain him and them, he goes on to notice this death in sin and under the law, thus: "*Because we thus judge, that if one died for all, then were all dead.*" If you Corinthians know and admit that Christ died for, or in the stead of all his people, it will follow that death must have passed upon them all because of transgression, and that in this sense they *were all dead*. If he died for all that live, and all his people live by virtue of his dying for them, or in their stead, and none of them live by the law, or in any other way, it will follow that *they which live, and all they which live, should not henceforth live unto themselves, but unto him who died for them and rose again*. They are from henceforth *not their own, but are bought with a price*. It is incumbent upon them now to glorify God in their bodies and spirits which are his. They are rightfully required to present their bodies a living sacrifice, holy and acceptable to God, which is their reasonable service. This *judgment* of the apostle is certainly very consistent and rational. They were under the curse, and he was made a curse for them. "For the transgression of my people was he stricken." If they had not been under condemnation and wrath, and *death passed upon them all*, because they all had sinned, he would not have need to die in their stead. But if he died for all that ever live, then they are shown to all have been dead, and that from henceforth they stand in another relationship. Christ hath redeemed them from the curse of the law, being made a curse for them. "That the blessing of Abraham might come on the Gentiles through Jesus Christ." From henceforth no man is known after the flesh. If any man is in Christ, he stands in relationship to him, and under law to him, that being dead in which he before was held. All claims of the law now are canceled, and the man that is in Christ Jesus stands in as new and distinct a relationship as though it was another man. He is redeemed from death. His Redeemer has purchased him to himself. Now he is reconciled to God, and the ministry of the word bears witness of the work. The reconciliation has been brought about by "not imputing their trespasses unto them." The chastisement of their peace was laid upon him, and with his stripes they are healed. He has been made sin for them, who knew no sin, that they might be made the righteousness of God in him. Their sins imputed to him, and borne by him, and his obedience and righteousness imputed to them. The word or testimony of this work of reconciliation is committed to us, that a wit-

ness may be borne to and with the experience of those who are taught by the Spirit and called by grace, from death unto life. This word then becomes food to those who hunger for such evidence, and comfort for all those who are capable of being comforted therewith. It was of God to first provide himself the Lamb for a burnt offering, and it is of God to call us by his grace to an experimental knowledge of these things. It will be of God to consummate the work, so that the holy temple of the Lord will be complete, and he will bring forth the headstone thereof with shouting, crying, Grace, grace unto it.

Yours to serve as ever,
E. RITTENHOUSE.

HARES CORNER, Del., March 12, 1877.

LAWRENCEBURG, Ky., March, 1877.

MY DEAR BRETHREN EDITORS:—I will endeavor to answer the request made in the present volume of the SIGNS, No. 5, which is as follows:

"Will Eld. J. F. Johnson please give his views on Heb. vi. 4-6?"

I have no special light on the subject referred to, nor can I have, unless it comes from "the Father of lights." The connection reads, "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 to repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame." In order to a correct understanding of these verses, I think it well to refer to both the preceding and following connection.

Commencing the chapter, the apostle says, "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgment. And this will we do if God permit."—Verses 1-3. Now we cannot suppose for a moment that the apostle would leave all these important matters with the view of abandoning them, not to return to them any more, but he leaves them simply for the sake of the cogent and convincing argument that follows. "For it is impossible for those who were once enlightened," &c., "*if they shall fall away,*" &c. Ah, there is the little transitive verb, "*if.*" "If they shall fall." He does not say that it is possible for them to fall away, but if they shall. But what if they should fall away? Why, it would nullify, wipe out, and make void all that he had done for them. His crucifixion, his enlightening, giving them to taste the heavenly gift, to partake of the Holy Ghost, and taste the good word of God, and the powers of the world to come; his painful, shameful, ignominious death on the cross a total and entire failure, the light that he gave them would be merged in sable

darkness, the beneficent gift of that life a total loss, the Holy Ghost of which they were made partakers pitiously paralyzed, the good word of God tasted once with all its sweetness is lost in insipidity, the powers of the world to come, with all their potency, completely enervated—lost in imbecile debility. And what if he should be crucified afresh, or again? What evidence could we have of success then? If the first crucifixion was a failure, might not the second, the third, or an indefinite number be, as often as we should "fall from grace," or fail to "use the means?" Surely this would be putting him to an open shameful death continually. How shameful to the name of Jesus! To think that he could not finish his work at once and forever. He said, "It is finished," and we know that "there remaineth no more sacrifice for sin." "He speaks, and it is done; he commands, and it stands fast." Workmongers endeavor to press this scripture into their conditional falling-from-grace theory; but it proves too much for them; for when their subjects "fall from grace," as they say, they use great efforts to renew them again to repentance; but this shows the impossibility of their success. Their theory represents the Savior as being like poor, fallen, feeble man, often failing to accomplish his work at the first trial, and as necessarily using the Yankee motto, "Try, try again," to complete his work.

But the apostle does not finally leave those important principles of the doctrine of Christ, but retakes them in the 9th and following verses, to show the impossibility of their falling away. He says, "But, brethren, we are persuaded better things of you, and things that accompany salvation, though we thus speak. For God is not unrighteous to forget your work and labor of love, which ye have showed toward his name, in that ye have ministered to the saints, and do minister. And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end. That ye be not slothful, but followers of them who through faith and patience inherit the promises. For when God made promise to Abraham, because he could swear by no greater he swore by himself, saying, Surely blessing I will bless thee, and multiplying I will multiply thee. And so after he had patiently endured, he obtained the promise. For men verily swear by the greater, and an oath for confirmation is to them an end of all strife. Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his promise, 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 on 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 veil, whither the forerunner is for us entered, even Jesus, made an High Priest forever, after the order of Melchisedec."

I make this lengthy quotation to show that the apostle, in leaving those important "principles of the doctrine of Christ" for the time being, was for the purpose of making one of the most convincing and irrefutable arguments in favor of them that we can possibly conceive of, and to show in the most palpable manner the futility and fallacy of the Arminian theory. But after exposing that absurdity, he returns to those principles, and their concomitant appendages, and shows unquestionably that where those principles and their adjuncts are found, the impossibility of falling away, because their standing rests not upon works like those of men, which are done and undone, and then have to be done over again, but upon the immutable promise and oath of God, in which it was impossible for him to lie, therefore our consolation may appropriately be called "a strong consolation." Then, when we can flee for refuge to lay hold on the hope set before us, what a hope! Well might the apostle say, on another occasion, that the Lord had "given us everlasting consolation and good hope through grace." And what a refuge, too! "The eternal God is our refuge, and underneath are the everlasting arms." That hope serves 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. That forerunner is Jesus, the "Rock of Ages;" and the anchor grapple into that Rock serves as an all-sufficient safeguard against the winds, the tempests, the waves and the fire, and insures our safe, triumphant entrance into the heavenly harbor, the ecstatic haven of a peaceful, perpetual, eternal rest.

"We trust upon the sacred word,
The oath and promise of the Lord;
And safely through the tempest sail;
The Christian's hope shall never fail."

The effectual work of this Apostle and High Priest of our profession is an ample and efficient guarantee, and secures to us forever all the promises, gifts and graces that make up and constitute the "doctrine of Christ."

"I know that whatsoever God doeth, it shall be forever: nothing shall be added to it, nor anything taken from it." If he enlightens us, then, none can add anything to that superhuman light, none can diminish it. If he has bestowed upon us a spiritual gift, none can add to, nor take from it. If the gift of the Holy Ghost, "He shall abide with us forever;" no addition, no taking from him. If we have tasted the good word of God, and the powers of the world to come, cursed be he who adds to or takes from that word; and palsied be the arm that attempts to add to or take from that power. Our High Priest, to secure all this to us, has "done marvelous things: his right hand and holy arm have gotten him the victory;" and now let incessant peans of praise break from every tongue, and emotions of joy swell every heart.

Now, brother Riggs, I have tried very briefly to answer your request, and submit the result to our brethren editors. Yours to serve,

J. F. JOHNSON.

THE CHILDREN'S FOOTPRINTS.

DEAR BROTHER BEEBE:—I recently received a letter from an esteemed brother, in which occurs the following language: "Dear brother, my sheet is now full, and I have said nothing worth your trouble to read; and if you think that you discover any of the footprints of a child of God in all I have said, when you write again (which I desire you soon) tell me where they are, for I am still a great mystery to myself." I have felt like offering some thoughts upon these footprints, which are seen along the way over which the believer travels in his earthly pilgrimage.

It is impossible for him to see these "marks by the wayside," only as the light of God shines in his heart and upon the way, for there are times when he is led into the dense forest, through the dreary wilderness, and the thick gloom of distress and darkness, where the howling of beasts is heard as "night sets in upon him," and he feels himself entirely forsaken and lost. Yet whether in the wilderness, in the valley, or upon the mountain, as the light of God falls here and there upon him and over the way, he sees the footprints of those who have passed on before him, who have crossed the river telling the triumphs of their King, and are resting forever in the presence of their God.

He finds the "Slough of Despond," and "Doubting Castle" with its "Giant Despair," then comes the "Delectable Mountains," and in the dim distance he occasionally sees the pearly gates of the New Jerusalem, while the voice of eternal victory as the echo of a distant melody falls upon his ears. The traveler may come into a dark place, where for the time he feels entirely alone in his experience; none have ever been there before him, his is a "peculiar case," some "strange thing has happened unto him," "I, even I only, am left, and they seek my life to take it away." But after a while, in the dim shadows of returning light, he beholds, it may be, a solitary track, and what joy and gladness springs up in his heart, as in the light of returning day he sees everywhere around him the footprints of fellow-pilgrims who have gone on before him.

When in thick darkness, a lonely wanderer in "a solitary way," how refreshing, encouraging, and with what comfort and joy does he receive a promise sent from God. It comes as a footprint in the sands, a ray of bright light in the darkness of midnight, a cup of cold water from the clear, crystal river, to cheer the weary, thirsty soul.

But I had some thoughts of presenting from the written word the experience of holy men of God who have passed on before us, to present their experience as footprints in the pilgrim's way, that we through a correspondent experience may have comfort and hope. The word contains the measuring rod of a gospel experience, and that experience which does not correspond with the word is evidently false, and worse than

none. A great number of the religionists of the day will tell you in substance: "I found that God had done part of the work, and I had to do the rest, so from our united efforts I was able to get out of the pit." We look into the word and find that "Salvation is by grace." "He brought me up also out of a horrible pit." We lay this rule down on the aforementioned experience, and it proves that the experience will not do at all, there is too much of it; and when we come to test it in the crucible, the word of God, we find that it is not composed of the proper material.—See Rom. xi. 6. These people talk about going as far as we do, and "a little further, too." The Mohammedan comes as near the truth as that. Says he, "There is but one God." This much will do; but then he goes further, and says, "Mohammed is his apostle." The modern Pharisee will talk about salvation by grace, and then talk of "salvation by works, too." He will tell us of the "sovereignty of God," and then talks of the "free agency of man." Is not this a "linsey-woolsey" doctrine? The religious theory of these people is something like the heathen god, Dagon, with a head like a man, and a tail like a fish.

But I may be digressing. I spoke of the experience of brethren in other days as "footprints" in the way. We hear them complain of feeling destitute, and poor in spiritual things, and tell of their trials and darkness, with now and then seasons of comfort, which come as refreshing showers from heaven, and as the dew "that descended upon the mountains of Zion." How truly and clearly does this present to us the experience of the believer to-day. His beloved is like to a roe, or to a young hart upon the mountains. For a moment it appears to view, and is again lost sight of in the surrounding forest. Yet the faint view, the momentary sight which the believer has of that lovely form, sufficiently and more than compensates him for the earnest seeking, the anxious watching, the toils and trials of the way. Everywhere in the word of our God is found the experience of his people. Patriarchs, prophets and apostles have spoken upon this subject with an unerring testimony. Let us consider some of these marks of eternal life, and diligently inquire whether or not there is any correspondence thereto in our own experience.

"But I am poor and needy."—Psa. lxx. 5. "O that it were with me as in months past, as in the days when God preserved me; when his candle shined upon my head, and when by his light I walked through darkness."—Job xxix. 2, 3. "I am the man that hath seen affliction by the rod of his wrath. He hath led me, and brought me into darkness, but not into light."—Lam. iii. 1, 2. "From the uttermost parts of the earth have we heard songs, even glory to the righteous. But I said, My leanness, my leanness, woe unto me! the treacherous dealers have dealt treacherously; yea, the treacherous dealers

have dealt very treacherously."—Isa. xxiv. 16. "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me, but how to perform that which is good I find not. For the good that I would I do not, but the evil which I would not, that I do. * * * O wretched man that I am! who shall deliver me from the body of this death?"—Rom. vii. 18, 19, 24. "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. "Behold, my family is poor in Manasseh, and I am the least in my father's house."—Judges vi. 15. "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. "All these things are against me."—Gen. xlii. 36. "Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him."—James i. 12. "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?"—Psa. lxxvii. 9. "O Lord, how long shall I cry, and thou wilt not hear? even cry unto thee of violence, and thou wilt not save?"—Hab. i. 2. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."—Psalm xlii. 1. "My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God."—Psalm lxxxiv. 2. "Hope thou in God, for I shall yet praise him, who is the health of my countenance, and my God."—Psalm xlii. 11. I have quoted from the word an experience of poverty of mind, of great darkness and trial, and a calm, abiding hope in God for deliverance, with a heart united to his people in the strongest of ties. Let me pause and ask the reader here, Have you ever felt any of these things? Do these strong declarations from persons of undoubted experience find an echo in your own? Have you felt with the psalmist that you were "poor and needy," to cry with Isaiah, "My leanness, my leanness," and to feel with Gideon that you were the least in your "Father's house?" Have you ever felt to cry out with Jeremiah, "I am the man that hath seen affliction;" and with the psalmist, "Hath God forgotten to be gracious?" to realize with Paul a perfect knowledge that in your flesh "dwells no good thing," and how to perform that which is good you "find not;" on the contrary, the good that you would you "do not," but the evil which you "would not," that you do? Has that bitter, agonizing cry of Paul, "O wretched man that I am! who shall deliver me from the body of this death?" ever been felt in your experience? Yet in the midst of all this, while sensibly realizing your unworthiness of their fellowship and esteem, can you lift your hands toward the people of God, and in your heart imploringly cry with Ruth, "Entreat me not to leave thee,

or to return from following after thee?" I am confident that there is not a child of God under the broad canopy of heaven whose heart has been opened to receive and understand his truth, but who has felt the power of these strong, expressive declarations. I have quoted but a few of the many in the word of God. I might continue to quote until the columns of the SIGNS were entirely filled, and still there would be many more. In all of this experience we read our own. But the quotations that I have made present seasons of severe trial and great darkness; as before stated we find this experience interspersed with moments of comfort and great joy. We might quote from the word declarations of this nature strong and expressive, and as applicable to christian experience as those already made. We might speak of the psalmist, who filled with exceeding joy could call upon his soul to "bless the Lord," and all that is within him to "bless his holy name;" of Paul, who, "caught up to the third heaven," "heard unspeakable words, which it is not lawful for a man to utter;" of Jacob, who, wrapt in holy vision, beheld the ladder upon which the angels of God were ascending and descending, and who was made to exclaim, "This is none other but the house of God, and this is the gate of heaven." We might speak of the spouse in the "Song of Solomon," who sat down under the shadow of her beloved with great delight, and his fruit was sweet to her taste, who was brought to the royal banqueting-house of her God, and "his banner over me was love;" we might speak of that people to whom Peter writes, "who rejoice with joy unspeakable and full of glory;" and again come to the psalmist, and hear him exclaim with rapturous joy, "Great is the Lord, and greatly to be praised in the city of our God, in the mountain of his holiness." We might continue to quote, and yet there would be more. In our travel we experience the joys as well as the sorrows. There are moments of exceeding joy which stand out as bright spots in the dark past, oases upon a dreary desert, seasons of refreshing from the presence of our God. The things of which I write are footprints along the way over which we travel onward and upward to a higher and nobler life. They follow the Lamb whithersoever he goeth. They may become faint when the way is dark and dreary, but the Lord renews their strength, and they press on with unabated zeal.

"Through flames and floods, if Jesus lead,
I'll follow where he goes."

"Though the outward man perish,
yet the inward man is renewed day by day." We trace them on as strangers and fellow-pilgrims, hated by the world, "everywhere spoken against," persecuted unto prison and unto death. But the walls of salvation are around them, the banner of love over them, and the everlasting arms underneath. Time, the great book upon whose pages are written

the irrevocable decrees of the unchangeable God, unfolds his purposes before us, each in its appointed time.

"Each opening leaf, and every stroke,
Fulfills some deep design."

"To everything there is a season, and a time to every purpose under the heaven." The sands of time are swiftly passing away, and though thousands of years may be to come, yet but a few more days, months or years at most remain for us. The bounds of our habitation are appointed that we cannot pass. Every trial is measured by the rod of his love, and all of our times are in his hands. We can securely rest in this truth. The prospect of final deliverance from this "bondage of corruption into the glorious liberty of the children of God," animates us with heavenly joy, "while we look not at the things which are seen, but at the things which are not seen." Then may the Lord, if it be his will, guide us through all our changes, and at last receive us into endless rest, in the glory of that city to which the footprints of the pilgrims are leading. In the unclouded realms of perpetual glory, where

"The saints of all ages in harmony meet,
Their Savior and brethren transported to greet;

While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

Yours in gospel fellowship,
WM. M. SMOOT.

OCCOQUAN, Va., March 23, 1877.

DELAFLANE, Fauquier Co., Va., March 4, 1877

ELDER G. BEEBE & SON—DEAR BRETHREN:—Being providentially hindered this lovely, bright morning, from meeting in the assembly of the dear people of God, I feel an inclination to say a few words to the scattered saints. I feel lonely, and my heart and mind run out after them where the word is preached this day. I know there are many who are feeling the very same loneliness with myself, who live far away from the places of gospel preaching. I have not had the inestimable privilege of sitting under the sound of the gospel since November last. The time seems very long. Hope bears us up under many trials. Spring is approaching, and I hope I shall soon be able to mingle with the dear ones and participate in their joys, if the will of the Lord be so. We have a faithful pastor, coming to us through heat and cold, and faithfully preaching to us the unsearchable riches of Christ, whether men will hear or forbear. What a favor is bestowed upon us in this part of the earth, when we are so unworthy of the least of God's mercies. We know he is merciful to our unrighteousness at all times.

I will say to the brethren and sisters who write for the SIGNS, that we have had much able gospel preaching through them this winter. The communications have been very instructive and comforting. The editorials in Jan. 15th and Feb. 1st numbers, I must speak of, as being so able; there is such a fullness in them; nothing

can be taken from, nor added to. I am indeed glad that Elder Vanmeter called dear old brother Beebe's attention to that portion of scripture. True it is, the subjects are profoundly grand and glorious, yet with my little mind to comprehend the deep things, I do feel that the sublime theme of salvation has been so clearly set forth by Elder Beebe, that the little children can embrace and feel the sweetness of such a foundation of rest, if applied to them by him who giveth his people rest in himself from all the works of the flesh. What a sure and firm foundation, upon which the church is build! The gates of hell shall not prevail against it. "They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever." I sometimes hope I have been made to realize the language of David in one of his psalms, "In my distress I cried unto the Lord, and he heard me," and delivered me out of the horrible pit and miry clay in which sin had placed me. This I trust I saw and felt many long years ago, in my youth. Even down to old age the same cry is felt to arise daily within, "God, be merciful to me, a sinner." When it pleased God to reveal his Son in me, as I humbly trust, I was enabled to rest and trust in the atoning sacrifice which was made for sin, personally, and thought that as I grew older perhaps I would grow better. Dear brethren and sisters, how little did I know, and how little do I know yet, if indeed I know anything as I ought. My daily experience is, sin, my worst enemy, is mixed with all I do or say. There is no soundness in my flesh. I cannot even do the things I would, but find myself doing the very things I would not. So I have lived long enough to know by heartfelt experience that this corrupt body will never be any better while in this mortal state. But amid all the changing scenes of this life, doubts and fears, sore conflict of mind, which produces a continual warfare within, there is a calm and sure retreat for the believer in Christ. David says, "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." O what a calm, satisfied feeling it is, if only for a few moments! The tempter is ever ready to draw us away from this, and then again we are cast down, but not destroyed. "Hope thou in God, for I shall yet praise him." Job says, "Though he slay me, yet will I trust in him." I believe this is the language of every child of grace, while in this wilderness of sin.

"Though numerous foes our soul assail,
The christian's hope shall never fail."

I wish to say that we have enjoyed the communications in Elder J. F. Johnson's book very much this winter; one morning particularly, I was very low in spirit; the bible seemed a sealed book, and I laid it down, and picked up his book, and turned to the letter written on the text, "Comfort ye, comfort ye my people," &c. The cloud gave way, and I was made to rejoice that the Lord had brought

such a poor creature as I to love his truth and love his people. I thought I really felt the force and truth of the verse found in his excellent reply to "A. K.,"

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

In this way poor sinners are saved, and in no other; we can only stand justified in the Surety and Advocate of his people. He ever liveth to make intercession for his own elect, who cry unto him day and night; and without him, they are made to know, they can do nothing acceptable in his sight. Their cry is with the psalmist, "From the end of the earth will I cry unto thee, when my heart is overwhelmed: lead me to the Rock that is higher than I. For thou hast been a shelter to me, and a strong tower from the enemy." And he goes on, saying, "I will trust in the covert of thy wings," &c. Dear brethren and sisters, is not this our rest? We know it is the place of rest for the weary pilgrim who is traveling to a better country, that is an heavenly. They are as helpless as an infant, dependent upon the mercy of him who controls all things by the word of his power. In the language of the hymn they can say,

"I'm a debtor to mercy alone;
Of his covenant mercy I sing."

What a glorious reflection, that salvation is of the Lord, and that he works all things after the counsel of his own will, and none can stay his hand. He is in one mind, and none can turn him. His wisdom directs, and his power protects. Were it not so, what would be the condition of creatures and things? Not a sparrow can fall to the ground without him. And if he taketh care of the little sparrow, will he not also take care of us, poor, helpless worms of the dust who trust in him? Dear brethren, I do feel that I am less than the least of all his care; yet I feel that he abideth faithful to his promises, and faithful to his Son. Therefore we are encouraged to still hope in his great name.

Dear editors, please excuse me for appearing again in the SIGNS, if you should publish a letter so small; for I hope I do love the people of God, and am compelled to resort to my pen sometimes, because I am shut out from the people whose society I love above all others. When the winter is upon us, I do not see them for months. You who are thus situated, I hope can sympathize with such.

Now, if you think this had better be thrown with your waste paper, I have the utmost confidence in you both that you will put it there, and I shall be entirely satisfied with your judgment. And may the Lord continue to bless you in your labor of love, as he has hitherto done, together with his scattered saints everywhere, and his great name be praised.

Yours unworthily, in hope,

E. A. FERGUSON.

KEWANEE, Ill., March 8, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN IN CHRIST:—As I sit

this blustry, stormy evening, contemplating the goodness and mercy of our heavenly Father, I am reminded by the pelting of the storm, and the roaring of the wind, and the intervening clouds, of the cold and lifeless condition of my hard and stony heart. When clouds of doubts and fears obscure and shut out from our sight the glorious beauty and grandeur of him who has appeared unto us as the chiefest among ten thousand and the one altogether lovely, and that Sun of Righteousness who has arisen in our hearts with healing in his wings, and did for a season drive away, (as the natural sun drives away the shadows of night from the face of the earth) that pall of sin and gloom which hung like a threatening storm over our heads, then we saw and welcomed the rays of light as they shot across our pathway, showing here the meaning of one of God's glorious promises, and then revealing unto us some of the things which he has prepared for them that love him. And thus we were made to rejoice for a season, and thought, Surely I can never doubt again, as long as I live. I have had such a visible and tangible evidence that God for Christ's sake has pardoned my sins, I shall continue to live on the smiles of my blessed Redeemer, and bask in the sunshine of his presence.

We hear one of old saying, "Watchman, what of the night?" The watchman says, "The night cometh, and also the morning." When the sun sets to our sight, it is soon dark. Then, if we attempt to go abroad, we either grope for our way, or else walk by a light in our own hands; and in either case we are very apt to stumble over any obstacle that may be in our way; and we may be getting on very nicely with our lantern, and a gust of wind blows it out. This shows us that there is no dependence whatever to be put in the inventions of man. I have often thought that the conditional system of salvation, compared with the system of salvation by grace, bears about the same comparison that a tallow candle does to the full glare of the noonday sun. And many of God's children know by sad experience that when the Sun of Righteousness is withdrawn, then comes that Egyptian darkness which is so intense as to be felt. And when that darkness has come, evil beasts creep forth and go abroad to seek their prey; and I know of no more ravenous beasts than the evil passions of the human heart; and they are sure to pounce upon some of the blessed fruits of the Spirit, and the conflict rages in downright earnest, seemingly with the odds all in favor of the evil passions; for how many of us have none of these to contend with? Certainly there was a time when we thought they were all gone, and we never would be troubled with them any more; but that delusion (for such it has proved to be) has been dispelled, by their reappearance, and that with their number greatly reinforced. And right here I want to say, I am fully persuaded that this is where a great deal of trouble between

brethren, and in churches, has its origin. In this state of mind, small things assume immense proportions. And finally, after suffering for days, and sometimes for weeks and months, they experience the loss of all spiritual enjoyment, some having grown cold, their joy turned to mourning, peace marred or broken, gentleness, hope, temperance, charity, &c., in fact all the fruits of the Spirit, either destroyed or so crippled and maimed as to be cast away; and I stand then as the bare trunk of some decaying tree, stripped not only of all fruit, but of every particle of green foliage as well. And O, to my poor, famished, weary, hungry and thirsty soul, how welcome is the first glimmer of returning day; for no sooner is the first faint streak of light visible in the east, than all the evil passions of the heart slink back to their hiding places, and I am free once more. Joy again returns to my long desponding heart, peace takes full possession of my soul, hope comes back again, and now the voice of the sweet songster awakes and warbles sweet melodies of praise and thanksgiving, and the voice of the turtle is heard in the land. My mourning has suddenly turned to joyful praise. And why this marvelous change? What makes you seem so different to what you appeared a short time ago? Why, the morning has come, and with it light, and a return of my lost companions. And now we can all rejoice together for a season, and only for a season; for night comes again, to succeed the day; and O, such long, dark and dreary nights as my soul is called to pass through! And at such times, this little hope I have is as an anchor of my soul, both sure and steadfast, and is all that gives me any satisfaction at such times of darkness and distress.

But my sheet is getting full, and I will stop writing. I submit the foregoing as some of my meditations during the dark seasons and intervening rays of light that I am constantly passing through.

I remain as ever, yours in love,
S. KETCHUM.

SAN FRANCISCO, Cal., Dec. 26, 1876.

DEAR ELDER BEEBE:—I take this occasion to acknowledge the receipt of the last number of the SIGNS OF THE TIMES, which you so kindly mailed to me as per request; many thanks. I am greatly pleased and instructed in the perusal of your very excellent periodical.

I am glad to notice that you have not published my article on Revelation xiv. 8. Among several reasons why I am glad, one is, that had your kindly impulses prompted you to have done so, other more interesting, important and instructive matter would necessarily have been crowded out. Then again, at the time of writing that article I was somewhat perplexed over the sense in which Babylon was represented as being fallen, whether it was a moral fall or not. My mind is clearer now upon that point. I now feel satisfied that the fall there spoken of is a temporal

fall—the loss both of temporal power and temporal possessions; hence the bewailing of the merchants and kings of the earth. To claim that her fall, as here represented, was a moral fall, would be to admit that Babylon, the corrupt ecclesiastical power, possessed a moral standard to fall from, which would be, to my mind, wholly untenable. In this connection, I think the following scripture clearly evidences the fact that the fall of Babylon was a temporal fall: "And the ten horns [representing the ten kingdoms] which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, [by taking away from her both her temporal power and possessions] and naked, and shall eat her flesh, and burn her with fire."—Rev. xvii. 16. I might go still farther into detail of other reasons for viewing the matter in this light, but deem the foregoing sufficient.

Again thanking you for your kindness, I beg to remain,

Yours in the highest respect,

HENRY S. STIPP.

SMITHBORO, N. Y., Feb. 7, 1877.

G. BEEBE AND SON—BELOVED BRETHREN:—I cannot refrain from telling the beloved correspondents of the SIGNS what a love-feast to the hungry soul their messages of love is to me. The last two numbers seemed particularly interesting. They seemed so full of instruction and encouragement, that my poor heart rejoiced anew in the "Rock of my salvation." I could say with the psalmist, "My cup runneth over." Surely goodness and mercy have followed me all the days of my life. It seemed that the dark cloud which had overshadowed me for a time was gone, and the transcendent rays of the Sun of Righteousness shone with a new brilliancy.

When sore trials and afflictions assail me, and I cannot see or feel that they are from the Lord, I am filled with mourning and bitterness; but in his time the mystery is unfolded, and then I am made to see that "all things work together for good to them that love God," to them whose greatest desire is to be holy, and to walk before him in humility and love. O how I love to meet with the dear ones of like precious faith. We can talk of the things of our Father's kingdom, of the glory, majesty and power of our God, and of his love to us, as Paul says, "even while we were yet sinners."

Write on, dear brethren and sisters, for we need your epistles of love to strengthen our poor hearts; it makes them leap for joy; for we, like yourselves, are flesh and blood, and also inherit corruption, and are subjected to temptations and dangers on every hand. But we rejoice anew when hearing the cheering words again, "The eternal God is our refuge, and underneath are the everlasting arms," to hold us if we faint or fall.

Yours in hope,

A. F. HULSE.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1877.

LUKE XV. 28-32.

SEMINARY, Ark., Feb. 10, 1877.

ELD. G. BEEBE—DEAR BROTHER:—Please give me your views on Luke xv. 28-32.
E. E. SMITH.

REPLY.

The text referred to is the closing part of the parable of the prodigal son, in which the elder brother was angry, because his younger brother was restored with joy and festivity to the family, after having wasted his portion of the estate in profligacy and riotous living.

The occasion which this and the two preceding parables were spoken, is given in the first two verses of this chapter. The pharisees and scribes murmured because Jesus received and eat with publicans and sinners. In reproving their murmurings, these publicans and sinners are compared in the several parables to the lost sheep, the lost piece of silver, and to the prodigal son. As lost sheep, they had departed from the Jewish fold, probably when Israel seceded or revolted from the house of David, in the reign of Rehoboam, and like the piece of silver, were lost to the Jewish nation. But in the application of the last parable—The certain man who had two sons, was, in our view of the subject, Abraham. The elder son was the Jews, who had never departed from the house of David; and the younger son represents those who took their portion of the goods at the inauguration of Rehoboam, and organized a separate government in Samaria, under Jeroboam.—See 1 Kings xii. These seceders were always regarded by the Jews as sinners, and as many of them were employed by the Roman Government to collect tribute from the Jews, to support the Romans, the hatred of the Jews to them was greatly intensified, as to them it was hiring themselves to feed swine; for the Jews regarded the Gentiles as swine. This younger son, though taking with him a portion of the rites, ceremonies and ordinances of Judaism, soon ran into gross idolatry, and was intermingled with and contaminated by the Gentiles, and so wasted and expended all his portion in riotous living, and came to a sad state of destitution and want. In their famishing extremity they desired to return to the family and home of Abraham, their father, if only to be recognized as servants, and not sons. While he was yet a great way off, Abraham saw and recognized his wayward son, and embraced him as his son, and gave him a joyful restoration to his long deserted home. Mean while the elder son, the Jews, were in the field of their perpetual labor, in which they had been so long and unremittently engaged, in performing the works of the law. It is true, the Jews had never been able to lay up anything, for the law had demanded constant and perpetual labor, and had never allowed them so much as a kid, with which to make merry. Still they were

in Abraham's house, under the old covenant of works, and all that belonged to that house, under the legal covenant, they had, but by the works of the law they could have no more.

Now the parable seems to us to set forth metaphorically the relative state and condition of the Jews, and the publicans and sinners, and the unrelenting prejudice of the former towards the latter. The Jews and Samaritans had no dealing together, where Jews could avoid it. This accounts for the murmuring of the pharisees and scribes when they saw the publicans and sinners coming to, and received by Christ.

But there is also clearly set forth in these parables the enmity of the Jews, and of all legalists who, like the Jews, expect to be justified before God for their obedience to the law, or upon the ground of their own merits. They are angry when the gospel of God our Savior is proclaimed, setting forth that salvation is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. The self-righteous scribes and pharisees were exasperated at the thought that they, with all their law-righteousness, and with the blood of Abraham coursing in their veins, were to be cast out, and publicans, harlots and Gentile sinners were to come, by the saving grace of God, from the east and west, the north and south, and sit down with Abraham, Isaac and Jacob, in the kingdom of our God. And this humiliating doctrine is as hateful to the pharisees of our age as it was to those of the time when these parables were spoken.

These parables also set forth the bitter enmity of all the workmongrel tribes of the earth, who, like the pharisees and scribes, expect to be justified before God by their own works, against the doctrine of salvation by grace. They think it hard, that with all their self-righteousness, those whom they regard as sinners should be received into the gospel kingdom by the grace of God, without any works of righteousness which they have done to commend them.

The elder brother, in the parable, was angry. The grace which saves poor, lost, guilty, bankrupt and helpless sinners, through the blood and righteousness of the Lord Jesus Christ, without any merit on our part, did not suit his ambitious aspirations; for it excludes all boasting, and secures all the glory to God. This is too humiliating to please the boasting pharisees. "He was angry, and would not go in." That is, he had no appetite for such a feast. No pharisee or self-righteous legalist ever had a relish for gospel food; nor have even poor prodigals, until they are made willing in the day of our Redeemer's power: "For it is God that worketh in them both to will and to do of his good pleasure." Until God so works in them, they have no will or desire to partake of the feast which is presented to the poor, destitute, prodigal, starving sinners who are saved by grace.

We do not understand the father of the two sons, in the parable, to mean

God, but a *certain man*. Both the father and the two sons are clearly set forth in the allegory recorded Gal. iv. 22-31. God does not entreat, but "He spake, and it was done; he commanded, and it stood fast."—Psa. xxxiii. 9. But Abraham did intercede for Ishmael, and prayed that he might live. "Nevertheless, what saith the scripture? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman."

Our Savior said to the Jews, "Ye will not come unto me that ye might have life." Salvation by grace has no attraction to the self-righteous pharisees. They would not go in, or participate in the provision of the gospel. Nor would the prodigal Samaritans, if they were not reduced by famine and starvation: for Christ came not to call the righteous, but sinners to repentance.

The whole account of the younger son is strikingly illustrative of the experience of the children of God, who, being subdued by the Spirit, find themselves in a perishing, starving condition, deeply sensible of their utter unworthiness, guilt-stricken, and without a single thing to commend them, trusting solely to the gracious compassion of him who alone has power to save, fall tremblingly and confessing at the feet of sovereign mercy, deeply conscious that if repelled and spurned, it is just; but if saved, it is alone of free, sovereign and abounding grace to the very chief of sinners.

THE DEATH OF SAUL.

FRANKLIN Co., Va., Feb. 7, 1877.

BROTHER BEEBE:—Will you be so kind as to give your views on the last chapter of 1 Samuel, and the first chapter of 2 Samuel, in relation to the death of Saul, and reconcile, if you can, the seeming contradiction? By so doing you will much oblige your unworthy brother in gospel bonds,
J. R. MARTIN.

REPLY.

We presume that the account in 1 Sam. xxxi. 4-6 is the true statement; at least Saul's armor bearer had good reason to believe that Saul was really dead, when he also fell upon his sword and died with him. It is possible however that Saul revived after his armor bearer had thought he was dead, and being in anguish he may have rallied sufficiently to call upon this Amalekite to stand on and crush the remaining life out of him. But we are suspicious that the Amalekite lied in saying that Saul, after being told that he was an Amalekite, called on him to finish the work of death. It seems to us quite improbable, from the aversion Saul expressed to be slain by the uncircumcised. The object of this man very possibly was to obtain applause, and promotion from David; for he evidently thought David would be greatly pleased that he had made certain the death of Saul, and had brought the crown and the bracelet of Saul to him. The Amalekites of that day were not more celebrated for their veracity than are the Amalekites of the present age. The record of what God has spoken to

the fathers by his prophets is strictly true; but we are told in that faithful record that Israel's enemies shall be found liars unto them.

THE PRODIGAL SON.

In this number we publish the views of our beloved brother Pollard, and also our own. It will be seen that while we differ in regard to the primary design and application of the parable, there is no conflict between us in the sentiments held by us severally, except in regard to the special application.

What we say on the subject was written in reply to a request of brother E. E. Smith, before we received brother Pollard's letter, and his was written, of course, without the knowledge of our views upon the subject. Although brother Pollard submits to us whether to publish his letter or not, we feel that it would be presuming in us to publish our own and withhold his from our readers. Furthermore, there is so much of bible doctrine, admonition, instruction, solemn warning and exhortation in his communication, whether immediately designed by the parable or not, it is too good to be withheld from those who are disposed to "Prove all things, and hold fast that which is good."

APPOINTMENTS.

Please publish the following list of appointments in the SIGNS OF THE TIMES:

Monday after the second Sunday in April, at London Tract.
Tuesday p. m. at Cow Marsh.
Wednesday at Broad Creek.
Thursday a. m. at Delmar.
Thursday night at Pittsville.
Friday a. m. at Indiantown.
Friday night at Mr. Jas. Law's.
Saturday a. m. at Nassaongo.
Sunday at Salisbury.
From Monday till Thursday a. m., at Masongoes, as brother Poulson may arrange.
Saturday a. m. at Welsh Tract.
F. A. CHICK.

NOTICE.

As I am now located in Melbourne, on the Moretown branch of the Canada Southern R. R., my correspondents will please address me by mail at Longwood, Ontario, the name of the Post-office being different from that of the place. WM. L. BEEBE.

MARRIAGES.

March 19, 1877, by Eld. G. Beebe, in this village, Mr. Hannibal Hobart, of Michigan, and Miss Mary E. Roe, daughter of Mr. John T. Roe, of Middletown, N. Y.

In Philadelphia, Pa., March 3, 1877, by Eld. A. B. Francis, Mr. Alexander Finley, of Savannah, Ga., to Miss Lizzie M. Campbell, of Philadelphia.

Oct. 11, 1876, at the residents of the bride's parents, by Eld. Wm. J. Purington, William H. White and Rachel M. Tomlinson, both of Southampton, Pa.

Dec. 21, 1876, at the residence of the bride's parents, No. 1022 East Norris St., Philadelphia, by the same, Willes W. Reeder and Mary L. Craven, both of Philadelphia, Pa.

March 21, 1877, at her residence, by the same, Edward H. Pierson and Gulielma M. S. P. R. Terry, both of Moreland, Pa.

OBITUARY NOTICES.

Once more I am called upon to chronicle the death of one more of my father's children, my youngest and much esteemed sister, **Mrs. Perilla H. Eggleston**, wife of Seth M. Eggleston, of Hunter, Greene Co., N. Y. We feel assured that she died in hope of a better resurrection, on the 18th of December, 1876. She had been a great sufferer for two years with rheumatism, and finally Bright's disease of the kidneys. She never made a public profession of her hope, although for many years a very strong advocate of salvation by grace. She was quite gifted in speaking and writing, and delighted to talk of and about our Savior and covenant keeping God, and nothing would disturb her more than to hear works and grace mixed together, as the means of salvation. Once I well remember of her giving vent to her view of God and of his eternal counsel. She said, "Why is one person black, and another white? Why is one rich, and another poor? Why is one born blind and decrepid, and another with sight and perfect shape? Our God only knows, who declares the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure, in the armies of heaven, and with the inhabitants of earth, with none to let or hinder." She loved to read the SIGNS OF THE TIMES to her devoted husband, who loves the truth therein contained.

My dear brother Beebe, which will be the next called? There are only my sister Eliza H. Freeman and myself left of my father's family, and soon we too must obey the summons, when it shall please the Father to call us. As for my sister I have no doubt; but O wretched me! I feel that I am shut up, and cannot come forth; for the things I would, I do not; and the things I would not, them I do.

Mr. Eggleston, the bereaved husband, wished to be remembered to you, who entertains a hope in our Lord and Savior Jesus Christ. May grace sustain him in his afflictions.

Your unworthy brother,
W. P. HAVILAND.
MONTGOMERY, N. Y.

DIED—In Atchison County, Kansas, sister **Sarah Hooper**, in the 71st year of her age. She had been an Old School Baptist fifty-three years, was well versed in the scriptures, and sound in the faith, until she was in her dotage, when she moved into a part of Kansas where there was no Old School Baptist preaching, and there she was deluded into Campbellism for a season; but while thus deluded, she prayed the Lord that she might again hear the true gospel, and be joined again to her own people, and her prayer was granted her. Some weeks before she departed, she was at one of our meetings, and as soon as I took my seat, after preaching, she came to me and laid her hand on my shoulder, and said, "Brother Jones, my prayer is answered. I hope you will live forever." I replied, "I do not want to live forever in this troublesome world." She said, "I don't mean that; I mean in a better world." She continued, "I am now satisfied; I will go home and wait my Master's call." Although this was nearly eight months ago, I seem to see her tiny hand raised, as she raised it several times toward heaven, where she now rests with Jesus, in that house which is not made with hands, eternal in the heavens.

When on her death-bed, she requested that our beloved brother R. M. Thomas, of Mo., should preach at her funeral, which he did on the third Sunday in August, to a large assembly, from 2 Cor. iv. 17, using also the 881 hymn of your collection, at her request, laying her glasses in the book to mark the hymn. She provided in her will for his expenses on the cars. She requested to be buried in an old graveyard belonging to the Baptists. Nine of her children survive her, (one having died before) also a large circle of friends and the church, to mourn her absence. She reached out her hand to all in the house, and bid them all farewell, and fell asleep in Jesus.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

At the same time of her funeral the writer

preached on the occasion of her granddaughter, **Elizabeth Pate**, aged about eight months, who died in her grandma's lap, about four months before her decease, at which time sister Hooper said, "I shall soon be with her." My text was, "It is a faithful saying," &c. May the Lord bless and comfort the bereaved.

WM. F. JONES.

ELD. G. BEEBE—DEAR AND MUCH ESTEEMED FRIEND:—It is under painful circumstances and with a sorrowful heart that I address you at this, the first time, asking a place in the SIGNS for the notice of the death of my dear husband, **John M. Case**, who departed this life in the city of Plainfield, N. J., Nov. 10, 1876, aged 33 years, after an illness of fourteen days. His disease was typhoid fever. He bore his sufferings with patience, without a murmur. We were married by you in 1862, and had lived fifteen years in unparalleled companionship, when death entered, and took my dearest earthly friend. It seemed almost more than I could bear; but the Lord has sustained me in this hour of trial. He was exceedingly happy during the last days of his illness, making many endearing remarks to me, such as, "God bless you, my dear wife. God gave me a prize when he gave me you. You have taken such good care of me." One morning he said, "Sarah, I feel a change coming over me. I am looking at that lovely sunshine; it never looked so lovely to me before; it is a message to me from heaven. You all look cheerful to me. My bed is soft; I have no pain, and I am happy." He continued in that happy state, and passed away in a slumber, and I am made to feel that my loss is his eternal gain. He was a kind and affectionate husband and father, an honorable and upright citizen, admired for his sterling integrity, and was greatly beloved by his numerous associates. He had been urged to join the church, but through a sense of unworthiness and inability to fulfill the duties he thought were enjoined upon a christian, and member of the church, he had delayed it. He loved to read the bible, and to converse on it, and often read the SIGNS aloud to me, which I have taken for four years.

Last April I was called to part with a kind and indulgent father, (Dea. Asa Elston) and in six short months called to mourn the irreparable loss of an affectionate husband. The stroke falls heavily on me and my little family. I earnestly solicit an interest in your prayers, and of all those who sympathize with me in my sorrow, that I may by grace fully realize the hand of the Lord, and through my tears look up and say, "Thy will be done."

Yours in affliction,
SARAH A. CASE.

By request of Eld. P. Maccay, I send for publication the obituary of his mother, **Mrs. Martha Maccay**, who died Aug. 2, 1876, in her 79th year. At the time of her death she was living with her son, Oris Maccay, in Champaign Co., Ill. Our dear sister, and mother in Israel, (for truly she was such, from her long connection with the church of Christ, and her orderly walk, and many christian graces) was united with the Primitive Baptists in the morning of her life, at the age of seventeen years, (with Nettle Creek Church, in Ohio) and has been in fellowship with the different branches of the church of Christ, in which her lot in the providence of God has been cast, for the space of sixty-two years. Mother Maccay, at the time of her death, was an honored and loved member of Blue Ridge Church, in Champaign Co., Ill., of which her son, Eld. P. Maccay, is the pastor. In behalf of the members of Blue Ridge Church, I will remark, that we sadly miss the godly conversation, devotion and christian humility of our dear sister, who was never absent from her meetings unless providentially hindered. But we humbly pray that the great Head of the church will sanctify the affliction to the glory of his cause and to our ultimate good. We deeply sympathize with the children, relatives and friends of mother Maccay, in their affliction, and ask the giver of every good and perfect gift, if consistent with his will, to so overrule this dispensation of his provi-

dence as to result in their eternal welfare.

We believe that for her to die, or rather fall asleep, was gain.

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Yours in tribulation,
JESSE MELLETTTE.
ST. JOSEPH, Ill.

DIED—In Deerfield, Lenawee Co., Mich., **Deacon E. S. Carpenter**, of quick consumption, aged 66 years, 8 months and 2 days.

Deacon Carpenter was born in Tioga County, N. Y., April 9, 1809, and with his parents came to Adrian, Michigan, in 1829. He was baptized by Eld. James Carpenter, and in 1864 was ordained to the office of deacon, in the Old School Baptist Church of Fairfield, Lenawee Co., Mich. He was always ready to give a reason of his hope. His house was always open for meeting, and many precious seasons were enjoyed with his family. He attended our yearly meeting in October, but was quite feeble.

Brother T. J. Wyman preached at his funeral, using for his text 1 Cor. xv. 3, 4.

He leaves, to mourn his sudden death, an aged mother, a devoted wife, one son and three daughters, also a large circle of friends and relatives.

O happy state! O blessed thought!
To dwell with those whom Jesus bought!
His warfare's ended, and in peace
He meekly waited his release.

Secure from sorrow, toil and pain,
We know our loss to him is gain;
He sweetly sleeps, low in the grave;
He trusted him who died to save.

When the bright, glorious morn shall come,
That God shall call his chosen home,
O may we all like Jesus rise,
And meet our Brother in the skies.

In hope of eternal life,
S. E. WYMAN.
WESTON, Mich.

Samuel T. Ensor, of Baltimore County, Md., departed this life Jan. 7, 1877, aged 19 years, 8 months and 15 days. He was the son of brother John H. and sister Elizabeth Ensor, who are members of Black Rock Church. His disease was typhoid fever, from which he suffered intensely for one week, being delirious most of the time. He had always been a most dutiful son to his parents, and always kind and self-denying to his brothers and sisters. They all feel that their loss can never be made up to them by anything that earth can give. On the first day of his extreme illness he sang aloud the hymn commencing,

"Pass me not, O gentle Savior,
Hear my humble cry," &c.

And at its close he said, with earnestness, "O do not pass me by." His father asked him the question, "Do you feel that you love the Savior?" He said, "I do." His father then said, "Have you a hope in him?" He said, "I have." During his illness, I was to see the afflicted family, (two others of the children being at the point of death, who have since recovered.) He knew me when I spoke to him, and immediately his mind wandered in his delirium to the meeting which he so regularly attended, and he said, "Come, it is ten o'clock, we must hurry." (That being the usual hour of starting to meeting.) His parents deeply sorrow, but they hope that for him to die was gain; and as the dear mother said to me, while he lay cold in the house, "Perhaps I shall yet be glad that God has taken him from me." May they both be able to say, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

I attended the funeral upon the 9th, and tried to preach to a large concourse of people from the words in Job xxiii. 14.

As ever, your brother in hope,
F. A. CHICK.

My beloved mother, **Mrs. Arminda Carey**, died at Waverly, N. Y., July 9, 1876, in the 72d year of her age. Her disease was of a lingering nature, she having been partially

paralyzed four years before, from which she never fully recovered. The last year of her life was one of intense suffering at times, but at or near its close all was serene, and she passed away like the burning out of a candle. While she retained her mental faculties fully, she was an affectionate and devoted mother, an excellent neighbor, a friend to the poor and needy, a most worthy counsellor, and above all, one of the strongest advocates and lovers of the doctrine of salvation by grace. She had a very bright experience, shining, as she said, with the goodness of God to a poor, unworthy creature. She was baptized by Eld. George W. Slater, while he was in fellowship with the Old School Baptist Church. There are some who have since been brought to a knowledge of the truth, who remember her words of admonition and encouragement, while contending for the faith which was once delivered to the saints.

Our dear pastor, Eld. S. H. Durand, preached for us on the occasion, a very able and comforting discourse.

Six daughters and four sons survive her. May we all walk humbly and uprightly before God and the world, is the prayer of one who is poor in spirit.

AMY F. HULSE.
SMITHBORO, N. Y.

My husband, **William Thomas**, departed this life July 19, 1876. He lived in the Old School Baptist faith many years, from the age of fifteen years until his death, being 71 years, 9 months and 15 days old. The writer of this letter witnessed his life and also his death, and although he had not united with the church, we believe his life and death bore testimony that he loved Jesus as his Savior and Redeemer. We had conversation with him on his dying couch, and his hope was firm, his way clear, and he was waiting and longing to be taken home, where suffering and sorrow cannot come, and where the weary will be forever at rest. A few moments before his death, and while I was watching by his bed, he turned his eyes upwards, clasped his hands, and cried, "Come, Lord Jesus, come and take my spirit home." And thus he departed this life, and returned to God who gave him his being.

His funeral was preached by Eld. Badger, who took for his text John iii. 5. Mr. Thomas leaves his affectionate wife, who has ever been faithful to him, in life and to death.

Dearest William, thou hast left me,
And my loss I deeply feel;
But 'tis God that has bereft me,
He can all my sorrows heal.

ELIJAH GRIFFITH,
(for Margaret E. Thomas.)

DIED—In Whitefield, Maine, Dec. 25, 1876, **Mrs. Rebecca Peaslee**, aged about 87 years. She entertained a hope in Christ when about eighteen years old, and soon after united with the church in Whitefield, where she remained a worthy member until her death. She evinced her evidence by her faith, and her love to the brethren, and her house was a home for all Old School Baptists. She has been a widow about 25 years. Her husband was one of the deacons of the church for many years, and a very good brother indeed. Sister Peaslee was sick some two years ago, and since then has not had her mind about some things, and to the last she could not remember her own children. But she never forgot her God and Savior. She often said she was a great sinner, but her trust was in

DIED—Jan. 8, 1877, Mrs. Levicey Culp, wife of our venerable brother, Elder Peter Culp, of Williston, Ten. Brother Culp writes us:

"The Lord has prolonged my almost unprofitable life to the present. I have been afflicted, and apparently nigh unto death, but I am improving, and able to write you again, and I want you to insert in your paper the death of my companion, after a protracted illness of several months, in which she suffered much, but was quite reconciled to the will of God. She was my third wife, and an experimental child of God, as manifested in her death. All my three wives were members, and died in the fellowship of Mt. Pisgah Baptist Church, and I am now left to mourn their absence, at my advanced age of 84 years last September. Mt. Pisgah Church was organized in 1832, when I became a Baptist member, and I have been pastor of it for the greater part of the time, and am still so considered.

Brother Beebe, I need the sympathy and prayers of my brethren. But where are my contemporaries? Yourself and brother T. P. Dudley still remain. Perhaps this will be my last communication to the SIGNS. Father in heaven, thy will be done.

Affectionately your unworthy brother,
PETER CULP."

Little Frank Harris, infant son of C. T. and Mollie Harris, departed this life Feb. 3, 1877, aged 7 months and 27 days. Just as the tender blossom was opening into life, to gladden the hearts of its fond parents, and to enliven the family circle with its sweet smiles, it was plucked by the rude hand of death, and borne in triumph to the grave.

"Its languishing head is at rest,
Its thinking and aching are o'er;
Its quiet, immovable breast
Is heaved by affliction no more.
Its heart is no longer the seat
Of trouble and torturing pain;
It ceases to flutter and beat;
It never shall flutter again."

May the Lord, who gave, and who hath also taken away, sanctify the heavy stroke to the good of the bereaved and sorely chastened parents, and enable them to realize that, although lost to them on earth, he hath taken the jewel to dwell with him in the beautiful realms of endless bliss.

A discourse was preached on the occasion by Eld. J. A. Johnson, from 2 Cor. v. 20, 21, to an attentive audience.

J. A. JOHNSON.

SPRINGPORT, Ind.

By request, I send the obituaries of brother and sister John and Anny Lane. Brother Lane departed this life Dec. 16, 1876, aged 89 years and 3 months. Sister Lane, his wife, departed this life in June, 1876. Brother and sister Lane were born and brought up in Ulster Co., N. Y. Soon after they were married they moved into this place, and on August 30, 1819, were baptized in the fellowship of the First Baptist Church of Caroline, Tompkins Co., N. Y., by Eld. John Sawyer, and soon after returned to their native place, and joined the Baptist Church now called Olive. About the time of the division of the Old and the new School, they moved again and settled in Tioga County, and on the 30th of Jan., 1859, they presented their letters from the Old School Baptist Church of Olive, and were received in the fellowship of the Old School Baptist Church of the town of Caroline. They lived and died in one unwavering faith, the faith of God's elect.

Your brother in bonds,
KINER HOLLISTER.
CAROLINE DEPOT, N. Y.

Mrs. Jane Van Winkle died at her residence in Newark, N. J., Feb. 17, 1877, aged 69 years. She was a member of the First Hopewell Church, and had been for near twenty years, and her remains were brought here for burial on the 21st instant, and a discourse delivered on the occasion, in our meeting house, from Psalm xlix. 15. We trust she sleeps in Jesus. She was a great sufferer for near two years, but some of the time she was not conscious of her sufferings, as her disease (paralysis) affected her brain. But she had lucid moments, and at such times her hope was strong and her faith unshaken. Many brethren and friends who have visited her house, and been kindly entertained by her and family, when they hear of her death will feel to drop a tear. But why weep? She has gone home, we trust—freed from all pain and suffering. She has left two daughters and other friends to mourn. May this death be sanctified to them, and to the church of God.

Yours as ever,

P. HARTWELL.

HOPWELL, N. J., Feb. 28, 1877.

DIED—At her residence in Mt. Sterling, Madison Co., Ohio, on the first day of September, 1876, our much esteemed sister, Sarah Leach, aged 71 years and 1 month.

She was baptized by Elder J. B. Moore, and received into the fellowship of the Deer Creek Church in 1829, where she remained a faithful member until removed by death. Her disease was paralysis. She had a stroke nearly eleven years previous to her death, which rendered her helpless, except her right hand. She was almost a constant sufferer, but was never known to murmur or complain, but bore her sufferings with Christian fortitude. She was a kind and affectionate wife, a tender and loving mother, and much esteemed by all who knew her. She leaves eight daughters, a number of grandchildren, and other relatives and friends to mourn; but they should rather rejoice. We confidently believe she is now at rest in Jesus, where sin, sorrow, pain and death are no more. What a glorious rest! May the writer of this article enjoy this glorious rest, is my prayer.

JERUSHA MESSMORE.

PANEVASTBURGH, Ohio.

DIED—Near Higbee, Randolph Co., Mo., Jan. 25th, 1877, of gradual apoplexy, Mr. Samuel N. Rorer, aged 65 years.

The deceased formerly lived in Virginia, but came to Missouri last June to visit his relations. He was a school-teacher by profession; and although his health was rapidly failing, he continued to teach until within three days of his death. He was a zealous member of the Old School Baptist Church, and cheerfully bore the many trials and tribulations of life. But as his days of usefulness seemed to be near a close, and as he says in his diary of Jan. 21st, "I feel like my time is nearly spent. Nothing but the power of an all wise God can sustain me. It is in him I have my trust." He leaves many friends, and an only child, a daughter, to mourn their loss, which is very great for one so young.

ETHETA D. I. BROCKMEN.

DIED—Jan. 17, 1877, Mrs. Fanny McEwen, relict of the late John McEwen, whose death we announced about twelve years ago. Mrs. McEwen was the eldest daughter of the late Deacon Silas D. Horton, of this town, and for many years manifested a strong attachment to the Old School Baptists, but being of a very retiring temperament, never made a public profession of her faith and hope in Christ. Her age at the time of her death was 79 years, 2 months and 6 days. She leaves eight children, with many other relatives and sorrowing friends, to feel and mourn their bereavement.

Her funeral was attended at the Meeting House of the Old School Baptist Church in Middletown, on Sunday, Jan. 21, and a discourse was preached by the pastor, after which her remains were interred in the burying ground near the old Walkkill Baptist Meeting House.—Ed.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., APRIL 15, 1877.

NO. 8.

POETRY.

ACCEPTED IN THE BELOVED.

Dear Lord, and can it really be
That I have now a part in thee,
And that I shall, when call'd to die,
For ever dwell with thee on high?
Ah! when of thy dear saints I read,
I ask, Can I be one indeed?
O! can I be of God beloved,
In Christ accepted and approved?
O! is it true that Christ did die
A cursed death for such as I?
Were all my sins, that vast amount,
Put to my Surety Christ's account?
And is it so, that Christ is made
My Righteousness which cannot fade,
Which in God's sight will gloriously
Through time and in eternity?
For ever be thy Name adored!
What shall I render to thee, Lord?
Take me and make me wholly thine,
And let thy image in me shine.

April 1, 1876.

A. H.

CORRESPONDENCE.

BISMARCK, ILL., Jan. 18, 1877.

ELDER GILBERT BEEBE & SON—
DEAR BRETHREN IN THE LORD:

In the first number of the SIGNS OF THE TIMES for the passing year, I noticed an "extract" from a letter by our esteemed brother, John C. Hall, of Helm's Store, Va., asking that you request me to write for publication in your paper "a communication on the subject of Baptism;" showing whether or not sprinkling can be traced further back than immersion. Coming under my note in such form, I conclude you have made the request as solicited by brother Hall. And while I shall be depressed with the most embarrassing consciousness of lack of suitable knowledge and facilities to educe from among the abundant and convincing testimony to be found bearing upon the subject in the Records and Chronicles accessible to many anything more than a mere unsatisfactory and meager sketch of what brother Hall and others may wish and expect, yet my respect for the candid and reasonable wishes and requests of our brethren is such as forbids my passing it by without further notice, for no better reasons than I have at present to assign. And although I shall try to comply with the request, yet I shall always accept it as a kindness and favor should you suppress that which, in your judgment, is neither edifying, comforting, nor profitable for instruction unto some good work.

The question as presented seems to depend as much upon historic as bible testimony; and as the word baptism, or baptize, itself, as defined by standard English lexicographers, furnishes us no definite idea of the

specific action necessary to a faithful administration of one of the most sacred, solemn and significant ordinances, we are compelled to search elsewhere to find, if possible, the original import of the word. Webster defines the word baptize thus: "(Gr. *baptizo*, from *baptizein*, from *baptein*, to dip in water.) To administer the sacrament of baptism to; to christen," &c. And baptism: "(Gr. *baptisma*, or *baptismos*.) The act of baptizing; the application of water to a person as a sacrament or religious ceremony, by which he is initiated into the visible church of Christ," &c. Brother Hall and others interested may have perceived that the definitions, as thus given, are vague, unsatisfactory and indefinite, and if worthy of recapitulation, amount to this: To administer the sacrament of baptism; that is, by baptizing by the application of water to a person as a sacrament. Such definitions are like reasoning in a circle without a specific centre. It may also be seen that these words are not and were not intended as translations of the specific terms in the original, for which they have been ingeniously substituted, with the final letter of the one changed from *o* to *e*, and that of the other dropped entirely, and thus transferred, as substitutes, to our bibles. Hence the question recurs, Have the words themselves, as given us by Webster, in their native form, as used by Christ and his apostles to denote a definite and special action in obedience to a sacred and significant command, no specific meaning for which an equivalent can be found in English words? No reputable scholar will venture to affirm so. For even Webster as a scholar, but not as a mere English lexicographer, says the original word "*baptizo*, from *baptizein*, (to baptize,) from *baptein*, to dip in water." In venturing further into what seems to be indispensable to this investigation and the demand of the occasion, I do not know that an apology is needed for the use and introduction of a few foreign words, and an appeal to the New Testament original, as I hope our brethren and readers see already that the course of Pedobaptists, to sustain their baseless and unwarrantable practice of sprinkling and pouring, compels us to lay our arguments upon that basis. This being done, I hope the investigation may prove more intelligible and interesting to all who desire to discover the truth upon this important, much misrepresented subject. We have then in support, and corroborative of Webster, as a scholar, all the most dis-

tinguished lexicographers known in Europe and America, as well as the most eminent of those whose native tongue was that in which the apostles wrote the New Testament, giving testimony without a single dissent, that the proper and everywhere accepted signification of *baptizo*, the original word used and selected by Jesus Christ to convey to the minds of his apostles a correct idea of the proper and specific administration of one of the most solemn and important ordinances of his kingdom, is to dip, plunge, submerge, or immerse, and that any other meaning is either fanciful or tropical. But some may question the competency of dictionaries to settle the meaning of these words, and demand the principle upon which they are to be received as authority, even as the unanimous voice of the learned only. The answer to such a demand is in the fact that their definitions are uniformly in harmony with the usage of the most eminent writers who lived at and before the time of the apostles, who wrote in the same language. However, it would be but a waste of space to cite lexicographers and philological critics, to determine the meaning of the words used to signify the emblematic action of baptism, were it not claimed that the word baptize, as Webster, after stating, as a scholar, that it is a modified transference of the "Greek *baptizo*, from *baptizein*, (to baptize,) from *baptein*, to dip in water," says it means, "to christen; to administer the sacrament of baptism (by) the application of water to a person." But if the primitive word *baptein* means to dip a person in water, how can baptism, a mere modification of the same word, signify "the application of the water to a person?" The lexicographers I shall summon to settle the question, and to testify that *not one* of these original words ever meant "the application of water to a person," or to sprinkle or pour water on a person, were none of them Baptists; but Pedobaptists, every one of them. Yet not one of them ever translated any of those terms *sprinkle* or *pour*. Hence with all their theological bias they could find no authority as scholars to do so, or surely they would not have failed to do it. To save space I shall take the liberty to present in a body the sum of their most important definitions, thus: *Baptizo*, and its root, *bapto*, are defined, to dip, plunge, immerse, submerge, to bathe one's self, to bury, overwhelm, to die by immersing, &c., by Pasor, London Ed. of 1659; Robertson's Cambridge Ed. 1676; Scapula, 1579; Shleusner's

Glasgow Ed., 1822; Parkhurst's New Testament Lexicon; Donegan; Dr. Jones; Greenfield; Stokius; Bass; Bretschneider's New Testament Lexicon; Pickering. And in addition to the foregoing, Stuart, professor of Andover Theological School, "Biblical Repository" for 1833, page 298, says, "*Bapto* and *baptizo* mean to dip, plunge, or immerse into any liquid. All lexicographers and critics of any note are agreed in this." That these, and twice as many more that might be mentioned, from whom I have seen quotations, but have not had opportunity to consult the originals themselves, were justified in those definitions, a few brief quotations from historians and philosophers, whose books were written originally in Greek, will disclose. Polybius, vol. iii., page 311, using the word in reference to soldiers passing through water, says, "They immersed (*baptizomenoi*) up to the breast." Plutarch, page 18, says, "Then plunging (*baptizon*) himself into the lake Copois." Porphyry, page 282, "As baptized (*baptizetai*) up to his head in Styx," (River of Hell.) Strabo, Lib. 6, of a lake, says, "Thing that, elsewhere, cannot float, do not sink," (*baptizesthai*.) And also of a river he says, in Lib. 12, "The water resists the force of an arrow shot into it, so much that it will scarcely sink," (*baptizesthai*.) Josephus, concerning the murder of Aristobolus by command of Herod, says, "The boy was sent to Jericho by night, and there, by command, having been immersed (*baptizomenos*) by the Galatians, he perished." And concerning the same, in "The Antiquities:" "And baptizing him in sport, they did not give over until they entirely drowned him." Homer, Od. i., 392, says, "As when a smith dips or plunges (*baptei*) a hatchet or huge poleaxe into cold water to harden them." Aristotle, de. color c. 4, says, "The colors enter into the pores of things dipped into them," (*tou baptomenou*.) And "de. anima iii., c. 14, "If a man dips (*bapsei*) anything in wax," &c. Hist. Anim. viii., c. 29, concerning giving diseased elephants water to drink, and dipping (*baptontes*) hay into honey for them. A pupil of Aristotle, Heraclides Ponticus, Allegor. p. 495, says, "When a piece of iron is taken, red hot, from the fire, and plunged in water, (*hudati baptizetai*), the heat, being quenched by the peculiar nature of the water, ceases." Herodotus, concerning an Egyptian touching a swine accidentally, says, "Going to the river Nile, he dips himself," (*ebaphe eauton*) with his clothes. Aratus, in v. 951, says, "If the crow

has dipped (*ebapsato*) his head into the river." Plutarch Parall. Grace. Prom. p. 545, concerning the stratagem of a Roman general, who set up a trophy, on which, *dipping into blood* (*eis to aima baptisas*) his hand, he wrote this inscription, &c. In vol. vi., p. 680, concerning "iron plunged (*baptomenou*) into water to harden it." *Ibid.*, p. 633, "Plunge (*baptison*) yourself into the sea." Plato, De. Repub. iv., p. 637, concerning dyers, "First choosing out wool, sorting and working it over, then plunging (*baptousi*) it into the dyestuff." Hippocrates, p. 50, says, "To dip (*baptain*) the probes in some emollient," &c.; p. 51, "Dipping (*bapsasa*) the rag in ointment," &c.; p. 145, "Dipping (*baptoon*) sponges in warm water," &c. It would seem only a useless repetition and waste of space to continue such quotations from Lucian, Themistius, Pindar, Aristophanes, Heliodorus, Xenophon, and Diodorus Siculus; for the foregoing is quite sufficient to show that *baptize*, as a mere modification of *baptizo*, never means to apply water to a person as defined in conformity to the usage and practice of Pedobaptists. And were it not for such unwarrantable assumptions as that of the Tunker pretender mentioned by our brother, that is, comparatively, of but modern origin, confined in practice within a few of the last centuries, and restricted to a few modern Baptists, this course of investigation would have been uninteresting, unimportant and unnecessary. But in view of such baseless statements, it seems necessary to show further that in every one of the earliest translations of the New Testament, as well as most of the more modern, in which the word is not, as in our common version, merely transferred in an altered form without translating at all, they have invariably rendered *baptizo* in a native word, which signifies to dip or immerse. The earliest of these, the Syriac, or Peshito version, completed at the beginning of the second century, or at the close of the first, as some contend, has the word *baptizo* translated *amad*, a native word meaning immerse. The Coptic version of the third century, for the word *baptizo*, has *tanaka*, plunge, immerse. The Ethiopic, and the most ancient of the German versions, called the Gothic, both of the fourth century; the first has for *baptizo*, *shustan*, immerse; and the last named, *daupzan*, to dip. Armenian version, for *baptizo*, has *mogridil*, immerse. Spriac, Philoxenian version of the sixth century, has *baptizo* translated *amad*, immerse. Arabic Polyglot version of the seventh century, has *baptizo* translated *amada*, immerse. Three versions of the eighth century, Persic, Latin, and Anglo-Saxon; the first named has *shustan*, immerse, and *shuyidan*, wash, sometimes; the Latin for *baptizo* has *tingo*, immerse; and the third has *dyppan*, dip, and *fullian*, cleanse. Dutch version of 1460 has it *doopen*, dip. German of 1522, *taufen*, dip. Danish of 1524, *dobe*, dip. Swedish of 1534, *dopa*, dip. Arabic, Propaganda version of 1671, has it

amada; and the Sabat. version of 1816 also *amada*, immerse. And the Amhari version of 1822 has it *shustan*, immerse. In presenting record evidence as to whether sprinkling and pouring for baptism can be traced further back than immersion, in connection with the uniformity of the most ancient and some modern translations just cited, not one of which, nor any of the other numerous translations that might have been added, has within its lids a single translation of any of the *baptize* family of words, sprinkle or pour, it will perhaps be proper to quote briefly from a few of the earliest writers on the subject, as well as to present a few short admissions of some of the most learned, candid, and eminent Pedobaptist writers and ecclesiastical historians, and in so doing, purposely avoid reference to any that may be called Baptist authority, such as "Allen's Baptist Register," "Robinson's Ecclesiastical Researches," "Jones' History of the Church," or "Dictionary of Religious Opinions," "Benedict's History of Baptists," "Orchard's Church History," &c.; not because they are not all of them eminently competent and reliable on this important subject, but merely because it would be unreasonable to ask space for even as many citations as may be made from mere Pedobaptist authority, as clearly establishing and settling the primitive order of immersion as most of the quotations from Baptist authors would do, or as any one can desire.

As introductory to such testimony we have present a quotation from Mosheim's Ecclesiastical History, first century, i., 87, where he says, "In this century baptism was administered in convenient places, without the public assemblies, and by immersing the candidate *wholly in water*." Let us see if Mr. Tunker can trace sprinkling or pouring back to the first century, or even to the second century. "Neander's Planting and Training," i., 161, mentioning "the usual form of submersion at baptism, practiced by the Jews, and transferred to the Gentile christians," he says, "This form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol—the immersion of the whole man in the spirit of a new life." Also in his "History of the Christian Religion," he says, "Baptism was originally administered by immersion," &c. "Waddington's Church History," p. 27, says, "The ceremony of immersion (the oldest form of baptism) was performed in the name of the Three Persons of the Trinity." "Schaff's History Apostolic Church," p. 568, concerning the ordinance of baptism, says, "As to the mode of administering this ordinance: immersion, and not sprinkling, was unquestionably the original-normal form; this is shown by the very meaning of the Greek words *baptizo*, (....) *baptisma*, (....) *baptismos*, (....) used to distinguish the rite," &c. And on page 570 says, "The impartial historian is compelled by exegesis and history,

substantially, to yield the point to the Baptists." Here Mr. Waddington and Mr. Scaff, both Pedobaptists, flatly contradict Mr. Tunker. Guerick's Church History, pp. 141-2, says, "Baptism was originally performed by immersion in the name of the Trinity," &c.; "but in case of the administering the rite to the sick, sprinkling was substituted for immersion." "Pressenne's Early Years of Christianity," p. 334, says, "Baptism, which was the sign of admission into the church, was administered by immersion. The convert was plunged beneath the water, and as he rose from it he received the laying on of hands." "American Cyclopaedia," Art. Baptism, says, "The form of baptism, at first, was, according to most historians, by immersion; but as christianity advanced into colder climates, the more convenient mode of sprinkling was introduced." "Stanley's History Eastern Church," Scribner's Ed., p. 117: "There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that for at least four centuries any other form was either unknown or disregarded, unless in the case of dangerous illness, as an exceptional, almost a monstrous case." "Smith's Dictionary of the Bible," Art. Baptism, says, "The language of the New Testament, and of the primitive fathers, sufficiently points to immersion as the common mode of baptism." "Blunt's Dictionary of Doctrines and History of Theology," Art. Baptism, says, "The primitive mode of baptizing was by immersion, as we learn from the clear language of holy scripture, and of the fathers." "Par's Theoret., p. 291, Section on Christian Theology, by Geo. Christian Knapp, ii., 516-17, says, "Immersion is peculiarly agreeable to the institution of Christ and the practice of the apostolical church, and so even John baptized; and immersion remained common for a long time after, except that in the third century, or perhaps earlier, the baptism of sick (*baptisma clinicorum*) was performed by sprinkling or affusion. Controversy arose concerning it. By degrees, however, this mode of baptism became more customary, probably because it was found more convenient. Especially was this the case after the seventh century, and in the Western church; but it did not become universal until the commencement of the fourteenth century." "Corrybeare and Howson," on Rom. vi. 4: "This passage cannot be understood unless it be borne in mind that the primitive baptism was by immersion." "Notes on the Gospels, by Rev. Charles Hall, D. D., i., 38, says, "The former mode of ablution, that is, by immersing a person under water, burying him by baptism, (Col. ii. 12,) and lifting him again out of it, without any question the ancient custom, (and) was doubtless the manner in which Jesus was baptized by John. St. Paul, therefore, speaks of our baptism as representing the death, burial and resurrection of Jesus, as grounded upon

that representation of our being dead unto sin—buried with him by baptism into death."—(Rom. vi. 4.) "Whitby, on Rom. vi. 4, says, "It being so expressly declared here, and in Col. ii. 12, that we are buried with Christ in baptism by being buried under water, and the argument to oblige to a conformity to his death by dying unto sin, being taken hence, and this immersion being religiously observed by all christians for thirteen centuries, and approved by our church, and the change of it into sprinkling even without any allowance from the Author of this institution, or any license from any council of the church, being that which the Romanist still urges to justify his refusal of the cup to the laity, it were to be wished that this custom might be again of general use, and aspersion only permitted, as of old, in case of the clinics, or in present danger of death." "Salmasius, De. Sæsarie Viromm," p. 669: "Baptism is immersion, and was administered in former times according to the force of the word." Luther drew up the "Smalcald Articles; in the fifth he says, "Baptism is nothing else than the word of God with immersion." In his Op., vol. i., 336, he says, "Baptism is a Greek word," &c. "Washing is attributed to baptism," &c., "which is rather a sign both of death and resurrection. Being moved by this reason, I would have those that are to be baptized to be altogether dipped into the water, as the word doth sound and the mystery doth signify." "Hospinianus' History Sacraments," l. ii., c. i., 30, says, "Christ commanded us to be baptized by which it is certain immersion is signified." Calvin in his Instit., l. iv., s. 15, says, "The word *baptizo* signifies to immerse; and it is certain that immersion was the practice of the ancient church." "Vitranga, Aphor. Sanct. Theol. Aphoris., 884, says, "The act of baptizing is the immersion of believers into water. This expresses the force of the word." Grotius, [on Matt. iii. 6, Gale,] of baptism says, "That this rite was wont to be performed by immersion, and not by perfusion, by both the propriety of the word and the places chosen for its administration," &c. "The custom of perfusion, or aspersion, seems to have obtained some time after in favor of such who, lying dangerously ill, were desirous to dedicate themselves to Christ: these were called clinics by other christians.—See Cyprian's Epistle to Magnus to this purpose." "Witsius' In. History Eccl.," p. 138, says, "It cannot be denied that the native signification of the words *baptain* and *bapteizein* is to plunge, to dip." Bloomfield on Rom. vi. 4, says, "There is here plainly a reference to the ancient mode of baptism by immersion; and I agree with Koppe and Rosemuller, that there is reason to regret it should have been abandoned in most christian churches." "Baddaen's Theol. Dogmat.," v., c. i., sec. 5, says, "The words *baptizein* and *baptismos* are not to be interpreted of aspersions; but always of immersion." Venema, p. 5, says,

"The word *baptizein*, to baptize, is nowhere used in the scriptures for sprinkling." Gurtlerus' Instit. Theo., cap. xxxiii., sections 108, 109, 110, and 125, says, "To baptize, among the Greeks, is, unquestionably, to immerse, to dip; and baptism is immersion, dipping." *Baptismos en Pneumati hagio*—baptism in the Holy Spirit, is immersion into the pure waters of the Holy Spirit; for he on whom the Holy Spirit is poured out, is, as it were, immersed into him. *Baptismos en puri*—baptism in fire, is a figurative expression, and signifies casting into a flame, which, like water, flows far and wide. The command by the Lord is baptism: immersion into water."

May it not now be asked, not boastfully, but earnestly and triumphantly, if Mr. Tunker preacher can, as he says, trace sprinkling and pouring for baptism back further than immersion, through what channel he will trace them? or through what magic lantern he will push his researches? For as neither the Jewish religion nor christianity authorized or sanctioned such a practice, it has no more bible authority than the infallibility of the Pope, penance, transubstantiation, purgatory, celibacy, or the worship of angels or demi-god mediators. And as it is now clear from the foregoing display of documentary evidence of the universality of immersion, as drawn from the scholastic opinions, concessions and candid admissions of all the most learned and eminent Pedobaptist names in Christendom, declaring immersion to be the most ancient form of baptism, and the only practice of the apostolic church, and which continued for so many centuries almost universally, as well as from the most ancient and authentic histories of the early and more modern ages of christianity, that the whole professing world, both eastern and western Christendom, practiced immersion, except in the case of a few sick and dying persons, for near thirteen hundred years, let us now glance at the historical origin of sprinkling and pouring, and thus corroborate, strengthen and confirm the irrefragable chapter of evidence already presented. And our Tunker preachers will all find, [if they have not already found,] in tracing pouring and sprinkling back in search for the antiquity of such practice, that the first case of either to be found among the archives of history, either sacred or profane, is given by Eusebius, called the Father of Ecclesiastical Historians, where he says, "Novatus fell into a grievous distemper, and it being supposed that he would die immediately, he received baptism, being *besprinkled* with water on the bed whereon he lay, [if that can be called baptism;] neither when he escaped that sickness did he afterwards receive the other things which the canon of the church enjoined should be received," &c. The canon to which he referred is, that they who were baptized in their beds, if they recovered again, should afterwards go to the bishop, that he might sup-

ply what was wanting in that baptism. This happened about A. D. 253, not earlier, certainly, than 251.—See Eusebius, page 114. About eighty years after this, when other invalids became solicitous of being allowed to follow the same practice, as far as there is any authentic record, a decree was established called "The 12th Canon of the Council of Neocæsarea," against such pourings, disallowing those so poured upon any participation in either the ministry or priesthood.

GEO. Y. STIPP.

(Concluded in next number.)

MOLALLA, Clackamas Co., Ore., Mar. 17, 1877.

DEAR BRETHREN ELDER G. BEEBE & SON:—As I have got through the business part of my letter, and have filled but little of my paper, and my mind having been exercised, or in contemplation of what constitutes the second beast, which John saw coming up out of the earth, &c., I will add a few remarks.

John said, "And I beheld another beast, coming up out of the earth; and he had two horns like a lamb, and he spake like a dragon," &c. Here John informs us that he saw another beast coming up, &c., which would imply that there had been one beast already arisen, and which, I believe, is conceded by most all to be that of Papal Rome, with all her powers, which John describes as he saw it rise up out of the sea. But it is not my intention here to undertake to say anything particularly of that beast, but try to pen a few of my thoughts with regard to the second beast that John saw, rising up out of the earth, and try to show with what rapidity it is now making its appearance in the sight of men. I shall have to be as brief and concise with what remarks I shall offer as the subject will admit of. I shall not attempt to go into a historical account of the beast which John beheld, coming up out of the earth. I believe that beast is nothing more nor less than Protestantism, which is now so extant in the world. Here I want to show what the earth represents, from whence John saw the beast coming up, which shows that that beast was not fully developed, but was approaching. And as man, in the scriptures, is represented as of the earth, earthy, hence we read in the beginning, Gen. vi. 11, 12, "The earth also was corrupt before God, and the earth was filled with violence. And God looked upon the earth, and behold, it was corrupt; for all flesh had corrupted his way upon the earth." The prophet was commanded to cry; "And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower thereof fadeth, because the Spirit of the Lord bloweth upon it. Surely the people is grass."—Isa. xl. 6, 7. I could refer to more testimony, but think the foregoing is sufficient to prove that man is called earth, and from which this beast which John saw coming up, or proceeding, was the inventions of men. John describes this beast

as having two horns like a lamb, &c. Here I will give my views of its lamb-like appearance, or what gave it that appearance; but in the first place I shall endeavor to describe its two horns, and I expect my views of what constitutes the two horns will not be in accordance with those of many of my brethren who have written on this subject. I think we will not disagree but that horns express or denote power. Hence the ecclesiastical power; and as Webster defines it, "An assembly or meeting whence a church; from, to call forth or convoke and to call; pertaining or relating to the church, as ecclesiastical discipline of government." Hence Webster defines, "Ecclesiastical state is the body of the clergy." Hence, my dear brethren, how often have the clergy of the different denominations of the earth held their conventions, assembling themselves together, in order to unite upon some system or articles of their faith, so that they can all unite in one form of worship throughout the world; for the clergy of the different denominations, from the different parts of the world, have held their conventions, calling their meetings at different times, and at different parts of the world. So it appears to me that the two horns is not confined to two persons, let them have ever so great a name, nor to two nations having or wielding ever so great power; but I shall try and show that the two horns are, one of them the ecclesiastical power, and the other is the political power. Of the beast that John saw, he said, "And he had two horns like a lamb, and he spake as a dragon." When we take into consideration the lamblike appearance of the ecclesiastical power which they have invented, such as Missionism, Bible Societies, Sabbath School institutions, together with all their kindred institutions, I am convinced that all these institutions are the inventions of the clergy of the different professions of the earth, and is nothing but an arm of flesh. Hence the prophet Jeremiah has well said, "Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord."—Jer. xvii. 5. All these institutions, together with their authors, if a person speaks against them, he is at once denounced as speaking against religion; and the christian cannot conscientiously join in with them in their will-worship, in violation of the law given to them, his church, the Zion of God, by the great Lawgiver, King Immanuel.

I said I would try and pen a few of my thought on the second beast, and show with what rapidity it is making its appearance, and gaining or showing its power. I have before me a copy of the "Messenger of Peace," of Feb. 1, 1877, published at Macon, Mo. The editor says, "We publish below a brief sketch of the revival meetings of Messrs. Moody and Sankey, at Chicago, as so much has been published in the daily papers concerning their operations," &c., "as published by their own directors." "Special

correspondence, Chicago, Dec. 21st, 1876. Mr. Editor:—The meetings conducted by Mr. D. L. Moody and Mr. Ira D. Sankey, in the Tabernacle, Chicago, closed on last Sunday. They began Sunday, Oct. 1st, and continued every day, except Sundays, for eleven weeks," &c. I shall not attempt to give the full account published in the "Messenger of Peace," only a few extracts, to show the power of the clergy when united in such meetings; for union is strength. "The Christian Convention, held in connection with the meeting, was a great success. The number of delegates in attendance was very large, and the attendance upon the services good, the Tabernacle being well filled at each session of the convention." [We are told that the great Tabernacle will seat eight thousand people.] "One practical result of the convention was the formation of a prayer-alliance, which now numbers four hundred churches. Many of the ministers went home thoroughly aroused, and the result has been, in a large number of towns, church revivals have followed the special effort put forth," &c. "The secular press of the city has given prominence to the meetings, such as has been done nowhere else. All the large daily papers have given each day from two to six columns, reporting sermons *verbatim*, and giving full reports of bible readings, and prayer meeting talks and incidents. The religious press, without an exception, has spoken in the most commendatory manner of the meetings and the work, and through these mediums hundreds of thousands have enjoyed the benefits of the meetings. Probably the best criterion as to the character of the work is found in the judgment of it by the ministers of the city. This has found expression at the Monday noonday meetings, which have been given up to reports of the work. The following are a few of the reports given at these meetings: Rev. Jno. Atkinson, of Grace M.E. Church, reported 800 scholars in S. S., and 200 older scholars on Sunday were seeking rest in Christ. A great and interesting work was begun. Rev. W. C. Young, Fullerton Ave. Presbyterian Church—The services on Sunday were signalized by 20 or 30 coming in the attitude of inquirers. The revival has also reached the Presbyterian Theological Seminary; many students were in earnest sympathy with the awakening."

I shall have to omit the greater part of the reports of the clergy, of their great work, from the different churches, in their uniting in the great work of christianizing the people, but I shall extract enough to show the ecclesiastical power, or horn of the beast, which is wielded over the people of Chicago, and the different parts of the state of Illinois; and what is accomplished in one state, can be accomplished in the United States, and all over the world, by the same power.

"Rev. Geo. Huntington, Oak Park Congl. Church—On Sunday morning all who desired consecration to Christ were invited to remain, and all except

seven did so. Inquiry meetings every day, and every hour of the day. One couldn't go anywhere without finding an inquirer. Men there, dumb for ten years, now spoke; and others, born into the kingdom dumb, were giving thanks and praising God. The millennium must be coming, surely. Rev. L. T. Chamberlain, New England Congregational Church—I have not been at the meeting for some time; I have so many inquirers I cannot come; every hour in the day I have them. Yesterday in the inquiry room twenty accepted Christ. I have received the baptism of the Holy Spirit, for service. I never knew before the real luxury of working successfully for Christ. Rev. A. E. Kittridge, of the Third Presbyterian Church, reported over one hundred S. S. scholars arising for prayer, and the young men's meeting well attended. Sunday evening there were forty or fifty inquirers, of whom seventeen found Christ," &c. Rev. E. P. Goodwin, First Congregational Church—Yesterday one hundred arose, professing to have found Christ, and a hundred and fifty were seeking him, and not fewer than fifty of them have since accepted him. Many were asking prayer for others. Our prayer meetings are the largest and best we have ever held, and a hundred of our church people have organized for a house-to-house visitation, in our section of the city. Rev. M. M. Parkhurst, First M. E. Church—I have never seen so much evidence of the Holy Spirit's presence as now. Our congregation is three times what it was, and Sunday School doubled. Twenty have joined the church, and one hundred more are in sight. At Farwell Hall overflow meeting, Sunday, it is safe to say twenty-five were converted in twenty-five minutes. Men who were slow, and hard to manage, are now full of life and energy."

But I must omit referring to any more reports from the many clergy of the churches, and refer to the closing remarks of the special correspondent, viz:

"The work outside of Chicago, carried on in connection with it, has been proportionally as successful as that in Chicago. Peoria, Kalamazoo, Fort Wayne, Oshkosh, Racine, Kenosha, Belvidere, Ottawa, and other points, have been visited by evangelists, working under Mr. Moody's directions, and much good has been done. To sum all, the result of the meetings can only be done when Christ comes for his church."

The last sentence is the only truth that I have read in the whole proceedings, except the names of the clergy, their so-called churches, and the location where they reside; for in all the reports given by the preachers, I don't read of one telling what Christ has done for poor, lost sinners, but only what these false teachers are doing for Christ.

"During the present week, the meetings have been closed, yet every day there is at the Tabernacle the noonday meeting: a meeting for men only, and for women only; three daily meetings for reformed men, a meet-

ing each for young ladies, boys, young converts and business men, and from nine to ten o'clock each night, a large meeting for young men. An inquiry meeting is held daily from one o'clock noon till ten o'clock at night. After the holidays, Mr. Moody and Mr. Sankey leave for the east, and after a brief season of rest, resume their evangelistic labors at Boston."

I have transcribed so much of the works of the clergy, to show with what power they have and can control the mental faculties of the people, both old and young, of both sex. The prophet Isaiah in his prophecy hath told us what should take place, hence it is now being fulfilled. He said, "And in that day seven women shall take hold of one man, saying, We will eat our own bread and wear our own apparel, only let us be called by thy name, to take away our reproach."—Isa. iv. 1. The number seven, which the prophet here alludes to, according to my understanding, is a complete number, and embraces the whole church of anti-christ; but their desire is to be called by the name of Christ, or Christians. "Only let us be called by thy name, to take away our reproach," so that we can pass in the world respectably, having the name of a Christian, belonging to some evangelical church, so-called. When we examine the revelation to John respecting this beast, we see the power which the beast had. John said, "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads," &c. I see, according to the special correspondent's report, that "Four thousand tickets were given out during last week, to young converts, and those desiring to be christians, for these meetings. The ticket gave the full name and address of the person using it, and entitled the holder to a reserved seat on the floor in front of the platform." Hence I suppose they held their ticket, or mark, in their right hand, to show that they were seekers, and that was the mark for the minister to instruct them how and in what way to worship. Paul, an apostle of Jesus Christ, has warned us against such, saying, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works."—2 Cor. xi. 13-15. My dear brethren, I believe there are as many false teachers or ministers to one true minister of the gospel now, as there were false prophets to one true prophet of the Lord in the days of Elijah. Christ, when he was upon the earth, warned his disciples, and all the saints that should follow, to beware of these false teachers, saying, "If any man shall say unto you, Lo, here is Christ, or there, believe it not; for there shall arise false christs, and false prophets, and shall shew great signs and wonders, insomuch that, if

it were possible, they shall deceive the very elect." "Behold, I have told you before," &c.—Matt. xxiv. 23-25. Hence John, in describing the second beast, said, "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live." The sword, I understand, was that which divided the law power from the first beast, so that it only received a wound, but it still lived. "And he had power to give life [law power] unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed." I understand that the ecclesiastical horn or power is now engaged in preparing the minds of the people to give power to the political horn, to unite church and state: in the first place, by enacting a law to make the people acknowledge a god, [by amending the Constitution of the United States] and then for the political horn to enact a law compelling the people to worship God as their law directs. This law power, I understand, is the life which is to be given to the image of the beast. "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads," &c. John, speaking of the first beast, informs us, saying, "And it was given unto him to make war with the saints and to overcome them; [Christ said, "My kingdom is not of this world," &c.] and power was given him over all kindreds, and tongues and nations. 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. If any man have an ear, let him hear."—Rev. xiii. 7-9. Hence we see the power of the first beast extended over the whole world. And John, speaking of the second beast, said, "And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell thereon to worship the first beast, whose deadly wound was healed." Hence in reading the account given of this beast as having two horns, I do not understand the two horns to imply two men, nor yet two nations, but to the earth. John said he had two horns like a lamb, and he spake like a dragon. And he exerciseth all the power of the first beast before him, &c.

My dear brethren, when we exam-

ine the character of the first beast, we find that when Christ was brought before Pilate, to be tried before his accusers, and after a full examination of the case, "Pilate therefore went forth again, and said unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him," &c. "And Pilate said unto them, Behold the man!" Then came forth the voice of the dragon, saying, "Crucify him, crucify him. Pilate saith unto them, Take ye him and crucify him; for I find no fault in him. The Jews answered him, We have a law, and by our law he ought to die," &c.—John xix. Hence, my dear brethren, when the second beast has its life given to it, it will exercise all the power of the first beast, and all who cannot worship according to their instructions, in accordance with their law, must suffer martyrdom, as the primitive saints of Christ did.

Brother Beebe, I submit this to you, for your riper judgment to dictate whether it is worthy a place in the columns of the SIGNS, or not. Do with it as you think best, and all will be right. I remain your brother in gospel bonds,

MICHAEL LOVERIDGE.

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night, shall not cease."

While reading the SIGNS of March 1st, with more than a common interest, and reflecting upon the sorrows and joys of the family of God, the above scripture came to my mind, and as I received some consolation, I felt like talking a little, through the SIGNS, with the saints scattered abroad.

No one, reading the above scripture, conscious of the ability of the author, will for a moment doubt the continuance of these seasons; for he turns them about according to his own pleasure; and the consolation I derive from this language is in meditating on the continuance to perpetual generations, and signifying in this figurative expression (as I think) a covenant ordered in all things and sure; the former covenant, it is true, relating to the earth, to be participated in by earthly minds; the latter relating to an everlasting covenant, to be participated in by heavenly minds; and the perpetuating to all generations, prefigures the continued righteousness to the generation of Jesus Christ, a chosen generation. For says the father of Noah, in giving him the name, "This shall comfort us concerning our work and toil of our hands, because of the ground which the Lord hath cursed." Thus a rest was in anticipation at this early day, and was signified by the name given this man. And who will doubt but that even the wicked are a reserved generation (though of vipers) after this great deluge? For while the one is not appointed to wrath, but to obtain salvation by Jesus Christ, the long-suffering of God continues; and wickedness has not ceased, but a covenant is made with Noah and his sons, that the waters

shall no more become a flood to destroy all flesh, and the bow has been set in the cloud, and God has looked upon it as a token between him and all flesh. And by his word to the prophet Jeremiah, xxxiii. 20, 25, "If ye can break my covenant of the day and night, that they should not be in their season, then the covenant with David that he should not have a son to sit upon his throne." "If my covenant be not with day and night, and I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant," &c. He has thus established a rest through his everlasting kindness and mercy, after the little wrath is past, and it is as the water of Noah unto the Lord. —Isaiah liv. 9, 10. Yet though the earth be removed, and the covenant thereto become void, yet the covenant of peace shall not be removed, but remain forever.

This consolation to Noah and Israel, as the type, is fully expressed in the gospel kingdom, or subjects of grace, as the antitype; and I do hope I have participated in this joy, as a sweet foretaste of that heavenly inheritance, when the earth ceases to remain, or when "this earthly house of my tabernacle is dissolved." And how sensible I am at times, feeling my poverty and wretchedness, yet trusting (in my experience of the way the Lord leads his people, and the sweet assurance given in the word of the Lord) that while the earth remaineth, or in other words, while I am at home in the body, and absent from the Lord, these seasons will continue to revolve, for my good and for the declarative glory of God. Yet how often I find myself, like the patriarch, saying, "Not so." Yet, how these things are calculated to edify and comfort. So the seedtime and harvest, the cold and heat, express our sorrow and joy; for,

"Though seed lie buried long in dust,
It shant deceive the hope;
The precious grain can ne'er be lost,
For grace insures the crop."

"And let the stoutest sinner feel
The softening warmth of grace,
Though hard as ice, or rock, or steel,
His heart dissolves apace."

Then, as the good seed are the children of the kingdom, and the harvest the end of the world, I reckon that every time the saints feel the quickening power of the Holy Spirit, they realize the truth of the saying of their divine Lord, that they are not of the world, even as he is not of the world. And in the experience of these changes,

"Our outward walk and inward frame,
Scarce through a single hour the same;
We vow, and straight our vows forget,
And then these very vows repeat."

We sin forsake, to sin return,
Are hot, are cold, now freeze, now burn;
In deep distress, then rapture feel,
We soar to heaven, then sink to hell."

Thus experiencing a trial of faith, a summer to gather, and a winter to use up; the day in which to work, and a night in which to rest; or in other words, joy and consolation, darkness, doubts and fears. Yet, though sorrow may endure for a night, joy cometh in the morning.

And though the anxious inquiry, "Watchman, what of the night?" the necessary announcement is, "The night cometh, and also the morning." The evening always precedes the morning, and both are necessary to the comfort and growth of the Christian. And if I have had any lasting comfort, it has been that received in coming out from these trials of a fiery nature. All numbered together, constitute but the one trial, called a momentary one. May the dear children of God be encouraged to still continue to cast all their care on him, who careth for them.

I submit this scribble to you, to do with as you may think wisdom dictates, and all will be right.

Yours in gospel bonds,

J. D. HUBBELL.

KELLEY'S CORNERS, N. Y., March 7, 1877.

HAMBURG, N. J., March 11, 1877.

ELDER G. BEEBE—VERY DEAR BROTHER IN THE LORD:—In my fourteenth year, it pleased the Lord to open my eyes to see the deep depravity of my heart. I felt that I was a wretch undone, with nothing to recommend me to the favor of God. And right here, dear brother, let me say, I have always been more or less troubled. Most Christians tell of what they would promise to do, if the Lord would only remember them in mercy. I can tell of no time when I thought I could do anything to better my condition, for I knew not what to do. So I wandered about, sometimes feeling conscious that I must sink; that the blood of Christ, which cleanseth from all sin, could not reach my case. When I attended divine worship, I would listen attentively, yet no ray of light penetrated my benighted soul. One Sunday morning you preached at Franklin, and your text was in Isaiah, "Who is this that cometh from Edom, with dyed garments from Bozrah?" &c. You can imagine my feelings. In the afternoon, on account of a funeral in the neighborhood, the meeting was put off for an hour, consequently it was late when the people collected. You spoke from the words, "Come hither, I will shew thee the bride, the Lamb's wife." The description was a rich feast for the saints, and those beautiful words in Solomon's Song, "Turn thine eyes from me, for they have overcome me," were very appropriate. All sat with bowed heads, and though the tears rained down my cheeks, I felt, dear brother, as if I must die. There was not one word of consolation to me. I felt that I had no part in what was spoken to the church, or the bride. After the meeting closed, Dea. John Hammond, who has since died in Ohio, said to me, "If I ever reach heaven, and have no greater enjoyment than I have had to-day, it will be enough." I was too full for utterance, and made no reply. When you started from the meeting house, I felt as if I must run after you and ask you what I must do; but I did not. Our acquaintance was very limited at the time, so we simply bowed good bye, and I felt that we would meet no more on earth.

I might say much more in regard to my prayers and tears on account of my sins, when sitting under the preaching of our dear departed brother, Elder Gabriel Conklin; but let what I have said suffice.

In the fall of 1835, I was left at home alone one day, and as I had a good deal of work to do, I hurried as fast as I could, that I might repair to an attic room to read and meditate. Before reaching there, a sort of calm seemed to come over me. I picked up a book containing Watts' Hymns, and my eyes rested at once on the verse,

"Blest are the humble souls that see
Their emptiness and poverty;
Treasures of grace to them are given,
And crowns of joy laid up in heaven."

All was peace at once, and I immediately cried out, "Lord, I believe; help thou mine unbelief." The same season, on the 21st of November, I went before the church, related a portion of what I have now written, was received, and on the next day was baptized by Elder Conklin, in the Walkill, at Franklin.

I have made very little growth in grace, and have often wondered how the saints could fellowship me. Christ said, "By this shall all men know that ye are my disciples, if ye have love one for another." I know I love the brethren. Sometimes, when compared with others, I think my hope is small; yet, through all the changes that it has pleased our heavenly Father I should pass, it has always remained the same. Forty-two years with their joys and sorrows have come and gone, yet I am just as helpless as in the hour I first believed. His countenance alone that called Lazarus from the dead can drive the clouds from my sky.

I must close this as speedily as possible; but I feel sure you will bear with me. I sometimes feel as if I could almost fly to see some of my Father's family. I hope we shall one day meet to part no more. Farewell.

HARRIET LEWIS.

LONE CEDAR, Ky., March 22, 1877.

ELD. G. BEEBE—DEAR BROTHER:—Through the request of some of my dear brethren, who have some remittances to send to you for the SIGNS, and as they desire that I should write, I have concluded to pen down a few of my present thoughts upon the following scripture: Nahum i. 7: "The Lord is good, a stronghold in the day of trouble; and he knoweth them that trust in him." The Lord is good. Goodness and perfection characterize the sovereign God. Holiness and immutability are the habitation of his throne; and none can say, without presumption, unto Jehovah, why or wherefore doest thou thus or so? In the prophecy of Nahum the majesty and goodness of God are wonderfully displayed, in his knowledge, care, and preservation of his people, while with an overflowing scourge he will destroy Nineveh, and take vengeance upon all his enemies. It is true that the goodness and long-suffering of God are plainly manifest in all his

providences and over all his works. He sends his rain upon the just and the unjust. He is the Savior of all men, especially of them that believe. He spares and preserves this world for the sake of the treasure that is in it. And it is the goodness and long-forbearance of our God, and because he doth not change, that this wicked world is not yet consumed; neither will it be, until the last one of his chosen people have been ordinarily born into this world, and extraordinarily into that world wherein dwells righteousness. It is the goodness of God that leadeth thee, poor sinner, to repentance. It is the goodness of the Lord that while we were ungodly, Christ died for us. O, it is because he is good that while we were enemies, we were reconciled unto God by the death of his Son. Yea, when I retrospect my life, and remember the days of my youth, what a disobedient, ungrateful sinner I was, and that in the midst of sickness and death I was spared and preserved, I must say it was because the Lord is good. And to-day I still live upon the goodness of God. And while many of my dear relatives in the flesh are cold in death, and their once lovely bodies moulder in the dust, I am, for some purpose known only to God, spared, a monument of the Lord's goodness, and a living witness of his grace and mercy to me, a poor sinner. Father, mother, brother and sisters in the flesh have passed away, two little grandchildren lie silent in the tomb, and out of a large family connection, few of my name are left in this poor, wicked, and distracted world. Nevertheless, the Lord is good, a stronghold in the day of trouble; yes a strong fort, a fortified place, a sure castle; into it the righteous run and are safe. The Lord is good. He is a sun and shield; he will give grace, and he will give glory; he is a wall of fire round about, and the glory in the midst.

"When trouble like a gloomy cloud
Has gathered thick and thundered loud
He near my soul has always stood;
His loving kindness, O how good!"

Often cast down, but not destroyed; we are troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; "For the Lord is good, a stronghold in the day of trouble; and knoweth them that trust in him." Then, O ye children of the Lord everywhere, trust in the Lord, and have no confidence in the flesh, for in the Lord Jehovah is everlasting strength. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Trust in the Lord is confidence, a reliance or resting of the mind on the integrity, veracity and justice of God. "O Lord God, thou art my trust." "He that putteth his trust in the Lord shall be safe." The Lord knoweth them that trust in him; and he hath said, "I will never leave thee nor forsake thee." For the Lord knoweth them that are his. "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 fore-know, 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." In time this work is all done for the poor, fallen sinner. Jesus came to save his people from their sins, and to call them by his Spirit from death to life, from the power of Satan to God; hence in due time they hear the voice of the Son of God, and live. From this time forward they are taught to know God, and to trust him, and to say the Lord is good, and that it is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief. Yea, verily, saved by grace, if I am saved indeed, the chief of sinners.

W. A. BOWDEN.

REISTERSTOWN, Md., March 4, 1877.

BROTHER BEEBE:—The inclosed experience has been of much interest to me. As I think it will prove of comfort to many, as bearing the marks of God's teaching of his children, I send it to you for the SIGNS. True christian experience is what the believer loves to hear the narration of; and when told in simple, child-like language it always finds a response in the hearts of all who love the truth. Whatever does not accord with the word of God is not christian experience, and whatever is not presented in the light of that experience is of no use to the saint. May God bless his truth spoken to all who love his ways.

As ever your brother in hope,
F. A. CHICK.

DEAR BROTHER IN HOPE:—Alone, and while thinking over the past, I am reminded of the promise I made you, to try and tell you of my past life, as far as I am able. I have always refrained from saying much in regard to my feelings or experience in the past, feeling I had so little to say in comparison with the experience of the brethren; and yet, while I remain silent, I feel that I am not doing as Christ has commanded, to speak often one to another. You, dear brother, with other brethren, have asked me more than once to tell you about my trials in the past, and I have remained silent, but I have felt ashamed and condemned at not having done what I have felt to be my duty; and again to-day, while being permitted to enjoy reading communications from dear brethren and sisters in Christ, this thought presents itself to my mind, "How selfish you are, enjoying the writings from the brethren, and will not write one word for their satisfaction." So with these thoughts I am made to fast in my mite for your satisfaction, knowing you will bear with my weakness and pardon all imperfections.

As far back as I can remember I do not think I had any thoughts about religion until I was fifteen years old. I had been a Sunday

School scholar from the time I was old enough to attend, but had no thought of the future until the time mentioned, when my classmates and friends began to join the church, and would persuade me to go to the altar. I thought it very well, but I could not give up the enjoyments of the world. Their doctrine and belief then was my choice; but to ever be a member of the Old School Baptists I thought was impossible. I thought them a selfish and hard-hearted people, and wondered how any one could join their church. Time wore on, I still being satisfied with the enjoyments of the world; but thought as I grew older I would join the church with my classmates, and live a perfect christian life, doing good always. Being satisfied with this resolution, I went on enjoying myself until in my seventeenth year, when I began to feel troubled on account of sin, but would mingle more than ever with worldly enjoyments, and would try to rid myself of the sad feelings. I succeeded only for a moment, for when alone I felt ten times worse than before; so I resolved to live a christian, and give up the world. I made resolutions time and again, and as often broke them. Then I thought I would go to the altar and be prayed for; but when I went to their meetings I would have different feelings. I remember one time when I thought of going, this passage of scripture came to my mind, "Go home, and enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret, and he will reward thee openly." Pen cannot describe my feelings at that time, for my sins like mountains arose before me. I would read the bible, but it condemned me, as well as everything else that I sought comfort from. I was made to give up all good resolutions, and to cry, Woe is me! I shall be lost. Many a time in the silent hours of the night, when no ear but God's was near, did I ask him to have mercy upon me, the vilest of the vile; but even then the tempter whispered in my ear, "The prayers of the wicked avail nothing." Turn which way I would there was something to say, No hope for one so sinful as you. I attended meeting, hoping to find some comfort there, but would come away more discouraged than if I had stayed at home. They told me if I would do my part, God would do his; but I thought if that was the case I was lost forever, for I had tried every means in my power, and could not perform one good act. I did not go to church for some time, when I went to hear you preach, and what a difference in the preaching. The Savior that you preached (a whole and complete Savior) was the one that I needed. I even saw a beauty in the church, and had love for the members as I had never felt before. I had heard you preach before, but could not see so much difference from other preaching, except that they (the Baptists) seemed so selfish. Time moved on, and my burden gradually left me. I felt resigned to his will, and felt to say that if my

soul was sent to hell, his righteous law approved it well. I had a hope that my sins, though like scarlet, might be washed and made white in the blood of the Lamb. I had never told any one my feelings, for when I thought of doing so, something would say, You are trying to deceive; those feelings will not last long. So I would try to hide my feelings from others, until I attended the association at Manassas, when I could not hold them any longer. O how lovely and perfectly happy you all looked; so far above me, you seemed to be, that I felt too unworthy to be allowed the glorious privilege of being in your midst. What a change; the people that I had so recently disliked, I now loved, and desired a place with them. At the close of the meeting how sad I felt at having to part with those I loved for the truth's sake. Sunday after we returned home mother was received for baptism. When she was baptized I felt it would have been a happy privilege to have gone with her, and felt more like telling you my feelings or experience that day than ever since; but though I felt more like talking, I felt too unworthy to ask a place among you. But the desire to be numbered with you did not leave me, and unworthy and sinful as I was, a few months after I asked a place among you, but do not know how you could have received me, or hold in fellowship such a sinful child. Indeed I feel sometimes, if I have any evidence of having passed from death unto life, it must be because I love the brethren. "We know that we have passed from death unto life, because we love the brethren." I have enjoyed many precious seasons with you all since I became one with you. O what a memorable day! how happy I felt as I walked into the water! I felt that Christ was there, and that I could remain there. My soul was filled with a sweet peace, a calm, trusting repose in my Savior. I love to think on those happy seasons, for it is not always that I enjoy such. Dark clouds hover over me many times, and my hope grows faint; yet he has promised never to leave or forsake us. I do not expect to be exempt from trials and tribulations in this world of woe, for it is through much tribulation that we shall enter the kingdom. Our blessed Savior has promised, that though we pass through deep waters, they shall not overflow us. What comfort to the tried and tempted little ones, who are enabled to feel these glorious promises are for them. O, dear brother, pray that I may be kept in the dust of humility, at the feet of Jesus. My one desire is to be a meek and lowly follower of the Lamb. I have no where else to go, no other hope but in the atoning blood of Christ. There is little comfort to be found in this cold, unfriendly world, when Jesus hides his face from us, and we are left alone to take a view of self.

Well, I must stop writing. I fear I have already written enough to tire your patience in reading; but I hope you will pardon all imperfections. I

have only written an imperfect sketch of my travels; yet, imperfect as it seems, I feel that I have done no more than was my duty, in trying to say or write what I can, when requested by the brethren, and I hope, dear brother, it will be a satisfaction to you at least to know that I have tried to comply with your request. My prayer is that I may be kept from disgracing the cause, and be guided in my walk and conversation, and may grace, mercy and peace be our stay through life.

I remain your little sister, though the very least of all,

SALLIE A. ENSOR.

DEAR ELDER BEEBE:—Did I not feel so poor, and ignorant, and weak, so full of sin and error, I would love to write to you to-day, just a few lines, expressive of thankfulness and sorrow too; of gratitude that you have so long, so faithfully and so ably filled the trying place which has been assigned you, and sorrowful that any (of your brethren, I mean, for most certainly we expect nothing else from the nations round about us) should find it in their heart to complain, or even to offer suggestions in regard to a better way of conducting a medium of correspondence which has ever seemed to meet so well the wishes of those for whom it is intended. Yet I would not censure those who have ventured to find fault, hoping that it was done in a spirit of meekness, love and forbearance, and not with any thought that possibly it might wound the feelings of the sincere christian editor, or some of the few scattered little ones who are loved by them for Jesus' sake, and who wait so patiently for the SIGNS, as bearing words of consolation from kindred and friends, so dear and tried and true. O, my poor heart tries to be so humbly grateful that it is as well with us as it is, that we are permitted to write and talk, and to meet and rest in Jesus' name, and to hope in his mercy, though so unworthy of such blessed privileges. The clouds of sorrow and unbelief are oftentimes made to scatter, and let through the cheering rays of the Sun, when some brother or sister speaks or writes words to come home to the heart. O then may you, dear Elder, and the children of the kingdom, write on; and if my eyes, or those of others, see only blemish, perchance, and most likely, some may be enabled by the Father's blessing to gather choice treasures, and see inexpressible beauty. I know that you, and all who will live godly in Christ Jesus, must realize that the way is not always fair and smooth; that the good soldier of Jesus must endure much hardness, and must feel full many times almost ready to give up. Still a ray of hope, though often dim, ever beckons us onward, upward, to the divine source, and never leaves the poor pilgrim to utter despair.

I feel assured that the soundness of faith, the charity and patience, which have attended your words and

ways thus far, will characterize them to the end; and O that I could feel as confident that a crown of righteousness awaits me, as I do that it is laid up for you, his faithful servant, by the righteous Judge.

Your words in your last editorial, that your brethren would not have to bear with you much longer, were very saddening to some hearts, and mine asked the question, Who among us could have done better, or even near so well?

Will you pardon these lines, if it was wrong to pen them? They were written only for you, and I hope they were dictated by a spirit of love.

Dear Elder, father, brother, friend, will you not pray for us who must travel over some of the rugged, thorny road that has bruised your feet and made you tired often? Will you ask that the presence of the Lord may go with us, and that he may give us rest?

Yours in hope,
A FELLOW TRAVELER.

FALCON, Ark., Jan. 4, 1877.

ELD. G. BEEBE—DEAR BROTHER IN THE LORD—If I dare claim it:—In much weakness I feel impressed to expose my ignorance in trying to reconcile the minds of some with regard to the new birth. I notice your remarks to Elder Martin, of Va., in the SIGNS for January first: "The soul and body and spirit that were and are born of the flesh, were in that birth born of corruptible seed, &c., and necessitated to be redeemed, washed, cleansed, purified, and born again." Now from the above words some might suppose you to mean that the whole Adamic man is made perfect in the new birth. I do not understand you so; but to the contrary, I understand you that none of his elementary parts are renewed and made perfect. Now let us suppose the creature man, when killed by the law. He is then prepared for and receives the spirit of adoption; this is the Spirit of Christ, and is as pure as the source from whence it came, and is the spiritual life and light which sees and comprehends the kingdom of God. This is the inner man, the new man, dwelling in the same tenement with the old (Adamic) man, and is the only means by which the old man is kept in subjection. Each one bears its own fruit, and each one does its own fighting over the same; but the promise is and will hold good, that the elder shall serve the younger; and this being a seed, it is planted in a sure place, and will remain for all time to come with the creature, and finally will transform and raise the body, leaving the old man with all his deeds behind.

I have said as little as possible, so as to be understood; publish, or cast it aside, as seemeth you best, and may the Lord bless you. As ever,

WM. DAVIS.

(Editorial reply on page 93.)

LUMBERVILLE, N. Y., March 5, 1877.

ELD. BEEBE—DEAR FATHER IN ISRAEL:—I have long contemplated addressing you a few lines from my pen, but have deferred it from time to time, presuming that your time was too much occupied with matters of more importance, to attend to anything I could write. I have never written but twice for your paper, and that was long since; I penned a brief rehearsal of my early experience, soon after I united with the church, a little more than fourteen years ago, and once since then I troubled you with a short article. My father, Francis O'Connor, has taken your paper since my earliest recollection, but I did not fancy it much in my childhood; for, although I used frequently to read it to please my mother, I thought the pieces were much too monotonous and prosy to suit my taste; but in the summer of 1862, my mind was riveted on a piece written by a sister from the Andes Church, and I seemed to be stricken down by the contrast between her experience and my sinful self; and though I had been exercised on the subject of religion for some months, never before had self and sin appeared so exceedingly sinful. Soon after that, however, as I hope and trust, the Lord was pleased to give me an evidence of the pardon of my sins. I will not go into the details farther, but suffice it to say that since that time I have prized our family paper highly for the truth's sake. Oftentimes while reading the able Editorials and communications of the dear sisters and brethren scattered abroad throughout the length and breadth of our land, and realizing the force of that scripture, "Ye who sometime were afar off, are made nigh by the blood of Christ," I feel that I must respond, and let them know how much comfort their pieces afford me, what "a feast of fat things, of wines on the lees well refined." To-day, as I was reading for the second time your reply to Eld. John R. Martin, in the number for Jan. 1, I felt constrained to acknowledge my gratitude to the great Giver of all good, for giving one of his servants such an understanding of so deep a subject, and also ability to impart that knowledge to others, even to me, who am less than the least. I think that of all the pieces I have read on that (to me) intricate and mysterious subject, that is the clearest of any to my vision. When I have heard you preach on that subject, I have felt to say, as did one of old, "Lord, I believe, help thou mine unbelief!" I seem to follow you in teaching the subject, and grasp a little here and there, but have never obtained sufficient knowledge to enable me to explain it to my entire satisfaction; and I have heard some ministers attempt to explain it, who only darkened counsel.

I must close, hoping and praying that you may long be spared as a watchman on Mount Zion, and be enabled to give the trumpet its certain sound; and may your last days be your best days. With love to yourself and all our Father's family, I remain your sister in the hope of eternal life.

JULANA O'CONNOR DICKSON.

NEAR MIDDLETOWN, N. Y., Dec. 25, 1877.

DEAR BRETHREN ELD. G. BEEBE & SON:—As I do not attend meeting to-day, I will try and write a little for what I regard as the best paper I ever read, the SIGNS OF THE TIMES. To-day is what is called Christmas, and it may be "a Merry Christmas" to some; but many events have occurred during the past year which casts a gloomy shade over our country, from the Atlantic to the Pacific. The people are in strife and debate, for liberty or oppression. I firmly believe that our God overrules all things and is able to build up his cause and people. May he hide them in his pavilion until the indignation shall be overpast. And may we who profess to confide in him walk softly in these perilous times. May we deal honestly with each other, and with all our fellow-men. Count not what we possess our own, until we have paid all just obligations. We read that, "He that walketh righteously, and speaketh uprightly, he that despiseth the gain of oppressions, that shaketh his hand from holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing evil, he shall dwell on high, his place of defence shall be the munitions of rocks; bread shall be given him, his waters shall be sure. Thine eyes shall see the King in his beauty; they shall behold the land that is very far off."—Isa. xxxiii. 15-17.

We have read many rich communications in the SIGNS of late; I cannot name them all. I read and re-read them: in fact, I am so poor and ignorant, I need some one to interpret for me. Reading so many good communications makes me long to see the writers. I hope they and others will write often.

Dear brethren, I send this little scrap, not wishing to take up room, that may be better filled.

Since writing the above letter I have been meditating on the communication of Eld. J. F. Johnson. How beautifully he speaks of the humility of the Savior. And brother S. B. Luckett also, in a former letter on the same subject. From the birth of Jesus, to his death upon the cross, he shunned the applause of the world. See how soon the wise men came to worship him with precious gifts; and the shepherds heard such heavenly music. But then began the scenes of persecution, for Joseph had to flee into Egypt with the holy child Jesus, to avert the dreadful persecution of a blood-thirsty king. And through all his days in the flesh he was buffeted by the proud, and reviled by the scornful until they conspired to take his life. A few followed and did him reverence, but they stood afar off when he was crucified. They visited his tomb on the third day; and some of them were with him when he ascended into heaven, and was taken up out of their sight. Let us put away pride and extravagance and walk humbly before him, for his name's sake.

MRS. WM. P. CAREY.

MISCELLANEOUS.

"WHAT is the best remedy," asked a preacher of a shrewd observer, "for an inattentive audience?" "Give them something to attend to," was the significant reply. "Hungry sheep will look up to the rack if there is hay in it."

THERE was a touch of horrible humor in the execution of the four negro murderers at Aiken, S. C., a few days ago. The colored minister who had attended them objected strongly to the reprieve of one of them, on the ground that, having been converted in his extremity, he was now sure of heaven, and should be executed before he could possibly change his mind.

CORRECTION.—In looking over the Minutes of the Western Corresponding Association of Missouri, I find on the fourth page a slight mistake, which I hope you will correct through the columns of the SIGNS. Section 11 of the Minutes reads thus: "Eld. R. M. Thomas was appointed to write a Circular Letter for next year." Whereas it should have read: "Eld. R. M. Simmons was appointed to write a Circular Letter," &c.

W. A. LOWE, CLERK.

DABBLED IN WATER.—We learn that the Rev. Mr. Willis, Presbyterian preacher, while in Rockport not long since appointed to baptize a man. Little Lillie, whose parents are Presbyterians, saw a bowl being carried to the church asked what it meant, and was told that it was for the baptism of Mr. C. The child exclaimed in surprise, "You cannot put Mr. C. into that bowl!" Lillie watched the performance till it was finished, and then remarked that, "it was not baptism;—they only dabbled in water!"

A DREAM FULFILLED.—Our Chowan correspondent writes that on Wednesday last, in Hartford, Perquimans County, N. C., occurred a most singular death. A Mrs. Newbold dreamed that she was attending the funeral of an intimate friend, and was taken sick while at the house and died. On Tuesday last she heard of the death of Mrs. Daugherty, in Hartford, one of her most intimate friends, and proceeded at once to attend the funeral. She arrived at the house of Mr. Daugherty, and at 1 o'clock Wednesday was perfectly well. She was taken sick and died before 1:30 o'clock.—*Murfreesboro Enquirer*.

MUCH is flippantly said about "the suppression of tramps," as though to be a tramp is to be a criminal. It is to be remembered that from the days of Franklin down to the present, many excellent men have been tramps. Henry Wilson was not afraid to declare, when once sneered at in the Senate, that he had tramped many a weary mile in search of work, and no doubt among the tramps whom the fraud and maladministration of the past eight years have driven from comfortable homes to seek precarious work are men as honest in their purposes, and as anxious to toil, as was Jeremiah Colbath, afterward Henry Wilson, Vice-President.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1877.

ROMANS 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 by his Spirit that dwelleth in you."

We would not willingly appear captious or unappreciative of the views of brethren who may differ from us in our understanding of some passages of scripture; we think, however, that our brethren have a right to expect from us the reason why we cannot accept of what they may regard as a more clear and scriptural application or explanation than what we have given on subjects whereon we do not see eye to eye. Brethren, for whose opinions we have great respect, and with whom on all the cardinal principles of the gospel we fully agree, have objected to our application of the text at the head of this article to the final resurrection of the mortal bodies of the saints, when they shall be changed, and fashioned like the glorious risen body of our Lord Jesus Christ; and in that resurrection be changed from corruptible, mortal, and natural, to incorruptible, immortal, and spiritual bodies. If we have correctly understood our brethren, they hold that the *quicken* spoken of in our text means that if the Spirit of God dwells in us, it will animate, revive in our mortal body such impulses, emotions or energies as will make them not only submissive to the reign of grace in our hearts, but active in obedience to the laws of Christ, and to some extent, participants in our spiritual enjoyments.

In support of this view it is argued that the word *quicken* does not always mean a passage from death unto life, or the giving of life to that which was dead; but that it is used in the scriptures frequently in reference to reviving life already possessed. This we clearly see, and freely admit. Those in whom the Spirit that raised up Jesus from the dead dwells, with the psalmist often breathe forth the prayer expressed *Psa. cxix. 25, 37, 40, 88, 107, 154*, as also in other portions of the word. But in none of these ejaculations can we understand the man of God to pray for or desire a revival of the carnal elements of his mortal body. Like all the saints of God, David had to struggle hard to suppress the elements of his fleshly nature and to keep his body under. The prayer was to be revived and renewed in the spirit of his mind, that he might thereby triumph over the lusts and the affections of his mortal body.

If Paul's mortal body was quickened by the Spirit of him that raised up Jesus from the dead, would he not have found in his flesh at least one good thing? And could he say of a body quickened by the Spirit of God, that that quickened body was still "dead because of sin"?—But one brother tells us that he meant that "the body was *dead to sin*." If that were his intention, he had not a very happy way of expressing his

meaning. We know that when speaking of our being buried with Christ by baptism into death, and as risen with him to newness of life, he admonishes the saints to "reckon themselves (not their mortal body) to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord."

And lest we should mistake his meaning, he immediately subjoins the admonition, "Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—*Rom. vi. 11, 12*. When the apostle says, in the verse preceding our text, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness," he but reaffirms that often repeated declaration, that "death has passed upon all men, for that all have sinned." There is not only a total absence of spiritual vitality in our flesh, but death having passed upon all men, our bodies are mortal. "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. For to be carnally minded is death." And a carnal, or fleshly mind is all the mind that pertains to the mortal body; hence the body is dead because of sin. "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." That is, your standing before God is not in the flesh, your faith, your hope, your communion with God, and with all the saints, your life and immortality, are not in the flesh, but in that Spirit which dwelleth in you, which was born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." In this spiritual vitality in which Jesus was raised from the dead, we know no man after the flesh. Nay, though we have known Christ after the flesh, yet henceforth know we him no more.

The question is then suggested, What then is to become of these mortal bodies, over which death by sin holds still a relentless dominion? We, in reply, ask, What became of the fleshly body of our Lord Jesus Christ? The Spirit of the Lord God was upon him, and all the fullness of the eternal Godhead dwelt in him, yet he was known and recognized by the law as made flesh, and in a body of flesh, capable of being put to death; and in his body of flesh he bore the sins of his people, and died on the cross. But his soul was not left in the grave, nor did his flesh see corruption. The Spirit of him that raised him up from the dead dwelt in him before he suffered the pains of death, and by that same Spirit raised up his crucified body, quickened by the Spirit of Immortality, over which death hath no dominion. His resurrected body is no more mortal, (subject to death) but is quickened by the Spirit of the eternal Deity which dwelt in him. And in his resurrection he became the first fruits of them that slept—the first begotten from the dead, and the first born of every creature; and by that Spirit which quickened and brought again

from the dead the body of our Lord Jesus Christ, all the members of Christ are begotten again unto a lively (living, or vital) hope by his resurrection, to an inheritance incorruptible, undefiled, and that cannot fade away.—*1 Peter i. 3, 4*.

The body in which our dear Redeemer suffered and died was the body which was prepared for him, and was called the body of his flesh, and comprised the seed of Abraham in their law state; and his assumption of the seed of Abraham, of which his body of flesh was composed, was to redeem them from under the law. To accomplish this it was required by the law that he should be put to death in our flesh, that the utmost demands of the law against us should be met and fully canceled. He died our death, that is, he died the death to which the law and justice of God had condemned us, bearing all our sins in his own body on the tree; and in his dying, the just for the unjust, the seed of Abraham were legally dead. The extreme penalty of the law was executed on that seed in him. Of this cup they all drank, with this baptism of suffering they were all baptized, being buried with him by baptism into death. And when he died for them all, they were all dead.

"With him his members on the tree
Fulfilled the law's demands;
'Tis I in them, and they in me,
For thus the union stands.

"Since Jesus slept among the dead
His saints have naught to fear;
For with their glorious suffering Head
His members sojourned there.

"When from the tomb we see him rise
Triumphant o'er his foes,
He bore his members to the skies,
With Jesus they arose."

The baptism of the church, as the body of Christ, shows not only a death and burial with him, but a resurrection with him from under the law. "Know ye not, that so many of us as were baptized into Jesus Christ," (as composing the body in which he suffered) "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" (in which we stood under the law condemned and sentenced to death) "is crucified with him; that the body of sin might be destroyed, that henceforth we should not serve sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God."—*Rom. vi. 3-10*. In his death he put away sin, redeemed his members from the law, by which alone is the knowledge of sin; and being quickened and raised from the dead by the glory of the Father, he liveth no more to the law, or under the law, or in the flesh, as subject to or under the dominion of death, but unto God, by

whom his crucified body is now risen and become the first fruits of them that slept. "Wherefore, my brethren, ye ALSO (in like manner) are become dead to the law by the body of Christ; that ye should be married to another, even to him that is raised from the dead; that we should bring forth fruit unto God."—*Rom. vii. 4*.

While we were in married relation to Moses, or the law, we could not enter into the liberty of the gospel without involving the sin of adultery; but now being dead to the law by the body of Christ, we are no more under the law, but under grace. Now slain by the law and raised from the dead, we being risen with him by the glory of the Father, we walk in newness of life. Our name is no more Jacob, but Israel.—*Gen. xxxii. 28*. "Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken, neither shall thy land be termed Desolate; but thou shalt be called Hephzibah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married."—*Isa. lxii. 4*.

If we are not ourself altogether in the dark as to the meaning of the scriptures which we have presented, they clearly show how the Spirit and glory of God quickened and raised up Jesus from the dead. His crucified body, which was made of a woman, made under the law, made flesh, and wonder, O heavens! be astonished, O earth! was made sin for us, bearing all the sins of his people, was put to death in the flesh; was dead, but was raised from the dead by the Spirit and glory of the Father. Are we right in this? If we are, the apostle in our text affirms that, "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 dwells in you." "Now if any man have not the Spirit of Christ, (by which his body was raised from the dead,) he is none of his." But the indwelling of the Spirit that raised Jesus from the dead does not quicken and make spiritually alive our mortal bodies, until they shall by it be quickened in their final resurrection, else they that are in the flesh could please God. So far from this, we are informed that if this Spirit dwells in us, the body is dead; instead of being quickened, it is dead, as certainly dead as it is certain that the Spirit dwells in us. We have admitted that the word *quicken* is sometimes used to express the idea of reviving, reanimating that which is alive; but we do contend that nothing that is absolutely dead can be quickened without being made alive. But if in any possible sense the revival of our fleshly nature could be said to be quickened by the Spirit, when the power of the Spirit in the saints triumphs over and brings into subjection the opposing elements of our mortal bodies, as to cause the elder to serve the younger, still such a quickening would not amount to what is expressed in our text. For the declaration is, "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." This word *also* is a very important word in this connection. It signifies, *in like manner*, that Spirit in raising up Jesus from the dead did not revive or give impulse to any element of his mortal body, but gave spiritual, immortal life to him from the dead, so that when he laid his right hand upon John, saying, "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 death."—Rev. i. 17, 18. When our mortal bodies shall *also*, or in like manner, be quickened, they shall be changed from mortal to immortal, from corruptible to incorruptible, from natural to spiritual bodies. Mortality shall then cease to fight against immortality, the flesh shall no more lust against the Spirit, the warfare will be ended, death will be swallowed up of life, and we shall then be perfectly conformed to the image and likeness of the risen and glorified Redeemer. One brother thinks Paul in this chapter could not be treating on the resurrection. But to our feeble vision we can only understand him as describing the unreconcilable antagonism in all in whom the Spirit of him that raised up Christ from the dead dwells between the flesh and Spirit, and the unquickened condition of the flesh, and immortality of the Spirit which dwells in us, warring against the flesh. If the apostle in this chapter and in this connection does not allude to the resurrection of the saints, what can he mean by saying, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. * * * For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have received the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. For we are saved by hope: but hope that is seen is not hope, for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it." This first fruit of the Spirit is the first manifestation of the Spirit that raised up the body of Jesus from the dead, and by it, its happy recipients are sealed to the day of redemption; but while in the body we groan, and cry out in our groaning, "Wretched man that I am! who shall deliver me from the body of this death?" Not from this quickened body, for it is a body of death; and when we are at home in it we are absent from the Lord, who is our life. But when he who is our life shall appear, (not before,) then shall we, if his Spirit now dwells in us, appear with him in glory.

Another very precious brother

seems to apply this quickening of our mortal bodies to a sympathetic effect upon our natural elements, as the taming of those wild passions which creep forth and alarm the saints when the Lord maketh darkness, and it is night with them. It is very true there are times in the experience of the children of God when the evil elements of our depraved nature do not so severely annoy them as at some other times; but this is not from any quickening of our mortal body by the Spirit, but when we by the Spirit mortify the deeds of the flesh. "Therefore, brethren, we are debtors not to the flesh, to live after the flesh; for if ye live after the flesh ye shall die." There is nothing in the flesh but death. The mortal body is dead because of sin; but the Spirit is life because of righteousness. We should not flatter ourselves that any element of our fleshly nature is quickened by the Spirit of God. If there were any spiritual life or virtue in our mortal elements, we would not be instructed to put off and crucify the old man with his affections and lusts, but rather to cherish such of them as were hallowed by the quickening power of the Holy Ghost. Our Savior says, "It is the Spirit that quickeneth; the flesh profiteth nothing." We are the circumcision which worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh. When our fleshly elements put on a saintly dress, and sue for peace, they are then to be watched with the greater vigilance.

"For more the treacherous calm we dread Than tempests bursting o'er our head." The whole force of the apostle's arguments in the sixth, seventh and eighth chapters of Romans, as we read and understand them, show the utter absence of spiritual life, and the presence of death in the mortal bodies or flesh of the saints, and the entire fullness of life, and absence of death in the Spirit that dwells in the saints, the antagonism of the two natures, the one of which is born of the flesh, and is flesh; and the other is born of the Spirit, and is spirit. But when God shall quicken our mortal bodies by his Spirit, they will be no longer mortal, for they shall then put on immortality, and all the antagonism which now makes us groan will be destroyed, and all the resurrected saints will bear the image of the heavenly, as we have and still do now in our mortal bodies bear the image of the earthly Adam. "For whom he (God) 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." "Christ the first fruits, afterward them that are Christ's at his coming." And herein the fraternal relation is manifested, in that the bodies of all his members shall be quickened from the dead by the same Spirit that quickened and raised him from the dead.

THE BEAST COMING UP OUT OF THE EARTH.

We agree with brother Loveridge, that this beast represents the Protestant anti-christ which has been *coming up out of the earth* ever since the times of Luther and Calvin. Not like the Holy City, New Jerusalem, which John saw *coming down from God out of heaven*, adorned as a bride prepared for her husband. We see nothing in all her complicated elements that is not the production of earth. Her creeds are devised, adopted and enforced by her ecclesiastical councils, her converts are made by her Moodys and Sankeys, her Sunday Schools and bible classes, her protracted meetings, anxious-benches, and other machinery of earthly origin. Her clergy are called and qualified, employed and paid, by her colleges, theological seminaries, mission boards, and other human organizations. All, all is of the earth, and coming up out of the earth.

Her two horns evidently denote her ecclesiastical and secular powers. The first of these is lamb-like in its deceptive appearance, in adopting in her creeds predestination, election, divine sovereignty, &c., in the beginning of her coming up; and the other, the secular horn, in assuming to protect what they profanely call the church of God.

The voice of this Protestant beast is unlike the great voice which John heard from heaven; it speaks as a dragon. In the preceding chapter the antagonism of the dragon to Michael, our Prince, is fully described, and the war waged for the extermination of all who keep the commandments of God, and have the testimony of Jesus Christ, as represented by a flood poured out of the dragon's mouth, which the earth swallowed up, and thus helped the woman, whose standing is in the Sun, above the moon, and whose head is adorned with a crown of twelve stars. John did not say this beast had come up, but he saw it coming up; it is still coming, and Paul says, "whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish," &c.—2 Thess. ii. 9, 10.

With brother Loveridge, we think we can see fearful indications of the *coming up* or growing popularity of this fearful beast, especially in our own beloved country, where, in this wilderness, or what was a wilderness literally when first settled by our pilgrim fathers, in which the saints have so long reposed in comparative peace and security; but now the safeguards of the federal and state constitutions are assailed by the clamor of a generation who have been educated to hate the truth, in schools which have been managed for the last half century by priestcraft. And "Now the Spirit speaketh expressly," of what in the latter times shall come to pass, according to 1 Tim. iv. 1-3, and 2 Thess. ii. 3-12.

REPLY TO BROTHER DAVIS ON PAGE 91.

If we correctly understand brother Davis, we do not object to his construction of what we said in our reply to brother Martin in the first number of the present volume. A birth is in all cases the bringing forth of something that has been begotten, and that which is born had a prior existence in a seminal parent or progenitor. A manifested christian is the subject of two births: the first is of the flesh, and develops all that has descended to him from the earthly Adam, which we understand to be what we call soul, body and spirit, that is, the spirit of man, like all others who are born of the flesh; for the Spirit of God is not born of the flesh, but all of Adam's posterity develop a soul, body and spirit; hence all there is in or about us, that is born of the flesh, is natural, earthly, depraved, mortal, and under condemnation by the law of God, until redeemed, washed and cleansed by the blood of Christ. While all that is developed by the new birth is born of God, and is pure and holy; it cannot sin, because it is born of God. Nothing that is pure and holy in us is born of the flesh, for "Who can bring a clean thing out of an unclean? Not one."—Job xiv. 4. And nothing in us that is vile, sinful or polluted is born of God. Yet the production of both the first and second birth is found in every christian in his present state, and until his mortality shall be swallowed up of life. Not therefore in our heavenly, but in our earthly nature are we sinners, requiring redemption; for the life which is born of God is eternal and spiritual, consequently it is already immortal or eternal life, and does not need to put on immortality. By it the saints are sealed with the spirit of promise, which is to them the assurance that God will ultimately change their vile body, and raise it in the perfect image of Christ's glorious body at the last day.

We would not, however, be understood to say or believe that the soul or spirit of man can ever cease to exist. The word *mortal* means, subject to death, while that which is immortal is not subject to death—cannot die. It is said the scriptures, "The soul that sinneth, it shall die." But this death is not annihilation, for in the resurrection God will raise both the just and the unjust; the just to a resurrection of life, and the unjust to a resurrection of damnation, which differs from a state of life or immortality, in that it is called the second death, and signifies an interminable state of conscious existence under the wrath of God, suffering the vengeance of eternal fire. But that interminable state is nowhere in scripture called eternal life nor immortality.

APPOINTMENTS.

Providence permitting, Elder J. D. Hubbell will preach at the house of brother H. Wolf, No. 9 Plain Street Continued, Albany N. Y., on Friday evening, April 27th, and on the Sunday following (29th) will supply the Ebenezer Baptist Church in Utica, N. Y., morning and evening.

OBITUARY NOTICES.

Please publish the death of our dear aunt, **Christy Phillips**, who was born in Halifax County, Va., Aug. 27, 1802, and departed this life Dec. 10, 1876. She professed a hope in Christ and joined the Baptist Church at Salt Lick, Jackson Co., Tenn., over forty years ago, and remained a worthy member till her death. She remained single and with her parents till the death of her father, in July, 1845, and soon after married, and became the second wife of Jos. Phillips. Her husband soon became blind, and almost helpless. She seemed to take great delight in waiting upon him in his helpless condition, up to his death, in 1866 or 1867. Being left alone, she became very much dissatisfied, and asked her brother, Berry West, if he could not furnish her a home near his, where she could have company, and not be so lonesome. He complied with her request, and a short time after she moved her brother lost his wife, Sally West, who was also a worthy member of the Baptist Church. The change of homes did not have the desired effect upon our aunt, as she continued to be very much dissatisfied. Her brother and family did all they could to make her comfortable, but her mind became very much affected, and at times was almost insane. On the night of the sad occurrence, it so happened that the family was away from home, except her brother and one of his sons, and his daughter-in-law. Between eight and nine o'clock at night, her house was discovered to be on fire, and it being small and very dry, the flames increased so rapidly that nothing could be done to rescue her from her untimely fate. After the house was burned to the ground, a portion of her remains were found beneath the ruins. The origin of the fire remains a mystery. The most reasonable conclusion is, that she retired early, as was her custom, and must have accidentally carried fire in her clothing to her bed, as the fire evidently originated in or about her bed or clothing, and before she was aware of her situation the house was so filled with heat and smoke, that in her attempt to escape she missed the door, and threw herself upon a bed in the opposite side of the house from where she usually slept, face downward, and perished in the flames. Her remains (such as could be) were gathered up and placed in a coffin, and interred in the family graveyard.

The subject of this obituary was a daughter of Eld. Miles West, who was born April 22, 1771, in Virginia, professed a hope in Christ Sept. 11, 1801, and soon became a member of the Primitive Baptist Church, and preached (as we have often heard him say) his first sermon at the water, when baptized, and with his wet clothes on. He emigrated to Smith Co., Tenn., in 1804, where he continued to preach the gospel, up to the third Sunday in May, 1845, when he preached his last sermon at his own house, while sitting in his chair, being unable to stand upon his feet. His companion, whose maiden name was Lucy Parker, was also a member of the Baptist Church, and was permitted to live only about two months after the death of her husband, when she also fell asleep in Jesus. Eld. Miles West was uncompromising with those who advocated men-made religious institutions, and had taken a decided stand against the institution called The Baptist Tennessee State Convention, which caused the division and separation of the Primitive and Missionary Baptists, in 1837.

Eld. Miles F. West, oldest grand-child and namesake of the above named Elder Miles West, is now occupying the same pulpit, in the same house, and acting in the same capacity, (pastor) in the same churches (Salt Lick, Jackson Co., and Testament, Macon Co.) that our grandfather did for a great number of years. These churches were members of, and participated in the organization of the Round Lick Association of Primitive Baptists, forty years ago, and still have a name to live, and stand wholly disconnected from all the men-made institutions of the day. The brethren of the Round Lick Association have been highly favored of God, having been permitted to meet and transact the business of the association for forty years in succession, without a single failure.

C. W. WEST.

DIFFICULT, Smith Co., Tenn.

By request of sister Hooton, I send for publication a short sketch of the life and happy death of our aged sister, **Maria C. Goble**, relict of the late brother Philip Freeman, and sister of the late Elder Goble. She departed this life on the 19th of February, 1877, in the 80th year of her age. When about eighteen years of age, the Lord in his infinite mercy quickened her by his Spirit, from death to life, while at a Presbyterian meeting house. The minister was giving out a hymn, when she was brought to see herself an undone, helpless sinner before God, who in no wise could acquit the guilty; but as for her, there was no spot clean, being nothing but wounds and bruises; from her head to her feet there was no place whole. To use her own language, her feet were in a slippery place, and she was without any realizing sense of a place to rest her weary feet. After which the Lord in much mercy was pleased to take her from this laboring, toilsome, slippery place, and reveal his dear Son to her, as her only hope of eternal glory, on which he most blessedly placed her feet, by divine faith, as the Rock against which the gates of hell could not prevail, showing her at the same time that the way before her was a strait and narrow way, in which the Lord alone could keep her, and she often complained through her pilgrimage of being able to see it but seldom, which often made her cry out, of necessity, to that God who doeth as he will, in the armies of heaven and among the inhabitants of the earth. She was one of those poor, helpless souls who are made to wait upon the Lord, to whom the promise is given, and to whom it belongs, while the rich and presumptuous are sent empty away. Truly it is a path the lion's whelp hath not trodden, neither hath the vulture's eye seen it. But the ransomed of the Lord, they do see it, and the Lord causeth their feet to walk therein, when it is his sovereign pleasure to visit their souls, by his Spirit, with his salvation.

When our dear sister was stepping into Jordan's flood, the dear Lord was pleased to visit her so manifestly as to make her sing most sweetly the first two lines of the 1221 hymn, viz:

"O for an overcoming faith,
To cheer my dying hours."

At another time, when in a semi-conscious state, and being aroused by her daughter, sister Hooton, telling her that she was at her bedside, she answered her by saying that Jesus was there also, which was better than all others. And a heavenly light beamed on her countenance, showing to those around this dying saint, who had traveled so much in the dark, and bemoaned the folly and frivolity in her pilgrimage, that she saw light in his Light, which was unmistakable, by the reflection it gave, and the solemn peace that reigned in the house. Truly the saying of the apostle is here verified, that we sorrow not as those that have no hope. Having been made partakers of her joy, and now that her earthly remains have been taken to the tomb, and deposited, to commingle with its mother earth, from which it was taken, we can say, "Sleep, O sleep, dear saint, in Jesus," until the angel shall declare that time shall be no longer, when those that sleep and those that remain shall meet the Lord in the air, and then shall we be forever with the Lord. Amen and amen.

Yours in the bonds of the gospel of Christ,
JAMES PRIOR.

BROOKLYN, N. Y.

My beloved sister, **Miss Eleanor Huston**, departed this life Dec. 27, 1876, at my residence near Florence, Switzerland Co., Ind., aged 77 years, 4 months and 11 days. She never had an earthly husband to soothe her sorrows or share her comforts, but she has a living Husband, eternal in the heavens, a Prophet, Priest and King, who has called her home to enjoy his presence forever, and to see him as he is, and be like him, free from sin, where the wicked cease from troubling and the weary are forever at rest. She was baptized in the fellowship of the McCool's Creek Church, near Ghent, Ky., in 1818, by Eld. John Scott, and continued steadfast in the apostles' doctrine till her death. She was truly a Regular, Old School, Predestinarian Baptist. She was partially confined to her bed about four months. Her sickness

was of a chronic nature, of long standing. At the time of her death she was a member of Bethel Church, Switzerland County, Ind. During her last sickness she had but little to say, until about fourteen hours before she died. She then said, "The Lord has blessed me all the days of my life. My friends have been a great blessing to me, and the people have been remarkably good to me." She then repeated the 23d Psalm. She leaves two brothers and two sisters, numerous nephews, nieces and friends, besides the church at Bethel, to mourn their loss, but not as if they had no hope, for we believe that our loss is her eternal gain.

WM. W. HUSTON.

IN MEMORIAM.

Servant of God, well done!

Thy cares and sorrows cease;
Life's battle fought, and victory won,
Enter thou into peace.

Rest, faithful, toiling hand;
Cease throbbing, anxious brow;
And join the blood-washed band
That at his footstool bow.

Unto our Father's will
We would be reconciled,
Since from earth's wintry chill
He's taken home his child.

Into thine arms, O God,
We leave her tenderly;
O may we feel the golden tie
That binds her unto thee,

JENNIE.

Elder Asa Newport, an aged Baptist minister, died at his residence in Rhea County, Tenn. He was born Oct. 7, 1802, professed religion in 1829, and joined the church on the second Saturday in November, the same year. On the third Saturday in November, 1832, he was liberated by the church to exercise his gift in public; on the 4th of July, 1833, was appointed assistant clerk; on July 5th, 1833, was given a written license to preach and exhort wherever the Lord in his providence might call him; Jan. 6th, 1834, was chosen clerk; at the July meeting, 1838, was ordained to the full work of the ministry, by brethren C. Galloway, Wm. Green, J. J. Monger, and Briggs; was called to the pastoral care of the church at Hind's Valley, October, 1840, and in February, 1849, by request, took the care of the church at Mt. Pleasant, Grassy Cove, Tenn., and at the same time was also petitioned to attend the church at Little Emery.

The subject of this sketch was a man with whom I have long been acquainted, and very intimately. He was taken very bad about 3 o'clock a. m., Dec. 15, 1876, and died in about twelve hours. My residence and his being about one mile apart, the family sent for me, and I went at once. When I arrived I found him almost speechless. He grasped my hand, fully recognizing me, and tried to call me brother Johnson. While suffering great agony, his very countenance showed love to God and love to man. From my long and intimate acquaintance with him, socially and religiously, as a neighbor and a brother, (and may I not say as a father in the gospel?) how could I doubt but his soul is now in heaven? For christianity means something. I speak with reference to scripture. It means to follow the Lord Jesus Christ, to live soberly, righteously and godly in the world. By their works ye shall know them. And when I attended brother Newport in his dying moments, I was led to no other conclusion but that he lived and died a christian. He left behind an aged widow and several children, besides a large number of neighbors and friends, to mourn their loss.

JAMES JOHNSON.

DIED—At his residence in Goshen, Orange Co., N. Y., at 6 a. m. on Saturday, March 31, 1877, **Mr. Edmund B. Murray**, aged 72 years. He was a son of the late Dea. Wm. Murray, of this town, (Wallkill) and brother of Hon. A. S. Murray, and of the late Hon. Wm. Murray, of Goshen.

Our deceased brother was called by grace to an experimental knowledge of the Savior, and was baptized in the fellowship of the Brookfield Baptist Church more than fifty years ago, and has held his membership in that church ever since, and a few years ago

he was chosen to the office of deacon, in which capacity he served until called away by death. He was of a very quiet, unobtrusive disposition, a true friend, sympathetic, and kind to all, especially to those of like precious faith. He was sound, firm and unwavering in the doctrine and order of the gospel, and always ready to contribute of his substance for the benefit of the cause of Christ. He survived his wife several years. He leaves one son, and one daughter, who has kept house for him ever since the death of her lamented mother. She has been devotedly attentive and unremitting in doing all that an affectionate daughter could do for the comfort of her loving parent, and watched and cared for him until the last. One brother in the flesh, Hon. A. S. Murray, and two sisters, viz: Mrs. Wm. A. Sayer and Mrs. Milla Moore, both sisters of the same faith, are all of his father's family that remain. His health has been gradually declining for the last few years, but he was able to attend to business until a few days before his death. He had a disease of the heart, and having taken a cold, he had a slight attack of pneumonia, and passed away like corn that is ripe for the harvest.

At the request of his sorrowing kindred, the editor of this paper preached at his funeral on Tuesday, April 3, to a large and sorrowing collection of friends and relatives, from Titus i. 2. "In hope of eternal life, which God that cannot lie promised before the world began."

Please record in the SIGNS OF THE TIMES the demise of our once dear, but now departed and much lamented brother, **John M. Walker**, of Anderson County, Ky., at the age of 55 years, 1 month and 12 days.

Brother Walker was really an excellent man. Honorable, prompt, punctual in his dealing, social in his manners, liberal, accommodating and pleasant in his every-day deportment. But above all, he was a devoted, self-sacrificing, humble follower of the Lamb, and a firm and unwavering believer in the doctrine of salvation by grace, through a well-grounded-faith in the dear Redeemer. He punctually filled his place in the church whenever he was able to do so, and had been the Clerk in our (Salt River) church for many years previous to his death. Bronchitis was his affliction, which he bore with a calm and submissive resignation to the will of God. He saw his approaching dissolution some time previous to his departure, but not with any seeming dread of its approach. He said to me that it was strange that he felt so little dread of death, seeing that it was so near. I told him it was not strange to me, for I saw no cause of dread. Just before his departure, he called his companion to his bedside, and said to her, "Ma, the way is clear," and soon slept in Jesus.

He leaves a heart-stricken widow, who was a most amiable and most excellent companion to him while he lived, but seems to bear the bereavement as a devoted christian should; also two sons, one married and moved to himself, the other still with, and giving her the most dutiful attention.

There was a discourse delivered on the day of his burial, from John xiv. 1-3, to a very large audience of his relatives and friends.

Truly your brother,

J. F. JOHNSON.

LAWRENCEBURG, Ky.

Brother **Samuel Kincaid** departed this life Feb. 25, 1877, at the residence of his son-in-law, J. L. Chamberlain, in Yamhill County, Oregon, aged 76 years and 28 days.

The subject of this notice was born Jan. 27, 1801, in Powell's Valley, Tenn., moved to Kentucky with his parents when young, was married to Mary McGuire March 22, 1822, removed to Illinois, united with the Primitive Baptist Church called Bethel, in 1829, removed to Jackson County, Mo., in 1836, and united with the Pleasant Garden Church. He removed to Oregon in 1852, and joined the Siloam Church, in Marion County. In August, 1870, he and sister Kincaid removed their membership to New Hope Church, in Washington County, Oregon, where they remained until removed by death.

Brother Kincaid's health has been on the decline for several years. He was confined

to the house most of the time for two months, suffering greatly most of the time, but did not murmur, but said it was all right. He remained strong in the faith of God's elect, and while he was able to talk salvation was his theme; but he was not able to talk much for several days before his death.

The funeral was largely attended by the mourning relatives and friends; but we mourn not as those without hope.

Yours in hope of eternal life,
THOMAS G. FLANARY.
DILLY, Washington Co., Ore.

I am requested to forward for publication in the SIGNS, the death of another one of the noble citizens of Morgan County, Ill., viz: **Hon. David Epler, Esq.**, from whose funeral obsequies I have recently returned. Perhaps I could contribute nothing more appropriate for the occasion than an extract taken, with a little correction, from the *Jacksonville Journal*, and I am satisfied that the deceased was worthy of all the following tribute, and even more:

"FUNERAL OF HON. DAVID EPLER.

The country residence of Mr. J. Milton Epler, of Cass County, was the scene yesterday of the last sad ceremonies in memory of one who had long been an honored fellow-citizen, **Hon. David Epler**.

The house is commodious, but was crowded full at 10 o'clock a. m., the hour appointed for the funeral. The services began with reading of several appropriate selections of scripture, and a fervent prayer by Eld. I. N. Vanmeter, of Macomb, Ill., and a familiar hymn was sung, beginning, "Why do we mourn departing friends?" The following biographical sketch was then read by the speaker:

David, son of Abraham Epler, was born in Clark County, Ind., near the city of Jeffersonville, Oct. 23, 1804. He first married Miss Elizabeth Spangler, who left one son, and soon after died. This son, David, has been absent many years, and the family do not know whether he is living or dead. In the same state the deceased was married on the 3d day of March, 1831, to Miss Rachel R. Johnson. In September of that year he located in Cass County, Ill., it then being a part of Morgan County. He engaged in agricultural pursuits, and was one of the pioneers of the country, growing with its growth, and being identified with its interests and improvements. His sterling integrity, honesty and industry, soon brought him into favor with his fellow-citizens, and in the fall of 1842 he was elected a member of the General Assembly of Illinois, receiving a larger vote in his county, at that general election, than any man that was before the people. As a member he gave general satisfaction to his constituents. By his industry and economy he accumulated an ample living, and in 1871 he disposed of his lands and located in the city of Jacksonville, and engaged in the banking business, and has ever since been recognized as among the prominent business men, and honorable citizens of the place. Recently he and his beloved companion visited their children in Cass County, and at the house of his son-in-law, John M. Epler, he was attacked with typhoid pneumonia, which terminated in his death at 6:10 a. m., March 5, 1877, in his 73d year. The deceased sustained the character of an unblemished reputation, and of sterling worth in the entire community, and his general intelligence, ripe judgment, gentlemanly deportment and social qualities made friends of all who knew him. In his death the community has lost one of her most valued and honorable citizens. But his decease has fallen with the most crushing power upon his beloved companion, the wife of his bosom, and upon his highly respected children, three sons and two daughters of whom are known to survive their affectionate father. He met his death calmly, saying, 'I am ready.' The bereaved ones have the heartfelt sympathy of the entire community.

After reading the above, Mr. Vanmeter preached a short discourse from the text, 'And God shall wipe away all tears,' &c.—Rev. xxi. 4. At the conclusion of the services at the house, the remains were conveyed to the cemetery of the Union Church, some

3½ miles north of Arcadia, and there interred."

I will only add that the bereaved widow, sister Rachel R. Epler, has long been a faithful and uncompromising Baptist, and a constant subscriber and an occasional correspondent of the SIGNS, from Jacksonville, Ill., and she and her deceased husband have often fed large crowds of brethren and friends at their annual meetings, and it is believed by those who knew him best, that the deceased was a subject of saving grace.

May the sustaining grace of the widow's God be more than a match for her severe trials.

Affectionately yours,
I. N. VANMETER.

MACOMB, ILL.

I send the obituaries of my two loved little ones for publication in the SIGNS.

Elias Clinton Fletcher, son of Benton and Mary W. Fletcher, was born June 14, 1876, and died the same day. While in great grief one night, a voice seemed to say, Mourn not, but rather rejoice that your son was perfected in six hours; for he is as capable of praising God as if he had lived to be old; for there is no such thing as an angel babe, but all are full grown spirits.

ALSO,

Henry Clarence Fletcher, who was born Nov. 4, 1872, and died Sept. 26, 1876, of diphtheria. He lived but five days after we knew what was the matter with him. He said he could not get well, and did not want to. He was the most patient sufferer I ever saw, and was in his right mind to the last. He tried to tell me something, but I could not understand him. A few moments before he died, he reached out his dear little hands and clasped both of mine, then turned over, and stretched out one hand and caught mine, and sweetly fell asleep in Jesus. For I do believe my little ones are now around the throne, singing praise unto God, who hath washed and redeemed them. My Maker had need of them, and therefore he has taken them. I feel that it was all done in love, for he knows my need before I ask him. It is a comfort to know that whom the Lord loveth he chasteneth, and scourgeth every one whom he receiveth. May the Lord reconcile me to his will. Pray for me, brethren.

ALSO,

I send my mother's obituary, as I would like for her name to be with the departed saints.

Mary Fannie Nelson, daughter of Fannie and Aaron Bise, was a native of Fauquier County, Va., where she lived and died. She was born in August, 1819, was married to Thomas Henry Nelson, Sept. 22, 1834, and died June 10, 1872. She was for many years an Old School Baptist, and loved the truth in all its purity. She was baptized by Elder Locke, and afterwards joined the Broad Run Church, and was a true and consistent member as long as she lived. She gave me a lesson on her deathbed which I hope I shall never forget. She said to me, "My dear child, humility is a beautiful thing." And indeed she possessed a great deal of it.

'Twas all her hope, and all her plea,
Jesus Christ has died for me.

Yours in gospel fellowship,
MARY W. FLETCHER.

The monster death has visited our little church once more, and taken from us our much esteemed sister, **Anna Beaty**. She died at the residence of her son-in-law, in Fayette County, Ohio, Jan. 15, 1877. She was born in Virginia, in 1800, and remained there until after her marriage to Elijah Beaty. They moved to Fayette County, Ohio, in 1819, and not long after she obtained a hope in Christ and was baptized by Eld. Joseph Morris, and received into the fellowship of the Paint Creek Church. A few years after, the missionary trouble came into that church, and terminated in dividing it asunder; but none of the isms of the day moved her. She stood firm and unshaken in the apostles' doctrine, always contending for the faith once delivered to the saints. A few years after, she and her husband moved their membership to Deer Creek Church, for convenience. They moved to Illinois in 1856, and two years after the Lord saw fit to take her husband and daughter from her. This was a sore trial to her.

I have been personally acquainted with the family for over forty years, and never heard a jarring note between them; indeed I have thought they were like Zechariah and Elizabeth, walking in the Lord blameless. She returned to Ohio, and again put her letter in the Deer Creek Church. She remained a member in full fellowship, until removed from this low ground of sorrow to that house not made with hands, eternal in the heavens, as we humbly trust.

Her disease was of a peculiar nature. She was complaining over six years. She was well cared for; every pains was taken by two of her daughters and a son-in-law to make it pleasant for her. She had the best of medical aid, but her disease baffled them all, and she gradually wore out. And when she had finished her appointed days on earth, the Master called and she passed away.

She leaves four daughters and two sons, a number of grandchildren, and other relatives and friends, with the church, to mourn. We hope our loved one is at rest, singing the song in that happy land where parting is no more.

Your unworthy sister, if one at all,
JERUSHA MESSMORE.

DIED—Jan. 24, 1877, at his home, Johnstown, Licking Co., Ohio, **Eld. Eli Ashbrook**, aged 95 years, 4 months and 1 day. He was born in Hampshire County, West Virginia, Sept. 23, 1781. In 1802 he was married to Miss Katy Peters, and seventy-two years ago he and his wife were baptized by Elder John Monroe, and united with the Predestinarian Baptist Church. In 1810 they removed to Pickaway County, Ohio, and two years after moved to Fairfield County, Ohio, where they remained till they removed to Johnstown, in 1823. His wife died on the first of January, 1871, aged 87 years.

Sixty-two years ago brother Ashbrook commenced preaching the gospel, from which work he did not entirely cease until within three or four years of his death, when the infirmities of age prevented. He preached in nine different states of the Union during his life. His health until near the time of his death was remarkably good for one of his age. He passed through scenes and trials in the religious world that, perhaps, will not be repeated nor equaled very soon. He was greatly respected by all. Notwithstanding his firmness in the faith of God's elect, he had a good report of them that are without.

This aged couple raised a family of twelve children, and lived to see them all become the heads of families. Nine of the children are still living, the oldest being 74, and the youngest 53 years of age. They were all present at the father's death.

By his request, made last July, Elder G. N. Lusing preached his funeral sermon from Eph. iii. 3-5, a text of his own selection.

We shall know him no more after the flesh, and we will henceforth in our thoughts associate with him

"That beautiful land of the pure and bright,
The city of God, the saints' delight;
The scene where the trials of life are o'er,
And the angels are walking the golden shore,
And think, as we wander life's river down,
We almost can hear a most beautiful song."

Yours in hope,
THOS. COLE.

MARCH 20, 1877.

Sister **Sarah Bowen** departed this life Dec. 29, 1876. She was born in Franklin County, Pa., Oct. 7, 1799. She was an orderly walking and truth loving Old School Baptist for over sixty years. She joined the Tonoloway Church, in Bedford County, forty miles from her home, and was baptized by Elder John Hutchinson. She was, at the time of her death, a member of New Salem Church, McLean Co., Ill. Her funeral was preached by Eld. G. Y. Stipp, to a large and attentive auditory, from Rev. xiv. 13. She has left an example of christian life worthy of imitation. She has gone home, where no trial, sickness or pain mars her perfect peace. It is a sweet reflection, to feel assured that those we love have only exchanged this corruptible for incorruption, this mortal for immortality, so that death is swallowed up in victory, through our Lord Jesus Christ; for he is the resurrection and the life, and therefore those that are his shall be with him where he is, and be like him.

ALSO,

DIED—March 30, 1876, **Porocius Bowen**, son of brother Jesse and sister Margaret Bowen, in his 26th year. Although he had made no public profession of religion, he left evidence of a change from nature to grace.

Your brother in hope,
J. H. RING.

Evaline Susannah Thompson, daughter of John and Sarah Thompson, was born Feb. 22, 1870, in the township of Caradoc, Ontario, and died January 18, 1877. Her disease was diphtheria, which lasted about four weeks, when it pleased the Lord to remove her from a world of sin and suffering, to one, I trust, of peace and happiness. She was a very intelligent child for her age, and her affability of manners made her a great favorite with her schoolmates. She loved poetry, and could sing quite a number of tunes, for which we were wont to call her our sweet little singer. But she will no more join with me in singing,

"On Jordan's stormy banks I stand," &c.
Through her great taste for poetry, she had quite a number of pieces cut from newspapers and periodicals, which were very nice, and tended to show the bent of her young mind, among which was this scrap:

CONTENT.

Some murmur when their sky is clear,
And wholly bright to view;
If one small speck of dark appear
In their great heaven of blue.

And some with thankful love are filled,
If but one streak of light,
One ray of God's good mercy gild
The darkness of their night.

Your afflicted brother,
JOHN THOMPSON.

My brother, **Donald C. Macdonald**, died on Friday, the 23d of March, 1877, aged 32 years and 9 months. He leaves a wife, one child, a father, mother, three brothers and three sisters, to mourn their loss. He suffered from an enlargement of the spleen for the last four or five years, which at last terminated in his death. He made no public profession, but believed in the doctrine preached by the Old School Baptists. He manifested much concern about his future state, some time before his decease, but towards the last he seemed reconciled and willing to go. He was quite conscious, and speaking to us, until the spirit departed. On Saturday afternoon his remains were followed by a large number of sorrowing friends to the Duart Cemetery, where he was buried. Thence the people repaired to the Baptist Meeting House, when a comforting discourse was preached by Elder Wm. L. Beebe, from Acts xxvi. 8.

May the Lord enable us to adopt the language of Job, in the spirit of it, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

Yours in much affliction,
JAMES C. MACDONALD.

DUART, Ontario.

DIED—Dec. 19, 1876, at her home in Kingwood, N. J., **Mrs. Mary Sebold**, wife of Jacob D. Sebold, in the 70th year of her age.

Sister Sebold was a consistent, orderly and esteemed member of the church in Kingwood, N. J., for more than fifty years, having been baptized when in her seventeenth year, by Eld. D. Bateman, the then pastor of the church. She was a daughter of brother Adam Williamson, for many years a licensed preacher of Kingwood. She has left an affectionate husband to mourn in old age the loss of the companion of his youth, three children, a number of grand-children, and numerous other relatives, together with the church, to mourn, but not as those who have no hope. We deeply sympathize with our aged brother in his sad bereavement. May the God of all grace comfort the afflicted, and sanctify the affliction to their good, and his glory.

Yours in affliction,
A. B. FRANCIS.

LOCKTOWN, N. J.

DIED—At the residence of her husband, in Audrain County, Mo., after a protracted and painful illness of pneumonia, which she bore with much patience and resignation, **Sarah Virginia Dudley**, wife of Eld. James W. Dudley, and daughter of the late Col. Wm. Russell, of Russell's Cave, in this county, in (I think) the 65th year of her age. She was the mother of eight or ten children, five of whom survive her. I baptized her in the fellowship of the Particular Baptist Church at Bryans, about forty years since, and well did she prove the genuineness of her faith in the blood and righteousness of the Son of God. She rests from her labors and her works do follow her. She has left many relatives and friends in Missouri and Kentucky, who sincerely mourn their loss, but who "sorrow not as those who have no hope."

The deceased was the youngest sister of my wife, and survived her eighteen months, dying with the same disease.

THOS. P. DUDLEY.

LEXINGTON, Ky.

DIED—At his late residence in Barton, Tioga Co., N. Y., **Mr. William D. Coleman**, aged 73 years, 8 months and 22 days. He died as he had lived, firm in the faith. His last sickness was about eight days. He seemed resigned to the will of God. His last words were words of comfort to his friends that are left to mourn their loss. His last hours were hours of peace and happiness.

Elder Durand was present, and preached a very comforting discourse to a large company of sorrowing friends and relatives.

DIED—Near Woodhull, Ill., Feb. 23, of quick consumption, **Leonard W. Butler**, infant son of B. F. and Meriba K. Butler, aged 3 months and 14 days. He was sick almost five weeks, and was a great sufferer; but we feel that he is taken from the evil to come, and may we be reconciled to the Lord's dealings with us.

B. F. BUTLER.

MARRIAGES.

Feb. 22, by Eld. Wm. M. Smoot, at the residence of the bride's parents, Mr. Robert A. Arnold and Miss Mary F. Smith, both of Prince Wm. Co., Va.

March 27, by the same, Mr. Andrew Kinchloe and Miss Margaret Tobin, both of Prince Wm. Co., Va.

By Eld. F. A. Chick, at Washington, Oct. 22, 1876, Mr. Enoch Grimes, of Alexandria, Va., and Miss Lucinda V. Mansfield, of Washington, D. C.

By the same, at Baltimore, Md., Dec. 19, 1876, Mr. Jacob A. Oler and Miss Katurah E. Stansfield, both of Baltimore Co., Md.

By Eld. P. Hartwell, at his residence in Hopewell, March 10, 1877, Mr. Wm. L. Kentner and Miss Rosa V. Van Noy, all of Hopewell Township, N. J.

March 9, 1877, at the bride's residence, near Mason, Va., by Eld. T. M. Poulson, Mr. Erastus D. Gladding and Mrs. Hetty Toppin, both of Accomac Co., Va.

NOTICE.

I would say to my friends who send me telegrams, that if the dispatches are sent directly to "Hatboro, Montgomery Co., Pa.," I shall then receive them without much delay, as an arrangement is made with the ticket agent to forward them immediately.

WILLIAM J. PURINGTON.

HISTORY OF KEHUKKE ASSOCIATION.

The Kehukkee Association, at her last October session, decided to have her history written up to the present time, and obtained the consent of Eld. C. B. Hassell, of Williamston, N. C., to prepare the same for publication.

All persons wishing one or more copies of said work, are requested to enter their names on some one of the subscription papers sent out to the various agents, or send their names directly to Joseph D. Biggs, Williamston, N. C., Clerk of said association.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association have appointed their next annual meeting to be held with the Ebenezer Baptist Church, in the city of Baltimore, to commence on Wednesday before the third Sunday in May, 1877, at 10 a. m., and continue until Friday evening following.

We extend a cordial invitation to our members and ministry generally to meet with us. All strangers coming to Baltimore will please call upon Dr. John Thorne, 146 N. Front St., and C. Search, 38 South High St., where they will be taken care of, or directed to places of entertainment.

JOHN THORNE, Clerk.

The Delaware Association this year holds its session near "Clayton" Station, on the Delaware Rail Road, to commence on Wednesday before the fourth Sunday in May.

All trains on Tuesday, as well as the north bound train on Wednesday morning, will be met. Tickets for Clayton may be obtained on all branch roads, and from all places on the Philadelphia, Wilmington and Baltimore R. R. The morning trains leave Baltimore at 7 a. m., and Philadelphia 8:15. Evening, Baltimore 3 p. m., Philadelphia 5:15. Salisbury up train, 12:35. These tables are liable to be changed.

The friends may be assured that they will be met and cared for during the meeting. A cordial invitation is extended.

E. RITTENHOUSE, Pastor.

The Delaware River Association will meet, the Lord permitting, with the church at Southampton, Bucks Co., Pa., at 10 a. m., on Wednesday before the first Sunday in June, and continue the two following days.

The arrangement the church has made, concerning our brethren and friends who may visit us at the time, and come by public conveyance, is as follows:

Those coming from the north and west by the way of New York, will take passage in the cars on the New York and Philadelphia New Line, Bound Brook Route, on Tuesday, the 29th of May. The depots are at the foot of Clarkson Street and the foot of Liberty Street, New York. Purchase tickets for Bethayres, and take passage on the train which leaves at 1:30 p. m., or an earlier train if desirable, but not any later train in the day than the 1:30 p. m., already named.

Those coming from the south and west by Philadelphia, will take the cars on the New York and Philadelphia New Line, and purchase tickets to Bethayres also, so that all can be met at the same station, and no confusion attend the sending for and meeting of the brethren. The depot in Philadelphia is at Third and Berks Streets—train leaves at 3:30 p. m. There will be no material difference made in the time of leaving each of the above named depots, when the summer Time Table is published.

Brethren, sisters and friends of our faith and order are cordially invited to visit us at the time of our association, and we hope a goodly number of gospel ministers will be enabled to come and proclaim the truth to us.

WILLIAM J. PURINGTON.

The Warwick Association will meet (the Lord willing) with the New Vernon Church, 2½ miles from Howell's Depot, on the Erie Railway, in Orange Co., N. Y., on Wednesday before the second Sunday in June, 1877, at 10 a. m., and continue until Friday evening following.

The Chemung Association have appointed to meet with the church at Waverly, N. Y., on Wednesday before the third Sunday in June, at 10 a. m., and continue the two days following.

The Conference of Western New York will be held with the church at Rikers Hollow, Steuben Co., N. Y., on the third Sunday and Monday in June, about five miles from Blood's Station, on the Rochester Branch of the Erie Railway, at which station the friends will be met with conveyances by the brethren on the preceding day.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., MAY 1, 1877.

NO. 9.

POETRY.

TEMPEST TOSSED.

Tempest tossed soul on life's restless ocean,
Weary, fainting, and greatly oppressed,
The vessel sails on in the wildest commotion,
Sighing for rest.

Wandering on when no bright sun is shining,
All hope seems lost in the darkness of night,
Oft tempting the soul to sinful repinings,
Seeking for light.

Still in confusion the frail barque seems reel-
ing,
White with the foam-caps of passion and
strife,
Billow on billow of trouble is stealing,
Crying for life.

Above and around the thunder is pealing,
Fiercely the lightning shoots through the
dark sky;
Wither, O wither is this frail barque reeling,
Seeking to hide?

When will the bright star, the forerunner of
morning,
Cease the sad tones of this sorrowful lay,
And witness the promise of the bright dawn-
ing,

Of the clear day?

Will every dark cloud that around me is
forming,
And hide from my vision the glorious sun,
Be riven asunder, to show me the morning
Of new light begun?

When will the billows of trouble be over,
And ocean's strong waves no more o'er me
roll,
This tempest tossed vessel no more in mid
ocean,

But safe in the goal?

Yet when the ship has fulfilled its commis-
sion,
And finished its course, though greatly dis-
tressed,
The haven of rest is then open to vision,
For all the oppressed.

Then courage, O tempest tossed soul on the
ocean,
Confide in thy Captain, who knows what is
best,
Thy vessel, though tossed yet in wildest
commotion,
Will soon be at rest.

I. J.

CORRESPONDENCE.

(Concluded from page 87.)

There is then not a single case of sprinkling, and but one case of pouring, to be found on record for two hundred and fifty years after the birth of the Messiah. And he had ascended to heaven more than two hundred years before any one ever had water poured upon them for baptism, if, as Eusebius says, that can be called baptism. There may have been a few other solicitations to follow this method, but neither Eusebius nor any other historian has mentioned any other cases; and that the Council of Neocæsarea condemned the method, proves, from its being the first public notice taken of it, that it did not yet prevail, and had yet received but little favor. And Dr. Wall, who cannot be charged with bias towards Baptists, and who is acknowledged to be one of the most learned and eminent Pedobaptist writers, has collected a volume of testimony confirmatory of the foregoing facts; and has collated such a candid history of the introduction of

sprinkling and pouring, as must satisfy all impartial men that they came into practice slowly and by degrees, only in some of the western parts of the Romish hierarchies, and that for near thirteen hundred years the whole professing world practiced immersion, except a few cases of invalids and those claiming to be sickly.—See his "History of Infant Baptism," part ii. In chapter ix. he says, "France" (not Pontus, Galatia, Capadocia, Asia, and Bithynia) "seems to have been the first country in the world where baptism by affusion was used ordinarily to persons in health, and in the public way of administering it," &c. In confirmation of this statement, the "Edinburg Cyclopaedia," Art. Baptism, has the following: "The first law for sprinkling was obtained in the following manner: Pope Stephen II., being driven from Rome by Adolphus, King of the Lombards in 753, fled to Pepin, who, a short time before, had usurped the crown of France. While he remained there the monks of Cressy, in Britany, consulted him whether, in case of necessity, baptism poured on the head of the infant would be lawful. Stephen replied that it would," &c.; yet sprinkling and pouring was not admitted only in cases of necessity. "It was not till the year 1311 that the Legislature, in a council held at Ravenna, declared immersion to be indifferent. In Scotland, however, sprinkling was never practiced in ordinary cases till after the Reformation, about the middle of the sixteenth century; from Scotland it made its way into England, in the reign of Elizabeth, but was not authorized in the established church." May it not, in the face of such testimony, be appropriately asked of all Tunkers and other Pedobaptists, upon the principles that govern mere human conduct, as discovered from the known customs and history of the world, how baptism could, upon their assumption, have degenerated from the apostolic practice, as some of them have the temerity to claim, of sprinkling and pouring to immersion, and in so short a time become so universal that not a single case of sprinkling, and but one of pouring, is found on record either in sacred or profane history during the first two hundred and sixty years of the christian era? The uniform inclination and prompting of human nature are, if left to its own option, to avoid the difficult and unpleasant requirements, and to substitute such as are light and most congenial to its own preference of ease and comfort; but upon the baseless assumption of the Tunker

and other Pedobaptists, that sprinkling and pouring can be traced further back than immersion, and that baptism as administered by John, the first Baptist, and commanded by Christ, may be as properly and faithfully administered by sprinkling and pouring water upon its subjects as by immersing them in water, why did the church everywhere so immediately abandon the easy, pleasant and convenient service of sprinkling and pouring, and substitute the anomalous novelty of immersion? When the Lord required the sound, thrifty and unblemished of the flocks and herds of Israel for burnt offerings and the use and service of the priesthood, yet in a few hundred years their selfishness and ingratitude was apparent in their withholding these, and in their stead offering only the thin, blemished, sickly and worthless. But in the case of baptism, upon such an assumption, when he only required the light, pleasant and convenient service of sprinkling, the saints of the first century, quite the reverse, immediately substituted that which, if not required, subjected them to a most unreasonable hardship, and in some cases a painful and dangerous exposure. Let some zealous Tunker or ingenious Pedobaptist undertake for us a solution of such an anomalous and unreasonable innovation; and in so doing, as we have kindly called their attention to the first case and origin of sprinkling and pouring as recorded in history, let them point us to the first case of immersion mentioned in the archives of history; for granting their hypothesis, it must have been, at the time, a most remarkable and noteworthy incident. And until such an incident is presented and satisfactorily explained, we have just reasons to regard their assumptions utterly baseless and totally unworthy of the least credence or consideration from a mind not entirely devoid of candor, and wholly destitute of serious reflections. While the concessions of the most eminent Pedobaptist writers, and the historical testimony already presented, concerning the antiquity and universal prevalence of immersion, and the origin of pouring and sprinkling, might be extended a hundred fold, yet the length of this communication seems to forbid that anything more, at present, be added, than a condensed scriptural investigation of some of the prominent reasons for immersion as a positive and specific command.

Let us first suppose that some conscientious but misguided convert, who had been induced and prevailed

upon to receive baptism and fellowship at a meeting where they were prepared and determined to pour or sprinkle a little water upon the faces or foreheads of their converts for baptism, and should require of the administrator some reason or authority for pouring or sprinkling the water on the forehead merely, rather than on some other member or part of the body. If he were not disposed to trifle with such a requirement, what further or better reason could he or any one assign for such a custom than the tradition of the Romish church? It would seem superfluous to offer further testimony concerning the origin of such a tradition than has already been presented of Pope Stephen's II., in 753, granting license to pour the water upon the head of the infant in case of necessity. Suffice it to say that no better or higher authority can ever be shown for the custom and preference of sprinkling and pouring upon the head or forehead rather than the hands, feet, or any other member or part of the person. But as a test of the sincerity of their stereotyped statement, that "a specific mode is non-essential—the intention sanctifies the deed," suppose you suggest (what is true, if mode is not essential) that the water may as properly be sprinkled upon the back, or in the palm of either hand, or upon the sole of either of the feet; would not all Pedobaptists having the least zeal or earnestness be shocked at the idea and novelty of such a mode of baptism? But if sprinkling or pouring are modes of baptism, as they assume, how can it be known which part or member, if any, should have the preference? Or what inferential probability is there that their custom of mere head-sprinkling is the apostolic mode? The truth is, there is nothing positive or specific in any form of affusion. But the Lord did not select such a vague generic term as affusion to designate the positive administration of the solemn and significant ordinance of his house, to be misadministered according to the caprice or convenience of both the administrator and the subject by the application of a drop or a bucketful of water to any part of the head, hands, feet, arms, legs, or any other part or member of the body. But he gave a positive command to baptize or be baptized in water, after the similitude, as a symbol, Paul says, of a burial and resurrection with Christ. Romans vi. 4: "Therefore we are buried with him by baptism unto death, like as Christ was raised up from the dead by the glory of the Father," &c. Col. ii. 12:

"Buried with him in baptism," (*en to baptismati*, in the immersion,) "in which also ye are risen with him," &c. That is, in the immersion ye are both literally buried and raised up, both as an emblem of Christ's burial and resurrection, and the literal burial of your own mortal bodies, and their glorious resurrection to newness of life in Christ. In what other way can a burial and resurrection of any one not literally dead be easily and safely accomplished? Surely not by either sprinkling a little water or pouring it on the person. If baptism is not an immersion, a literal burial in and a resurrection from water, though emblematical in design, why is it written, "Else what shall they do which are baptized" (*baptizomenoi*—are immersed, buried and raised up) "for the dead, if the dead rise not at all? Why are they then baptized" (buried and raised) "for the dead?" And in addition I will ask, Why then does the apostle use baptism in assurance of the resurrection, if it is not both a burial and a resurrection?—1 Cor. xv. 29. And as Christ gave a positive command, immersion only is such as no mistake or misadministration can ensue when a faithful effort has been made to obey such command. For when any person is immersed in water, the whole body and every member of it is as passive to a specific burial and resurrection as a corpse is to a burial. And there is no clearer proof of anything than two facts prove that the word *baptize*, englicized and transferred for *baptizo*, as indicative of a positive ordinance of the church, denotes a specific administration. First, Christ must have intended to indicate some particular thing to be done by his ministers and submitted to by his people, in giving the command to baptize them; and that he undoubtedly selected a word which clearly indicates what he commanded to be done, or that he would not or could not do it. But is it not unquestionable that he could, would and did choose such a word, and that *baptizo* is such a specific word? Second, that this word signifies to dip, or immerse, sometimes, at least, is concurred in by all the learned men in the world. Then if a word once signifies to immerse, it never can mean to sprinkle or pour. For the word immerse is evidently a verb of specific action; and both sprinkle and pour are words—verbs of generic action; and it is essential to a specific term that it denote but one action and have but one meaning. To illustrate: If the specific terms, to creep, and to fly, and to walk, were each indicative of the same action, who, on hearing either word spoken, could understand which of the three actions (if not all) was meant? Hence if baptize means to immerse in water, to be poured upon and sprinkled upon with water, then a person must have water both sprinkled upon him and poured upon him, and then be immersed in water, before he can be faithfully baptized. If then *baptizo* ever means dip, it can never mean sprinkle and pour; because no three acts are more radically

different than these. For all active verbs are either specific or generic—indicative of either definite or indefinite action; for example, the word *move* is generic; yet the words hop, dance, leap, run, fly, and walk, all indicative of movements, are specific, and each has but one meaning, while *move*, being indicative of a general or generic action, may have a hundred; as a person may move a hundred different ways, and have water sprinkled or poured upon him a hundred different ways, or on as many of his different parts. But if sprinkling and pouring is baptism, and as such can be traced further back through history than immersion, how does it come that it was abandoned and immersion substituted, without any mention being made or reason recorded of the change? So that when such a practice began by gradual, stealthy and unauthorized approaches for several centuries, the sanction of Pope Stephen II., and an edict from the Ecclesiastical Council of Bishops held at Ravenna, 1311, was imperatively demanded to secure its favorable reception even among Papists? And why as early as the third century is distinct mention recorded of the first case of pouring as a strange and unwarrantable innovation, to reprove and discourage which, as early as A. D. 331 or '32, a decree must be issued, called "The 12th Canon of the Council of Neocæsarea," interdicting all so poured upon from any participation in either the ministry or the priesthood? But if immersion was ever an innovation, why is there such profound silence in reference to its introduction in the annals of ecclesiastical history? And why were not its originators and advocates persecuted for novelty and innovation, as they were invariably afterward for several centuries, for every trivial, as well as radical dissent and practical departure from either the doctrine or practice of what was ostensibly styled "The Mother Church"—the papacy? When the foregoing interrogatives are answered, the answers themselves will disclose whether sprinkling, pouring or immersion as an ordinance of the church can be traced further back. Yet it is evident that all the records compiled into what is termed Ecclesiastical History were only such as had been preserved by the enemies and even the persecutors of Baptists; and that Baptists themselves, and all holding with them and sanctioning their peculiar order, were deterred from publishing their views or publicly avowing their practice. So that their enemies and not themselves have put on record or preserved their earlier history as mere reasons and illustrations of the relentless, fierce and fiery persecution which followed them wherever they were found. Hence had not immersion been the prevailing and almost universal practice during the period of seven if not thirteen centuries, it would have been impossible perhaps to have traced immersion further back than A. D. 251, when papal persecution commenced in its infantine weakness and

timidity, not yet supported and encouraged by imperial or political power. But wonderful to tell! Thus in the providence and wisdom of God a lapse was prevented in the history of immersion which can now be traced not only through the consecutive portions and continued practice of the true church, but through the great body of anti-christ to very near the time of the apostles; so that the Ecclesiastical Records of "Mystery, Babylon the Great, The Mother of Harlots, and Abominations of the Earth," have furnished us a history, not of the origin of immersion, but of pouring and sprinkling. But we are indebted to an infallible, and hence a much more sacred and reliable history than that of any mere human compilation and dictation, for the origin of immersion. Then let us appeal briefly, unhesitatingly and confidently to that inspired volume concerning the original specific action necessary to a faithful administration of the sacred and significant ordinance of baptism.

"In those days came John the Baptist," &c. "Then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized (*ebaptizonto*—immersed) of him in Jordan, confessing their sins."—Matt. iii. 1, 5, 6. Now the verb in the passive form, *ebaptizonto*, expresses a specific action received by or exerted upon its nominatives, by an agent, or it does not. And it will be readily admitted that it denotes such action, except that it is generic, and may be sprinkling upon, or anything at all that can be applied to them in Jordan; as the water of Jordan is the element in which they are made the recipients of the action. Now if the action is specific, only one way is possible to accomplish it, and that is to dip or immerse them in Jordan. Is there a reasonable or possible idea except that of a specific action? John could not, certainly, sprinkle or pour them in Jordan unless they had been resolved into sand, dust or ashes; yet it is evident the action of John was exerted immediately and specifically upon them, and not upon the water of the river Jordan. It is true that John might have sprinkled or poured some of the water of the Jordan upon them while they were standing in the river; but if to baptize means to sprinkle or pour water, that would be to exert an action upon the water only, while the people would only be the objects upon whom the water was thrown. Hence if baptism can be received by any person by the application of water sprinkled or poured upon him, it must be the water that baptizes, as persons are only objects of its action upon them in baptism; otherwise it only is baptized, and not the persons, as the object of the action of the Baptist is exerted only upon it. So that, appropriately, John must be said to have *baptized the water* upon them, or that the *Jordan was baptized* (sprinkled or poured) of him upon them, instead of as it reads, they "were baptized" (dipped or immersed) "of him" (not *upon*, but)

"in the Jordan." Verse 11: "I indeed baptize you with water," (*baptidzo humas—en hudati*,) &c. On account of the vague definitions of the word baptize current in English lexicons, Walker's, Worcester's, Webster's, and Johnson's, given in conformity with the prevailing practice of Pedobaptists cotemporary with their works, rather than the etymology and original import of the word itself, as has been abundantly shown, it seems still necessary to present with our quotations the original word, with its adjuncts, in order to preserve and illustrate more clearly the uniformly specific and original idea expressed. And it is universally conceded that the original word *baptizo*, as well as the word *baptize*, derived from it, and given us in its stead, is a verb of transitive action; that is, its action passes directly and not mediately from its agent, or actor nominative, to the object or substance receiving or enduring or suffering the effect of its action; thus, "I indeed" *baptizo humas*—"I indeed" dip you—*en hudati*—in water. But for illustration let us suppose, as Pedobaptists do, that sometimes *baptizo* may mean sprinkle or pour, which also both express a transitive action. Yet neither of these meanings is possible in this case of construction; because, as before stated, to sprinkle or pour a person *in*, or even *with* water, is incongruous or ambiguous. We can easily sprinkle wine or vinegar with water, or any other liquid with which its particles coalesce; or sand with dust, lime or ashes, for the particles of these substances may be readily mingled and sprinkled with each other. But can we sprinkle or pour a man *with* water or wine, except in the sense of pouring it upon him, or drenching him with it by pouring it down his throat? But when we pour it upon the man or down his throat, or, as Webster says as a definition of baptism, apply the water to the person, instead of the person to the water, we exchange the transition of the action of these verbs from the person as the object or substance affected by the immediate action of the agent or administrator of the baptism, to the element used, and thus the water instead of the person becomes the direct object of these respective actions; and the person becomes, not as in case of immersion, the direct object of the action of the verb, but merely the object of a relation between him and the object of the first action through the mediate action of the water sprinkled or poured upon him, which objective relation is clearly expressed in the office of the preposition *upon*. Much space has now been used to clear up the difficulty in the minds of some accustomed to a vague style, who discover no incongruity in saying, "I sprinkle or pour you;" because they unwarily supply in their own minds the *ellipsis*—the element sprinkled or poured upon the person, and in brevity say, "Sprinkle or pour him with water," wine, oil, dust, ashes, or whatever is sprinkled or poured upon him. There is always

such an omission in "sprinkle or pour him," but there is no ellipsis in "immerse him." Hence, as it is impossible to scatter a man like dust or ashes, or pour him out like water or blood, it is grammatically incongruous, if not ambiguous, to omit the obvious object of the action of the verbs sprinkle and pour, and substitute a word not governed by it, and is not its object at all. For it is obvious that the verbs sprinkle and pour never govern the persons upon which anything is said to be sprinkled or poured; but they govern invariably the element or substance with which the persons are said to be sprinkled upon, while the *upon*, whether supplied or omitted, governs the persons as the object of the relation of which it is indicative. As the English preposition *in* is a word borrowed from the Romans, and is but the adoption of the Greek particle *en*, (as *baptize* is the adoption of *baptizo*), and is always found in construction with *baptizo*, but never with the words translated sprinkle and pour. Hence *en* and *in* are the same in both construction and signification; so that *in* water does not mean *at* water, *by* water nor *with* water. And it may be found by actual counting, this word in its original form, *en*, occurs more than twenty-six hundred times in the Greek New Testament. And although those highly wisdom-favored D. D.'s remind us of its twenty-two different meanings, yet we find it transferred into our Testaments more than two thousand of those times in its Roman-English form, *in*; so that we may, without hesitancy, say that neither John the Baptist, Christ, nor any of his apostles, ever expressed such an idea as "to baptize with water." For wherever baptism is mentioned by them in connection with water, it is invariably "*en nu-dati*"—in water, and never "*meta hudatos*"—with water, as in Heb. ix. 19. For "John answered them, saying, '*Ego baptizo en hudati*,'—Immerse in water."—John i. 26. Verse 31: "Therefore am I come, '*baptizoon en too hudati*,'—immersing in the water." Verse 33, "But he that sent me '*baptizein en hudati*,'—to immerse in water." Mark i. 5, "And there went out unto him" (the Baptist) "all the land of Judea, and they of Jerusalem, and '*ebaptizonto pantes en too Jordane potamo*,'—were immersed all in the Jordan River." How will it do here to say *with* the Jordan River? Verse 9, "Jesus came from Nazareth of Galilee, and '*ebaptiste hypo Joanon eis tou Jordaneen*,'—was immersed of John into the Jordan; and straightway '*anabainoon apo tou hudatos*,'—rising up out of the water, he saw the heavens opened," &c.

We will now cite a few cases where *en* must mean *in*. Matt. viii. 32: "And behold the whole herd of swine ran violently down a steep place (*eis teen thalassan*) into the sea, and perished (*en tois hudasin*) in the waters." Verse 13: "And (*epnigonto ente thalasse*) were strangled in the sea." Mark i. 16: "Jesus saw Simon, and Andrew his brother, casting a net *en te thalassa*) in the sea." How

will it do here in these cases to say *with* the sea and *with* the waters? There has now been presented sufficient evidence to evince clearly that when *en* is found in construction with the element used in the administration of baptism, it never means *with*, but should uniformly be *in*. Levit. iv. 6, we find the three distinct words, dip, sprinkle and pour, thus: "The priest (*bapso*) shall dip his finger (*en*) in the blood, and (*ranei*) sprinkle of the blood seven times before the Lord, and shall pour (*ekcheo*) all the blood of the bullock at the bottom of the altar," &c. Here the priest's finger is baptized, not *with* blood, but "*in* the blood." If sprinkling and pouring are baptism, the blood is also baptized, and *bapso* should have been used in construction with the blood likewise, instead of *ranei* and *ekcheo*. But finding it not so written, the reason is obvious, and another important fact is presented, that for the same reason *raino*, and its compound, *perirraino*, translated sprinkle, are never found in construction with *en*, but uniformly congruous with *epi*—upon, and the same with *cheo*—to pour; so that *raino* with *en*, and *baptizo* with *epi*, are so utterly incongruous as never to be found in construction in any Greek author, either profane or inspired. For examples: Levit. xiv. 7: "*Perirranei epi ton katharisthenta*—Sprinkle (the blood) upon him to be cleansed," &c. Verse 51: "*Perirranei epi teen oikion*—Sprinkle upon the house." Levit. xvi. 14: "*Ranei epi hilasterion*—He shall sprinkle (it) upon the mercy-seat." Num. xix. 18: "*Perirranei epi ton oikion*—He shall sprinkle (it) upon the house, *epi ta skena*—upon the furniture, *epi tas psukas*—upon the persons." Verse 19: "*Perirranei epi ton akatharton*—He shall sprinkle (it) upon the unclean." Ezek. xxxvi. 25: "*Rano epi humas catharon hudon*—I will sprinkle upon you clean water," &c. Thus we see that in the sacred scriptures the person or thing upon which water or blood is sprinkled, in construction, the verb *rano* is uniformly followed by the preposition *epi* after the element; while in similar cases the verb *baptizo* is uniformly followed by the person baptized, and the water is as uniformly preceded by the preposition *en*, or *eis*. Whatever is sprinkled or poured uniformly follows the verb to sprinkle or pour, while the person or thing is as uniformly preceded and governed by the preposition *upon*, never *with*; but the object baptized is never preceded or governed by a preposition either expressed or implied. That the verb *baptizo*, occurring about eighty times in the most ancient version of the New Testament, is never found in construction or connection with *epi*—upon, nor *cheo*—pour, nor *raino*—sprinkle, with *en* or *eis*—in or into, is a clear demonstration that these particles cannot be exchanged in their connection with those words, and that the object poured or sprinkled is invariably preceded and governed by the preposition instead of the verb, and the object baptized is as uniformly governed by the verb

instead of the preposition, which invariably precedes and governs the water or element used for baptizing. The phrase, "sprinkle upon," Pedobaptists will allow; yet, "to baptize in," they call the unwarrantable and sacriligious license of the Baptists.

Ample and satisfactory reasons can be assigned for the three different and distinct actions of dipping, pouring and sprinkling, and that they are never blended, or substituted one for the other, in their scriptural applications. Thus: blood was sprinkled to sanctify and render fit for acceptance and sacred use, and as an emblem of the removal of guilt by the application and purging efficacy of the blood of Christ. Oil was poured as an emblem of the outpouring and pouring upon of the Holy Spirit, while water primarily had respect to fleshly and legal cleansings. And bathing or immersion was invariably required of all who sought fleshly, personal cleansing from legal uncleanness; as Naaman dipped himself seven times in Jordan, in obedience to the direction and command of the prophet, to wash himself seven times, &c. Hence upon persons, and things sacred, blood was sprinkled; into the sacred lamps and upon the human head, as a symbol of the illumination of the Holy Spirit, oil was poured; but mere water (which is not the "water of purifying," or "water of separation," or the "clean water" mentioned by Ezekiel, alluded to the same, prepared for sacred use by pouring running water upon the ashes of a red heifer put into a vessel, Num. xix. 2, 9, 17, 21) was never, for a sacred purpose, authorized to be poured or sprinkled; but the invariable and universal requirement, since the fall of man, was washing or immersing in it. Where then has sprinkling or pouring mere water any authority? Has it any from the law, the prophets, Christ, or his apostles and evangelists? If so, who will name the passage where it may be found? But this is not the first time that sprinkling and pouring as a divine or sacred rite or ordinance has been driven out of any support, without a shadow of foundation from any custom, law or ordinance, either patriarchal, Jewish or christian.

There has now been presented ample, and we think incontrovertible, evidence, of the divine origin of immersion, as the only divinely inspired administration of the outward ordinance of the church of God, as deduced from the holy scriptures; and also from the authentic channels of human history, in which, *only*, it can be found, we have traced and discovered the origin of sprinkling and pouring; the former antedating the latter—its counterfeit and corrupted counterpart—more than two hundred years at least. And it is hoped what has been herein very disjointedly presented, with extreme, and perhaps useless and uninteresting prolixity, will prove somewhat satisfactory to brother Hall, and other brethren, if not to the Tunker preacher, who seems to be wise so much "above what is written." The apology due,

and lengthy reasons necessary to explain the cause of delay in complying with the request of brother Hall, it is best to omit. I will say, however, to brother Tomlin, of Arkansas, that I will try to comply with his request concerning the "two beasts," of Rev. xiii., as soon as I can find time to write.

An unworthy and unprofitable servant, yet not without some hope of an inheritance with the faithful in Christ in the realms of glory,

GEO. Y. STIPP.

NEAR LAWRENCEBURG, Ky., Feb. 16, 1877.

DEAR BRETHREN ELD. G. BEEBE & SON:—For some time I have been thinking of writing a short letter, and submit it to your judgment for the SIGNS OF THE TIMES, and thereby comply with many requests that have been made. But a keen feeling and sensitive realization of my weakness and incompetency to write interestingly has hitherto deterred me, and I still feel inadequate to the task, and am fearful if this is given a place, it will crowd out better, more edifying and interesting matter.

My dear brethren, you will see by the heading of this that I am in Anderson Co., Ky. I do not propose giving an account of my visit in Kentucky this time, but will simply state that I left home in Johnson County, Ind., on the 14th day of December, 1876, and have been in the state of Kentucky ever since. I have formed many pleasant acquaintances, met many precious brethren, and have enjoyed some quite pleasant, joyous and peaceful seasons, which were cheering and refreshing to the afflicted, poor and desponding children of our God, who trust in his name. And I was made to exclaim, "The Lord hath done great things for us, whereof we are glad." But the major part of the time I have had to grope in the dark. It is quite unpleasant to be left in darkness, and we mourn and lament on account of it. We sigh, and often weep over our dark and forlorn feelings; we doubt the reality of our experience, and at times conclude, perhaps, it is only a delusive phantom.

"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.

'Tis seldom I can ever see
Myself as I would wish to be;
What I desire I can't attain;
From what I hate I can't refrain."

But these dark, gloomy feelings should be encouraging to us, for if we had never experienced light, pleasant seasons, we should not know the difference between light and darkness. To know that we are in the dark, is one of the strongest evidences that we have experienced light. A dear sister remarked to me the other day, "I am in the dark so much, I do not know whether I am a child of God or not." I would ask you, my dear sister, How did you know you were in the dark? If you had never seen the light, you would not know that you were in the dark. If we had never seen a natural day, nor experienced a natural night, we should

have no conception or idea of day or night; we could have no idea of what people mean when they talk of the refulgent rays of the great luminary of the day, nor have the remotest idea of the gloomy, doleful, dismal shades of the night. No one can define light so that one who has never experienced it can know what it is; neither can any define darkness so that those who have never experienced night can know what it is. Man with all his boasted abilities, his imaginary powers, and his futile natural acquirements, though he may have attained to the very zenith of knowledge pertaining to the natural realm, cannot even so much as cause the blind, those who have never seen, to know what light is, in a natural sense, much less to impart light to them, and cause them to see the light. Yet, in the full blaze and glare of this truth, men are professing to enlighten the world religiously. Ask a blind man if it is day or night, and he will tell us that he does not know. Though it be a bright, cloudless day, he cannot tell by the light; neither can he tell when it is night by the darkness, because he cannot see, neither light nor darkness. We must be blessed with vision, with sight, before we can tell light from darkness naturally. So in a spiritual sense, we must be blessed with vision before we can see the light or know the darkness. Eyes are used for more things than to simply behold the light and gaze at delightful objects; they also see many fearful and unpleasant things—things that we had by far rather not see. We look upon the black darkness of night, and though we are not able to penetrate the darkness and discover objects, we see the darkness, and none but those who have seeing eyes can know when it is night. And because we are in darkness, and the glories of the kingdom of the dear Redeemer are in a great measure veiled from us, it is an evidence not against us, but for us; it evinces the fact that we can see, and that we know what darkness, as well as light, is. And whether we are in the dark or in the light, our eyes are not dim; as the Lord has said by the mouth of his servant Isaiah, "And the eyes of them that see shall not be dim." Our eyes are not dim, though in the dark; for then they are keen to see and discover our imperfections, the horrible deformity of our sinful nature. When the light chases the darkness away, when the Sun of Righteousness arises with healing in his wings, we look away from self, and by an eye of faith we see Jesus, that true light which lighteth every man that cometh into the world, and we see in him a glorious fullness; he hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. It is light that makes manifest; it is light that reveals unto us our corrupt nature. But how will we account for our darkness, and for seeing our imperfections most when in the dark? We should remember that our darkness is not darkness in the Lord; for in him there is no darkness at all.

We are light in the Lord. Our darkness is in ourselves. Earth is the cause of darkness. I know of no other night than that caused by earth. Night is a shadow, a shade, and our night is caused by the earth getting between the sun and us, and casting a shadow or shade. We cannot destroy light, but when the earth hangs between the sun and us, it excludes the light. And as the earth is the cause of the night in a natural sense, so I understand earth to be in a spiritual sense. Adam, our progenitor, was made of the earth, earthy, and as is the earthy, such are they also that are earthy. We, in the relation we sustain to Adam the first, are earthy, and when our flesh or old man has the ascendancy, or we are led by the promptings of the flesh, the bright, glowing rays of the Sun of Righteousness are veiled out. When he withdraws his presence, manifestly, and the flesh rises up, the flesh lusts against the spirit, and it causes darkness; it casts a shade, a shadow.

Nothing can cause us to appreciate more the bright, warm, genial rays of the sun, than for us to experience a dreary, cloudy, dark, cheerless season. After a long, foggy, gloomy spell of weather has ended, and the sun's rays have broken through the dense fog, and scattered the clouds and chased them away, how cheerful, how delightful, how lovely, and how pleasant everything seems. The gay little birds sweetly and joyfully sing their carols, the merry little lambs gaily play together, everything seems glad, and man delights to behold the radiant sun, to bask in its genial refulgence, and pleasantly watch the animal kingdom regale themselves upon the verdant pasture. He is greatly delighted. This is true in a natural sense. And how much more we rejoice and praise the Lord when we have passed through a dark and dreary season spiritually. When in the dark, we feel ready at times to say, It is all over. Surely if I was a child of God I would not have these dark, doubting seasons, and distrustful feelings. How disconsolate, sad and mournful we feel. Yes, the poor, doubting child will say, I have professed to be a christian, but O how far short I come of walking in the footsteps of the blessed Jesus. I have deceived the brethren, and disgraced the cause. My dear brethren, these have been my feelings much of the time since I made a profession; and I feel to know, if we were walking by sight, we would stumble and stagger, and could not see where or how to go, when in the dark. But we are to walk by faith, and not by sight. When the glorious Lord is graciously pleased to disperse the dark clouds and speak peace to our troubled conscience, what peace, love and joy we experience. We feel to say, "Praise the Lord, O my soul." Our faith is strengthened, and our hope confirmed, and we feel to say, in the language of the poet,

"O glorious hope of perfect love!
It lifts us up to things above,
It bears on eagle's wings."

David said, "Come and see the works of God: he is terrible in his doings toward the children of men." "Great and marvelous are thy works." He it is that forms the light and creates darkness, makes peace, and creates evil. If we had not experienced darkness, we should not be prepared to so highly appreciate the light. But how does God create darkness? I understand it is by withdrawing himself manifestly. But when he is pleased to unveil the beauties of his face, there is light, and it is in the light of his countenance that his children walk. His countenance is light, for he is the true light, and in him there is no darkness at all; and when we are enabled to see his face, or countenance, though we look through a glass darkly, there is light; and when by an eye of faith we are enabled to view him, we feel that the evidence is enough; we can say, "Thou art the Christ, the Son of the living God," and we believe him to be our Savior. But when he withdraws his face, or presence, manifestly, we, like Peter, are ready to deny him. We doubt his being in us, because we cannot see his lovely face. It is in his face that the light of the knowledge of the glory of God is given. John, when looking upon the Savior, said, "Behold the Lamb of God that taketh away the sin of the world." And when the Savior was baptized of John, there was an audible voice, saying, "This is my beloved Son in whom I am well pleased." Yet, after all of this bright evidence that he was the Christ, the Son of God, John, when in prison, not being permitted to behold the Lord Jesus Christ's face, sent two of his disciples to Jesus, saying, "Art thou he that should come, or look we for another?" Hence it is when his face is hid from us that we grope in the dark. But whether in the dark or in the light, the servants of God are not to hold their peace. They are watchmen on Jerusalem's walls, and they shall not hold their peace day nor night. It is a great deal more pleasant to try to speak when one has light and liberty, than when in the dark and shut up; but those who have made mention of the Lord are not to keep silent. However trying it is to the poor, trembling watchman to go forward and try to speak when in the dark, or in the night, he is to go; he is not to hold his peace; for he does not know at what moment it will please the Lord to give him light. The Lord makes darkness light before them.

Brethren Beebe, I have already written at greater length than I should, and fear that I have thereby trespassed on you. I submit this first to your consideration, and if you deem it fit to publish, then to the readers of the SIGNS OF THE TIMES. With love and well wishes to you, brethren Beebe, and to all the household of faith, I am your brother, I hope, in christian bonds,

G. R. RIGGS.

WAYNE, Steuben Co., N. Y., Jan. 25, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—For a few days it has been impressed on my mind to write some of the Lord's dealings with me, a poor sinner, and should you find anything in them to induce you to correct and prepare them for publication, it is my desire that you may print them; if otherwise, commit them to the flames, and all will be well.

I was born near Honesdale, Pa., on the 18th day of March, 1829. The religious instructions of my youth were of the Methodist persuasion. When quite young, I attended a Methodist protracted meeting, where I heard the terrors of hell preached with great energy. I became very much frightened through the preaching, and if it had not been for the fear of men I should have went to their anxious-seat to get religion, which they offered to all who would accept it. Finally the preacher said that all who did not get religion that night, would or might be in hell before the next morning. I returned home from the meeting, very much troubled, for I had not got religion. I had been taught to believe what the preacher said, and if he had told the truth I must soon be in hell. But I awoke the next morning and found all things as usual. Now indeed I was converted, for I no longer believed what preachers told me. I said, All preachers are liars, and all professors of religion are deceived. From this time till I was twenty-eight years old, I endeavored to believe that there was no reality in religion. I avoided all religious gatherings from this time till the year 1857. In the summer of 1857 I found that I was a poor, miserable creature, bound down under a great burden of sin. Now I had found that there was a God, and he was bringing me to a strict account for my sins. I was without hope or God in the world. I could hardly eat, work or sleep. I went about, crying, Unclean, unclean. Hell stood open before me, and into it I must fall, without remedy. I indulged in many amusements that I once could enjoy, to endeavor to drive away this awful state of feelings, but to no purpose. The commandment had come, sin revived, and I must die. One night, while in this awful state, my wife said to me, "What is the trouble with you?" I answered, "I do not know." She replied, "I can tell you, you are troubled on account of your sins." I replied, "That is so." We arose quite early the next morning, for Sunday morning. I took my bible to read a portion of scripture, intending to have family worship; but when I opened the holy book, I could not see. I cried, "Lord, be merciful to me, a sinner." After a few moments all things were changed; at least they seemed so to me. The house was filled with light of a different shade from the light of the sun, and my wife's face shone with a radiance beyond my description. All things were praising God, and I desired to praise him too. I left my family and

went to several of my neighbors, and invited them home with me, to have meeting at my house; and for some time after this we had meetings at our house. I now read the bible, to learn of Jesus, and O how sweet the name of Jesus sounded to me. I could not work for a long time. I went from house to house, and tried to tell the people what Jesus had done for me. Some rejoiced with me, and others said, He is beside himself. Now I wanted to hear preaching. I attended several kinds of religious meetings, but had no choice as yet. I knew no difference in their doctrines. But now I read the bible, and tried to reconcile their teachings with the scriptures, but O what a confusion of tongues! what a mess of pottage!

About this time, George Balcom came to North Urbana, N. Y., and commenced a series of meetings. He claimed to be an evangelist sent from God to call sinners to repentance. He made many converts, and with the rest he caught me in his drag. The New School Baptists received me, and the minister above mentioned immersed me. I tried my best to help them row their galley with oars, but soon they found fault with my rowing; I was pulling the wrong way. My doctrine, they said, was Old School. My reply was, "It is bible doctrine."

About this time the SIGNS OF THE TIMES came to our office, addressed to me, sent by some friend. They advocated the same doctrine I found recorded in the scriptures. This encouraged me very much. Through them I learned of a people that loved the truth. The SIGNS told of an association of Old School Baptists to be held at Burdett, N. Y., where was a little church of that faith and order. My wife and I attended that association, and there, for the first time, we heard a gospel sermon, preached by Eld. Gilbert Beebe, of Middletown, N. Y. This was about fifteen years ago last summer. I was starving for just such preaching as we heard there. I was now satisfied in my mind that I was in Babylon, trying to help the Babylonians build a tower, that we might make us a name, using brick for stone, and slime for mortar. It seemed to me that I had a glimpse of Zion, the holy city, New Jerusalem. I became troubled on account of baptism. I had been immersed, it is true, but it was done in Babylon, by one of the Babylonians, and the ordinance of baptism belongs to the church of the living God. For some time before I was cast out of the New School Baptist Church, there was a sound that followed me, saying, "Come out from among them, and be ye separate." But I disliked to be put out by them. Now I sought to be baptized, but for reason I hardly understand, I was not permitted to walk with the people of God's choice, in the ordinances of his house, for a long time. I wandered in the wilderness for years, was in darkness that I felt, and was cast in a sea of affliction, and tossed from wave to wave of sore trials. I saw myself to be nothing but a cage of

unclean and hateful birds. All around me wolves were howling, and lions crouching by the way, and to me it seemed that surely they would take my life away. But when I sank down into the depths of the sea, and was entangled in the weeds, Jesus then appeared as my Savior, and raised me again to the light of day. God having a purpose in all things, I was not destroyed, but was made to see that in my flesh dwelt no good thing, that Jesus was all in all, and beside him there is no Savior, and that he will not divide his glory with another. At times I seemed to have a glimpse of Canaan, the land of rest, but this was of short duration. I had to go back and take a look at the land of Egypt. How awful it looked to me, after I had had a view of the land that flowed with milk and honey, although it was at a great distance. But God be praised. He has, I trust, brought me into his banqueting house and placed over me his banner of love, and gave me a taste of the heavenly manna.

On the last Saturday of July, 1876, it was my happy privilege to be received by the little church at Burdett, and on the Sunday following, with my wife, was baptized by our much beloved pastor, Eld. Silas H. Durand, and received into the fellowship of the church. Surely this was the most blessed period of my life.

This was the way I long had sought,
And mourned because I found it not.

I felt to say, My Jesus has done all things well. None but Jesus can do helpless sinners good. Since belonging to the church, I seem to be looking down on the things of this world; they seem as vanity, and less than nothing, when compared with the things of the kingdom of Christ. My constant desire is to be with my brethren. While sitting under the sound of the preached gospel, this earthen vessel seems to overflow, and I lay in the arms of my Savior, feasting upon his love. If this is but a foretaste of that heavenly joy treasured up in Jesus for his people, surely it may be said that it hath not entered into the heart of man to perceive the things prepared for those that love God.

Feeling that I have drawn this scribble to a great length, I will close it, hoping that you will dispose of it according to your better judgment.

Your unworthy brother,

WALTER REED.

OAKLAND, Union Co., Ark., April 6, 1877.

ELD. G. BEEBE & SON:—Inclosed herewith I send you a letter and poem which have fallen into my hands. They were written on the 24th of December last, and addressed to you, by an Old Baptist. They are the out-gushings of the fullness of a heart that has passed through the furnace of affliction. I have read these lines over, and over again, with much interest, and I have permission to send them, with the promise to ask you to publish them, if you think they are worthy a place in some corner of your much esteemed paper, the SIGNS OF THE TIMES. If not worthy of publi-

cation, consign them to the waste-basket, and all will be right.

Your sister in Christ,

MAGGIE MCGOWEN.

CEDAR HILL, Dec. 24, 1876.

ELDER G. BEEBE & SON—BE-LOVED BRETHREN:—I have again concluded to cast in my mite with the many dear brethren whose communications I read in the SIGNS OF THE TIMES; but perhaps I shall, as I have several times done, look at my ignorance and unworthiness, and throw it aside. But the last number of your paper, the SIGNS, came a day or two ago, and I have looked it over, and while reading your retrospection my mind was carried back over the forty-four years I have had a name with the Old Baptists, and a little hope, too little to live on, but which I could not throw away, nor live, it seems, without it. Yes, the many trying scenes I have passed while those years have rolled their rounds; the many *isms* and *ites* that our churches have had to contend with—Missionism, Antinomianism and Two-seedism, which have greatly disturbed our peace in former years in this country; men rising up, speaking perverse things, to draw away disciples after them. But when I come to look at the long years that you have labored in the cause, the many trials and conflicts you have had, and perhaps have had to contend with spiritual wickedness in high places, and also with false brethren, or unfaithful ones; for I see from your remarks that some have found occasion to detect your failures, and find fault, or charge you with some misgivings, I know not what; but I feel like asking, Where could their charity have been?—that brotherly love, that charity that thinketh no evil, that covereth a multitude of faults; for surely they did not find a multitude. So far from detecting any failure, I have thought, in reading your replies to the many requests and inquiries concerning the scriptures, that even when there was a little rebuke it seemed so seasoned with love and brotherly kindness that it was really edifying to any who would take it as a good lesson.

But, my dear old brother, a consoling thought comes up with these things, and it is this, that God has sustained you in all your trials, sorrows and afflictions, and has been pleased, in his goodness, to give you of his fullness, and grace for grace; that through him you have been mighty in the cause of truth, and O that he may long continue his grace and strength to you; that he may, as he did with Hezekiah, add to your days, even fifteen years, that you may still edify and comfort those of God's poor and afflicted people who are scattered abroad throughout this wicked and perverse generation.

I ought to bring this poor scribble to a close, but my feelings are rather drawn out; for it is now Christmas Eve, a day of the greatest solemnity with me. When I was young, I looked forward to Christmas with much delight, for the follies and amuse-

ments it would bring about; but these things are past, long ago, and I now look to it only with solemn joy, as the birth-day of our blessed Savior, who came into this sin-stricken world to redeem the world, the field, for the pearl. But I will cease this now, as I have penned down some verses—"A Christmas Eve, or Centennial Year, for 1876," which will altogether tell my sentiments and feelings upon the subject.

But there is another consideration by which the day is made both solemn and sad to me. It is the anniversary of the first birth and the first marriage in my family. But those dear ones are gone—passed away in the bloom of life. Twenty-five years ago I wrote some verses—"A Christmas Thought," it was termed. I thought of many things then that had transpired in my early life; they have nearly all left my memory now; there are, however, a few lines that come up in my mind just at this time, and I will pen them—

"I thought of friends with whom I joined,
When I was young and gay,
Who to their graves have been consigned,
Long ere this Christmas Day."

But then and now, O how changed! Then I had a little family of children, both sons and daughters, coming up into blooming youth, with health and prosperity. Now all is silent around me. I hear no footsteps upon the stairs, no merry singing a Christmas gift; all is still. One portrait alone seems to be looking silently down from the wall upon me while I pen these lines—the portrait of a dear one whose bones have long since bleached upon the battlefield. I am yet here; my cup, it seems, is not yet full; but the sands of time are fast running toward my three score and ten years; the evening of life is fast drawing on, a time truly for calm reflection, when the winds are all hushed, and the waters are still, and the air is condensing, to form the balmy dews of twilight of old age with us, as the twilight dews fall to calm old nature from the buzz of the day and form the quiet of the night. So it seems to me that old age doth also fall upon us, to soften every feeling which the adverse winds of time have made crusty, and create within us a love and pity for the world we are leaving behind us, that is growing in wickedness, and to quiet every nerve of ambition and pride, or prejudice, and prepare us for the nocturnal shades, the night of death, that stilly night, in which our flesh shall rest in hope, waiting for the adoption, to wit, the redemption of our bodies.

Brother, I feel that I have already trespassed too long upon your time and patience with this poor scribble, for which you will, I hope, pardon me. I wish to ask, before I close, for information about our preaching brethren going North. I noticed in the SIGNS, sometime this year, something said about old brother Mitchell going North to supply some church or churches; and now I see that brother Wm. L. Beebe has gone to Canada. It seems to mean something. If it is a consistent request,

please let me hear from you through the SIGNS upon the subject.

No more at present, but my unfeigned love to you, and all pertaining to you. In the bonds of christian faith and hope, I remain as ever,
ONE OF THE POOR.

A CHRISTMAS EVE.

(OR CENTENNIAL YEAR, FOR 1876.)

'Tis Christmas Eve! My soul, rejoice,
The glorious day to see;
Let all creation raise her voice,
And celebrate with me.
My christian friends of every state,
Who in the Lord believe,
Come, join with me to celebrate
The glorious Christmas Eve.
'Twas on that memorable night
My Savior did appear;
Descending from the world of light,
He made his entrance here.
Of all the wise and learn'd of earth,
There's few that can conceive
What beauties decked the heavenly birth,
That glorious Christmas Eve.
What music filled the world above,
At the Redeemer's birth;
Sweet messenger of light and love
Descending down to earth.
Bright angels from their heavenly seats
The shining courts did leave,
And came to earth to celebrate
The glorious Christmas Eve.
Far in the east a brilliant star
In glory did appear;
The sages knew it from afar—
It spoke the Savior near.
The wise men of the eastern state
The token did perceive,
And left their homes to celebrate
The glorious Christmas Eve.
They found the Light prepared to shine
Upon the Gentile race;
An infant fair, of David's line,
The pledge of sovereign grace.
From nature's dark, benighted state
His people to retrieve,
The Light appeared to celebrate
The glorious Christmas Eve.
Then, brethren, while we have the light,
The pure celestial blaze,
Let's walk with him in perfect white
Till he our spirits raise;
Till we above the saints shall meet,
And sin and earth shall leave,
And join with them to celebrate
The glorious Christmas Eve.

ONE OF THE POOR.

OTEGO, N. Y., March 10, 1877.

ELDER BEEBE—DEAR BROTHER:—I have felt of late to try, in my weak way, to write some of my feelings, which I have to call my experience, if I have a christian experience. I am sensible of my inability to say or write anything that could be any comfort to the weakest of the flock, for I feel to be the least of all. I have to go back to my childhood, when I felt myself to be such a sinner in the sight of a just God. I could not see how the Lord could ever save such a sinner as I was. Often when I had retired for the night, I had great fears of waking up in hell. I had great fears of death, judgment and eternity. Such feelings followed me until I was about fourteen years of age, when I was taken sick, and I greatly feared that I should die. Then I promised the Lord if he would spare me I certainly would do better, and would be a christian. I was spared, but no more did I think of the promise I had made. Time passed on, and after about two years the Unitarians started a protracted meeting. My brother and myself at-

tended very regularly. It was not long before an invitation was given to all who desired to be christians, to come forward. After a while I went forward, for I did have a desire to be a christian; but I felt that it was all delusion, for none of their prayers seemed to reach my case. I had no faith in their works. After our return home, I would go to some secluded spot and try to pray; but never did my prayers rise higher than my head. It seemed to me if I ever prayed in my life, it was when I was about my work. All this time of trouble, I did love christian company. I often tried to find some scripture to suit my case, but no relief could I find when trying. Several passages of scripture were applied to my mind, but not when I was searching. One was, "If ye then be risen with Christ, seek those things which are above." I felt a desire to seek things heavenly and divine. These feelings followed me several weeks. I well remember one night between sundown and dark, what darkness and trouble came over me. It seemed to me the Lord hid the light of his countenance, and O what trouble it caused me. All that I could say was, "Thou didst hide thy face, and I was troubled." I did not know at the time that it was scripture. After a while I saw the passage, and it looked very precious to me, and it remains with me. It was not long before I felt a great peace of mind; it was peace like a river. While this peace lasted, I had no desire to live. I thought, O if I only could die. I felt so happy, it seemed to me that I always should feel so; but it was only momentary; I was soon in the dark. I well remember the place where I was standing when that peace came to me. Sometimes when I try to examine myself, to see if I can find anything that looks like a christian experience, my mind goes to that spot.

Baptism was now on my mind, and I could not do anything in the morning until I had went to the water-side and there stood a while. It seemed to relieve me for a while. But I was soon permitted to go into the water, and then I was satisfied.

I was with the Arminians about three years, but I never felt at home with them. I was excluded for not attending their meetings. So I lived along, doubting and fearing, but I hope and trust the Lord has showed me the right way—the way he leads his children. Six years ago last winter, (the 29th day of January) my husband and myself were baptized by our brother S. H. Durand. Since then we have had a name and place with this people. I feel very unworthy to be one of their number. I feel that I was led in a way I knew not, and in paths that I had not known. It is a wonder to me that the Lord ever stooped so low as to give me a place with them. I feel very weak and poor in regard to spiritual things. I often fear I have only a name to live, and am deceived, and have deceived them; but I think I can say, "Whereas I was once

blind, now I see." I once hated the doctrine I am now made to love, and also this people who are now the people of my choice. I have a desire to live with them while I live, but my walk and the way I live look so poor to me. O that I might better adorn the profession I have made, by a well ordered life.

"O could I find from day to day
A nearness to my God,
Then would my hours glide sweet away,
While leaning on his word.

Lord, I desire with thee to live
Anew from day to day,
In joys the world can never give,
Nor ever take away.

I can say that I feel as helpless as a child in regard to doing anything that would be acceptable with God. My strength is weakness. I feel daily my sinfulness; it seems to me that I do nothing but sin.

"When I turn my eyes within,
All is vain, and dark, and wild."

I can see marks of grace in my brethren, but none in myself. If I am ever saved, it will be all through the goodness and mercy of God, and not for anything I have ever done. I feel to give him all the praise, for to him all the glory belongs.

I will bring this imperfect letter to a close. It looks very imperfect, just like myself. Brother Beebe, do with this as you think best.

In much love and weakness,

MARTHA A. BUNDY.

8 OLD ROAD, CHATHAM, KENT, ENGLAND,
March 29, 1877.

TO ELDER G. BEEBE:—Dear, unknown, and yet well known, brother in the one family of sinners saved by sovereign, free, undeserved grace. In reading the SIGNS OF THE TIMES for Feb. 1, (which an old and valued friend at Niagara Falls sends to me regularly) I was much interested, and felt deeply moved, in reading the account of sister Bell's experience, sent by brother S. H. Durand. I have besought the Lord with tears still to sustain and comfort her bereaved heart. It was no small trial to be deprived of children and such an affectionate husband in so short a space of time. She says, "Thus in the space of one short week there were three new mounds in the cemetery, and I was left alone! alone!" &c. Yet there was *One* left—yes, Jesus, the man of sorrows. Jesus, who on the cross exclaimed, in the bitterest agony, "My God, my God, why hast thou forsaken me?" Jesus, who wept at the grave of Lazarus. Jesus was with you, dear sister in him. How kind, how tenderly he speaks to thee in thy widowhood—in thy lonely, forlorn condition. "Thy Maker is thy Husband, the Lord of Hosts is his name." Have you a host of fears? Thy heavenly Husband says, not only "Fear not," but "Fear thou not, for I am with thee: be not dismayed, I am thy God," &c. Already you have heard his blessed voice, and felt the power of his precious words, "I will never leave thee nor forsake thee." O what a blessed place you have been drawn to—the mercy seat. You say, "There is nothing left me now but to try to

lean hard upon the promises, and earnestly to implore my Savior to give me continually that peace of which the world knoweth not." Ah! these promises will bear the weight of all your trouble. "He is faithful that promised." Blessed be his precious name. He says, "The eternal God is thy refuge, and underneath are the everlasting arms." It is our unspeakable mercy to know that as he is eternal, so is his love; yes, he rests in it. And though in our feelings we may sink, even to the gates of despair, yet underneath are still the everlasting arms; those dear arms which once embraced us in covenant love; those precious arms which were once extended on the cross of Calvary, when suffering untold agonies on behalf of his beloved spouse, the church. And now that this dear Husband is enthroned in glory, he is still looking with intense affection on his mourning, desolate, afflicted and bereaved one, and seems to say in every fresh trial, "Let me hear thy voice, let me see thy countenance; for sweet is thy voice, and thy countenance is comely." The voice of heartfelt prayer and sincere supplication is always welcome to his open ear, although it may be pressed out, as it were, from an agonized mind, and given vent in sighs and groans and tears. The psalmist once said, "The Lord hath heard the voice of my weeping." To him

"There is music in a groan,
And beauty in a tear."

It does seem most astonishing that the Lord of heaven and earth should thus regard such poor, unworthy, guilty wretches, and bring them to his banqueting house, feast with them, and look into their faces and say, "Thou art comely, through the comeliness that I have put upon thee." O what a blessed likeness there is between a redeemed sinner and his Savior. O the wonders of that love which says, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us; for thou hast loved them as thou hast loved me." O, dear brother, these are blessed spots where, and sacred seasons when the dear Savior thus manifests to us the glory of that grace by which we are saved. I am not very often thus favored; for in passing through this waste, howling wilderness, I meet with much opposition, both from within and without. If it is so sweet and blessed by faith to banquet with him, whom having not seen we love, what will it, what must it be to enter the banqueting house in glory, the mansion above, and forever to feast our wondering eyes on the beauty and glories of the Lamb in the midst of the throne?

"My soul anticipates the day,
Would stretch her wings and soar away,
To aid the song, a palm to bear,
And bow, the chief of sinners there."

The Lord continue to bless your labors of love, dear aged brother, and give you at last a triumphant entrance into his everlasting kingdom.

Yours affectionately in him,

JOSEPH CASSE SEN.

[Brother Thomas J. Carr, of Lusk, Ill., has sent us a copy of a work published by D. B. Ray, titled, "Baptist Succession," in which the author has given his version of the separation which took place between those who are now known as Missionary and Anti-Missionary Baptists, desiring us to review the same. Having written the following in reply to brother Carr, we have concluded to publish the same, as it may be interesting to our readers generally.]

DEAR BROTHER CARR:—I have examined the passages to which you called my attention in Mr. Ray's History, and were I less familiar with the cunning craftiness by which the self-styled Missionary Baptists lie in wait to deceive the simple, on the subject of church history, especially when laboring to show the antiquity of their Missionary hobby, I might be surprised at the manner in which they labor to shift the issue in dispute between themselves and the Primitive, or Old School order of Baptists. Much of the labor and argument of Messrs. Ray, Howell and Benedict has been directed evidently to mislead their readers as to the real grounds of difference which occasioned the separation between the Missionary and Anti-Missionary Baptists in 1832, by attempting to prove many things which were not at that time nor subsequently the subjects of controversy between the separating parties. Thus setting up a man of straw to show how easily they could demolish it, and then with a tremendous shout raise a cry of victory.

I am the only surviving ordained minister that attended and took part at the meeting at Black Rock, Md., at the time when the separation there took place; but the records of that meeting, and the Address which was then prepared, adopted and published, setting forth the grounds of dis fellowship, are extant, and may be found in the early volumes of the SIGNS OF THE TIMES. Missionism was but one of a large brood of *isms* and unscriptural institutions which had occasioned the discord among the Baptists, against which the brethren of the Black Rock Meeting protested, as being at that time practiced among the portion of the Baptist denomination which at that time were known as Fullerites.

It was a matter of perfect indifference with the members of the Black Rock Convention how old any or all of those unscriptural institutions were, as long as no example or precept could be found in the New Testament to authorize or sustain them. That there may have been impurities, irregularities, disorders, and even heresies, in the Baptist Church in ages past, was neither debated nor denied; but the great point considered was, Were these institutions of heaven or of men? Were they instituted by Christ, and enjoined upon the disciples of Christ by the apostles of the Lamb? If they were, then we who rejected them have departed from the order of the gospel, and have no right to claim recognition as the church of Christ. But if no pre-

cept or example can be found for them in the scriptures, though they or any of them may have been practiced from one day after the apostles fell asleep, they who practice them as religious institutions are unknown to the bible as disciples of Christ. In the primitive organization of the church at Pentecost, they that gladly received the word were baptized and received into the church. And they continued steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers.—Acts ii. 42. If in any of these essential points we, the Primitive or Old School Baptists, have departed, let Mr. Ray or his friends show us wherein, and we will regard them as friends for so doing. But suppose we add a few things to these recognized traits of an apostolic church, and render the text, And they continued steadfastly *in forming, patronizing and supporting Missionary Societies, Sunday Schools, Colleges and Theological Seminaries, Tract Societies, and a thousand other humanly invented organizations, as auxiliaries to the church of Christ,* would we not be adding to the words of the book of this prophecy? See Rev. xxii. 18.

The argument of Mission Baptists, as they are pleased to call themselves, is, These institutions, as auxiliaries to the church, or something nearly akin to them, have been of long standing with Baptists of former ages. Well, suppose this, though doubted, be admitted, cannot the other denominations adduce the same argument for their perversions of baptism? Cannot the Catholics show their invocation of saints, their purgatory and their triple-crowned pontiff, to be institutions and traditions of many centuries, with as good a grace?

But we do not admit the claim that Missionary Societies, as distinct organizations from the churches, with presidents, vice-presidents, directors, treasurers, collectors and executive boards, have been known, either in our country or any other, for ages past. The cases which they have cited in England and Wales do not show that they were separate from their church organizations, or such Missionism as we have and do repudiate and protest against.

There is an evident design to mislead the readers of Ray's History, in the statement of their third and fourth propositions on page 23, namely: "From the days of the apostles to the present time, the true, legitimate Baptist Church has ever been a missionary body." And, "The churches founded by Christ and the apostles were Missionary Churches." If by Missionary Churches Mr. Ray means only that these churches were, as churches, engaged in the dissemination of the gospel, through the gifts which God bestowed upon the apostles, evangelists, pastors and teachers which he himself raised up, called and qualified, "For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ," then we challenge him to show wherein we, the Old School Baptists of the present day, have, or do

differ from the primitive order. Without any Missionary Society or Board outside of the organization of the church of God, to guarantee a salary, without purse, scrip or two coats, the Old School Baptists have to-day more gospel preachers of this description in the field than all the professedly Missionary Baptists in the world can honestly claim.

But if Mr. Ray means to convey the impression that the churches organized by Christ patronized Missionary Societies, outside of her church membership, composed of members admitted at a specified price, organized with presidents, vice-presidents, directors, and a multitude of salaried officers, to employ men, appoint them their field of labor, and pay them their wages, then we demand proof from the scriptures that any such institutions were known or tolerated in the primitive churches.

If the primitive churches founded by Christ and his apostles were Missionary Churches, then so are the so-called Old School Baptists of the present time; for they occupy the same ground, observe the same order and ordinances, and refuse to practice or patronize any religious order other than such as are clearly authorized by the precepts and examples of Christ and his apostles, according to the record of the New Testament. It matters not what were the practices of the Baptists of five hundred or a thousand years ago. We have the laws of Christ as given in the New Testament, for our rule, and the apostles of Christ as expounders of the laws of Christ to us. What they have bound on earth is bound in heaven, and what they have loosed on earth is loosed in heaven.

Brother Carr, when I became a member of the Baptist Church, in 1811, no religious institution was known or patronized, to my knowledge, in connection with the Baptists of the United States. Not a College, Theological Seminary, Sunday School, Missionary or Tract Society existed in our country. Not long after my membership, the heresy of Andrew Fuller, of England, began to be promulgated among us, and his proposition to change the condition of the Baptists, and to raise them from the "dunghill" to a position of respectability, and his theories were eagerly embraced by all the Arminian elements which had long been hidden among us. Soon after this, Dr. A. Judson and Luther Rice, who had been educated for the ministry by the Presbyterians, were by their denomination sent as missionaries to the East Indies, and on their way on shipboard they agreed to change their profession, and on their arrival in Burmah they were immersed by Dr. Carey, a so-called Baptist missionary from England, and Rice returned to originate a missionary spirit among the Baptists of America. He made a tour through our States, and soon originated the American and Foreign Missionary Societies, with numerous auxiliary societies, both Foreign and Domestic, in almost every State of the Union. It was claimed for Jud-

son and Rice that they, while students at College, prayed the mission spirit down. The rapidity with which these movements were followed by the introduction of Theological Schools in which to teach young men the science of preaching, Mission Societies to find employment and pay for these men-made ministers of Fuller's gospel, together with all the machinery of Sunday Schools, and a host of other equally unscriptural inventions, produced such discord and turmoil among the Baptists as could not be reconciled. The old veterans of the cross who had long borne with minor innovations, now being thoroughly conscious that a separation was inevitable, called a convention at Black Rock, in 1832, and published a solemn protest against all the newly introduced innovations upon our former faith and order, and proposed, in a public Circular, to the advocates of the new departure, that if they would renounce their newly adopted, unscriptural inventions, and return to the order from which they had departed, we would still walk together, and hold them in denominational fellowship. But if they persisted in their departures from the distinguishing doctrine and order of Christ and his apostles, we should drop them from our fellowship, and recognize only such as continued steadfast in the apostles' doctrine, as the apostolic Baptist Church of Christ.

To distinguish those who retained the apostolic doctrine, from those who departed from it, we consented to be known by a name which had been given us by our opponents, viz: Old School Baptists. This appellation we agreed to accept, with the express understanding that it referred only to the school of Christ, and not to any humanly devised system of scholastic divinity. It was not that we had changed in any wise from what we had always been, either in faith or order, but simply to distinguish us from those who had changed and still chose to be called by our name to take away their reproach.

If Mr. Ray has established his claim that the New School or Missionary Baptists are a regular, unbroken succession from the Primitive Baptists of the apostolic age, upon the ground that they were largely in the majority when the division took place in 1832, will he please tell us why the claim of succession made by Catholics is not equally clear and valid? When Constantine established the Christian religion by law, and flooded the church with graceless converts from the Pagans, those who refused to mingle in the desecration of the sacred name of Christianity were greatly in the minority, and the true church was driven by the violence of persecution into the wilderness; but did she surrender her identity as the true church, because she refused to walk in fellowship with the majority? Christ has commanded his people to come out of Babylon, and to have no fellowship with the unfruitful works of darkness, and even to withdraw from every brother that walks disorderly. The King of saints has given

this distinguishing mark by which we are to know them that are his: "If ye love me, keep my commandments." And he has commanded them to come out and be separate, and touch not the unclean thing. But he has also told us that except we deny ourselves and take up our cross and follow him, we cannot be his disciples.

The Old School Baptists never did consent to any of the antichristian doctrines and institutions of the new order, even when mixed up with them in denominational connection; they protested against every practice for which there was no "Thus saith the Lord," and after laboring to reclaim the disorderly until they found their labors were unavailing, they withdrew fellowship from them.

Mr. Ray has told us that our Lord Jesus Christ was sent, or missionary, of the Father, and that the Holy Ghost was sent by the Father and the Son, a missionary, &c. Is this the kind of Missionism that the Old Baptists dispute or object to? It is a mere play upon the word *missionary*, as meaning *sent*. We have never disputed that God *sent* his Son into the world, or that Christ *sent* his apostles, and that he still sends laborers into his vineyard. Neither have, or do we, as Old School Baptists, deny that the primitive church set apart to the work of the ministry such as the Holy Ghost had called and qualified for and unto that work. Nor that the church gave to such the right hand of fellowship to go to whatever field the Holy Ghost directed them. Nor do we dispute that the churches and the saints were commanded as stewards of their temporal things to contribute of their earthly substance, as the Lord had prospered them, to the support of God's *sent* ministers. In all their scriptural researches, Mr. Ray and his compeers have found nothing of missionism in the New Testament that is not to be found in our Old School Baptist Churches. But they have utterly failed to find example or precept for anything like a modern Missionary Society outside of the organized church of Christ. The blessed truth that God has *sent* his Son into the world, and that the Holy Spirit has been *sent* from heaven to dwell in the saints, and that Christ as Head of his church has *sent* his ministers into all the world to preach his gospel; but although the church of Christ has recognized this prerogative of the King of saints, it affords no authority for men to assume the right to transfer the exercise of the authority which is vested alone in Christ, to a Missionary Society composed of members admitted to membership for money, and to places of distinction for more money, and organized in parliamentary form, as the modern Missionary Societies, both Foreign and Domestic, are.

It is admitted that Christ has power on earth to forgive sins; but does it therefore follow that the Pope of Rome or the Popish priesthood have that power? Their claim is equally as good as the claim that modern Missionary Societies adduce for their

presumptuous, if not blasphemous assumption of the prerogatives of the Lord of life and glory.

GILBERT BEEBE.

MERIDIAN, Miss., April, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I herewith send you a letter which I lately received from a dear brother who has lately become a subscriber to the SIGNS. It has been very interesting to me, and as it may be so to the readers of the SIGNS, I have obtained his consent to have it published, if you think best to give it a place in your valuable paper.

G. S. PACE.

JAVA, Texas, March 11, 1877.

DEAR BROTHER G. S. PACE—If it is right for me thus to address, for I often fear that I have done a great wrong in joining the church, and taking a place among God's children, without having a more sure evidence that I am truly born again than what I sometimes have; but at some other times I can greatly rejoice in hope. It is my desire to tell you of some of my travels, as I did not tell the church as much as I desired. I think I would be better satisfied if I could make a full statement, and let the church more understandingly judge of my experience, if indeed I have any. And if mine does not comport with theirs, let them deal justly with me.

In the spring of 1868, as I was plowing, though I had read some long before, it had made no lasting impression upon my mind; but on that morning I got fretted, and was whipping and cursing my team, when suddenly it seemed as if a voice had spoken to me, telling me how unthankful I was to my Maker for his goodness and mercy in preserving me through so many dangers, seen and unseen, all my life. I plowed on awhile, and my trouble increased, until it seemed that I could see all the sins I had ever committed like a great cloud presented before me. I left my plow and went off for awhile, I know not what for, or where to, but it seemed to me that the time had come for me to leave this world, and that I was utterly lost, and I could see the justice of God in casting me off. I went to the house to see my wife and children, as I thought, for the last time. My wife asked me what was the matter. I told her I was wearied with plowing. I remained at the house a few minutes, and went back, never expecting to see my family again. I worked a little while, but became so distressed that I could not endure it, and I went off and tried to pray; but it was as if every word I uttered fell to the ground. I continued in this condition about two weeks, with but very little sleep, but many tears. When I read, every word seemed to condemn me. Finally, I hope, it pleased the Lord to remove my load, and I found myself sitting up in bed singing these words:

"And all the steps that grace displays,
Which drew the wondrous plan."

My load of guilt was gone, and O what joy my poor heart did feel. I

could say, Blessed be the Lord God, from whom all blessings flow. This joy lasted some time. I went to hear preaching, and it did my soul good. All the church seemed to be looking at me, and to know my feelings, although I had told no one. All the members appeared lovely, and loving one another. My former associates had forsaken me, or I had left them. Their ways no longer suited me; but to be with the saints I felt unfit, but would have given all the world, were it mine, for the privilege of being with them. Still these words were impressed on my mind, "Why stand ye idle?" I resolved to go and tell the church at the first opportunity; but when such an opportunity presented, something seemed to say, Stand back—you are deceived, and I would get out of the house, for to remain there and not go forward I could not. So I stopped going to the preaching for a long time, but when the time for meeting would come I would feel very miserable. In reading the bible I came to where John said, "We know that we have passed from death unto life, because we love the brethren." I knew I did love them, and I do still love them fervently. This gives me comfort today; for at times I am destitute of any other reliable evidence that I am born of the Spirit. Still that little hope abides with me, and I would not part with it for all the world, for it is a hope which the world can neither give nor take away.

I moved away, hoping to find relief, but could not. I do feel that I received the chastening rod for my disobedience, and I promised, if I ever should have another opportunity, I would go to the church; and finally, after many broken promises, I went to the church. But still there are times when I fear that I did wrong; for I have thought if it was my duty to unite with the church, all my trouble would subside. But I still meet with many sore temptations and trials by the way. I have some comfort in reading the bible, which no other book affords; and the SIGNS OF THE TIMES which you sent me encouraged me much, by reading the trials of which the brethren tell, as they are so much like my own. And the article of brother Beebe on the evidence of being born again, filled my heart with joy unspeakable and full of glory.

But I will close my scribble, and ask you, brother Pace, when it is well with you, to remember me in your prayers.

H. R. TOLBERT.

OSAGE MISSION, Kan., Jan. 26, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD:—Having finished the business part of my letter, and having a desire to find more of the Lord's children, I thought by calling through your highly esteemed and truly christian paper, the SIGNS OF THE TIMES, the attention of any of the wandering lambs of God of our present whereabouts, they might thereby call on us. My wife and self took our letters from the New Hope

Church, Warren Co., Ill., and have not yet united with any other; but there are three brethren living about five miles from town, and one beside ourselves in town, and we have been thinking of trying to join, and seeing if we could not keep house. Elder Wm. J. Preston has agreed to attend and preach for us. All but one of us are almost up to our three score and ten, and we feel quite lonely. We would be truly glad to have any of the Old Regular Predestinarian Baptists call on us—those who believe in salvation by grace, and do not believe in nor worship a god who is not able to save his children without the aid of their good works, or any of man's institutions, but do believe in salvation through the merits of Christ's blood alone.

To such as we are, the SIGNS OF THE TIMES is a very welcome visitor, and so are any of the true believers in the atonement of the Son of God. If any of the brethren think of coming south for their health or for a new home, I hope they will remember us, and give us an opportunity to show them a very pretty, and we think a healthy country.

Dear brother Beebe, you will do with this as you think best.

L. H. BRADBURY.

RINGO POINT, Ore., Jan. 7, 1877.

BROTHER BEEBE:—I wish to say to you that I have just received No. 1, of Vol. 45, of the SIGNS OF THE TIMES, and have read it all through; and although I have many doubts as to my interest in the atoning blood of the dear Redeemer, yet I cannot say but that I do love to read the precious truths, doctrines and experiences with which its pages abound. I must say that your answer to brother John R. Martin is full and explicit; and I trust that I feel thankful to the dear Lord that he hath enabled you to so ably expound the precious things pertaining to the peace, prosperity and upbuilding of the dear lambs of Jesus, and make plain to us little ones the most intricate portions of the written word. I desire to praise God that I am enabled to understand the things pertaining to the kingdom of God, that are thus explained. When I receive the SIGNS and read them through, I feel like taking the brethren and sisters by the hand, and bidding them God speed. So I would love to say to the dear brethren and sisters, write on; I cannot write anything that I think would be interesting to you, but your writings are precious to me.

Yours in hope,

J. P. ALLISON.

INQUIRIES AFTER TRUTH

PALMA, Ill., March 8, 1877.

WILL Elder I. N. Vanmeter give his views through the SIGNS OF THE TIMES on 1 Cor. xv. 22, and if he feels so disposed, also on the 21st and 23d verses of the same chapter?

Yours in hope of eternal life,

C. G. SAMUEL.

MISCELLANEOUS.

INFANT BAPTISM.

The following is from the *Baptist Weekly* on the scriptural authority of "Infant Baptism:"

"A correspondent of the *National Baptist* professes to have "heard and saw" the following incident: A pastor of a Dutch Reformed Church was preaching on the subject of 'Infant Baptism,' and looking our Baptist brother in the eye, said, 'Baptists claim that there is no command, example or inference in the word of God for infant baptism, but I affirm that there is.' He then read the last verse of the gospel of 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.' With a triumphant look he exclaimed, 'Infant baptism is one of the things that was not written, but should have been.'"

The above argument recalls to memory a debate which occurred at Mount Hope, in this county, nearly sixty years ago, upon the same subject. When the Presbyterian pastor of the Plains Church was severely challenged for scriptural authority for sprinkling infants, he gravely remarked that it was well known that the bible was silent on the subject of infant baptism; but, said he, my friends, what does that silence say? It says a great deal! It does not say we shall not baptize them!!!—[EDS.]

METHODISM.

"The Missouri Annual Conference convened at Brookfield, Mo., March 28th. Bishop Simpson was president. The meeting opened with 77 in attendance. They have one preacher named Devlin! Why did they not change his name when he renounced 'the devil and his pomp?' The *Daily Conference Journal* says: 'There is wonderful vitality in the theology of Methodism. It is the same to-day that it was in the days of Wesley, and it is taught every week in all its details, just as it was by the early Methodist itinerants. No part of the system has been withdrawn, no part modified. It is accepted, too, by the membership as cordially and implicitly as ever, as their creed and the basis of their practice.'

If Methodism has not changed, it still holds the popish error of baptismal salvation. Mr. Wesley says, 'By baptism, we who were by nature the children of wrath, are made the children of God.'—Doctrinal Tracts, p. 248. Again Mr. Wesley says, 'If infants are guilty of original sin, then they are proper subjects of baptism; seeing, in the ordinary way, they cannot be saved unless this be washed away by baptism.'—Tracts, page 251. Wesleyan Methodism holds that infants are saved by baptism. It is time for Methodism to change."—*Baptist Battle Flag*.

In reply to the sister whose letter and poem sent us by sister Maggie McGowen, of Ark., which we here-with publish over her chosen cognomen, "One of the Poor," we will say that our highly esteemed brother, Elder Wm. M. Mitchell, spent a portion of the last summer with the Warwick Church, about fifteen miles from this place, greatly to the comfort and edification of that church, and of the brethren generally of this vicinity, and we were encouraged to hope that, as our climate seemed better suited to his feeble health, he would have remained with us; but after his return to Alabama, the ties which attached him to his former home, and the still more tender and sacred ties which endeared him to the churches of his former charge, proved too strong to sever.

Our son, Elder Wm. L. Beebe, has moved from Georgia to a new field of labor and usefulness in Canada. He will probably himself explain the reasons of his removal. We will only say that it was not from any alienation in his feelings towards or fellowship for the churches and brethren in Georgia, but from a conviction that God in his providence had so directed his course, to leave a region of country so abundantly supplied with gospel preachers, and go to assist our dear brother, Elder Wm. Pollard, who was alone in the pastoral occupancy of a very large field of labor in Canada.

CIMARRON, New Mexico, April 3, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please say to such brethren as think of emigrating to New Mexico, that by a late decision of the Supreme Court of the United States, all the best part of this country is given to the heirs of the Maxwell grant, and the settlers have lost their homes, which has caused much dissatisfaction; and the chances for emigrants to obtain homes here are very unfavorable, as the grant covers about sixty-five miles square of the best of New Mexico.

Please change the address of my paper to Boonsboro, Washington Co., Ark.

ELD. JAMES DEAN.

WAKENDA, Mo., March 30, 1877.

ELDER G. BEEBE & SON—BRETHREN EDITORS:—Having recently changed my residence, I wish you to direct my paper, the SIGNS, to Wakenda, Carroll Co., Mo., instead of Miami, Saline Co., Mo., as heretofore, and you will please give notice of this change of my post-office address in the SIGNS OF THE TIMES, for the information of my correspondents, and greatly oblige yours truly,

R. M. THOMAS.

PRAYER AGAINST THE GRASSHOPPERS.—Gov. Pillsbury, of Minnesota, issued a proclamation to-day setting apart Thursday, April 26th, as a special day for prayer throughout the state for the annihilation of the grasshopper scourge this season.

If Mr. Samuel W. Linn will inform us of his post-office address, we will comply with his request, to discontinue his paper.

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1877.

ROMANS IX. 6-8.

"They are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed."

The paramount importance of the doctrine of vital relationship to God in Christ Jesus, and joint heirship with him, as indispensable to salvation, may well be inferred from the indefatigable labor of the apostle in all his epistles, especially those addressed to the churches of Galatia and Rome, in elucidating the doctrine of the new birth, as stated by our Lord to Nicodemus, John iii. 3-7. As that which is born of the flesh is flesh, and as only that which is born of the Spirit is spirit, we need not marvel that it is so positively declared, "Except a man be born again, he cannot see the kingdom of God." The first Adam, as the seminal head or progenitor of all his posterity, was of the earth, earthy; and in his first estate, before he transgressed, he was not spiritual, but natural.—1 Cor. xv. 46, 47. Consequently he was, even in his best estate, elementally qualified only for an earthly paradise; for as the things of the Spirit of God can only be spiritually discerned, he could not, without being born of the Spirit, see the kingdom of God, or know the things of the Spirit. No amount of reformation, or of mental or physical improvement, education or moral discipline, can supersede the imperative necessity of a spiritual birth to enable any man to see the kingdom of God, or to develop a spiritual, vital relationship with God. Flesh is not the production of spirit, or of spiritual relationship to God; nor can fleshly or earthly seed produce spiritual or heavenly life, or qualify man for the enjoyment of that which is spiritual.

In all the various branches of anti-christ the radical error is cherished and pertinaciously contended for, that natural men possess moral ability to acquire by their persistent efforts, not only a discernment of, but also a participation in the kingdom of God; and that the influence of religious training in Sabbath Schools, bible classes, protracted meetings, anxious benches, and missionary appliances, can effect or produce all that is essential to make children or adults savingly acquainted with the things of the Spirit of God, and prepare them for heaven and heavenly things. This fatal error is as prevalent to-day among all the Arminian tribes of the earth as it was in former times with the carnal Jews, who thought their fleshly descent from Abraham secured to them eternal life.

The Gentile churches, beset as they were in the days of Paul by Judaizing teachers, required the labors of the inspired apostles to teach them the way of the Lord more perfectly. In the eighth chapter of

John the carnal Jews claimed to be Abraham's seed; this claim Jesus admitted, so far as related to their fleshly relation. He said to them, "I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you."

* * * If ye were Abraham's children, ye would do the works of Abraham." They truly were the lineal descendants of Abraham according to the flesh, but they were not of the faith of Abraham. Religiously, they were of their father the devil. That is, the spirit of falsehood and murder was the spirit of Satan, not of Abraham. In writing to the Galatians, Paul says, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Here the apostle evidently alludes to the promise which God made to Abraham: Now to Abraham and to his seed were the promises made; he saith not unto seeds, as of many, but as of one, And to thy seed, which is Christ. This covenant was made with Abraham, and confirmed of God in Christ as his seed, four hundred and thirty years before the law was given from Sinai to Israel; and being so confirmed, it could not be disannulled by the Sinai covenant. "For when God made promise to Abraham, because he could swear by no greater, he swore by himself, saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee. And so, after he had patiently endured, he obtained the promise."—Heb. vi. 13-15. Observe: this promise, solemnly confirmed by the oath of God, was not only made to Abraham, as a man, but to him as a patriarchal type of Christ, as his seed. "Wherein God, willing more abundantly to show unto the heirs of promise" (who being Christ's, are Abraham's seed, and heirs according to the promise) "the immutability of his counsel, confirmed it" (in Christ) "by an oath; that by two immutable things, in which it was impossible for God to lie, we" (who being Christ's and Abraham's seed, and heirs according to the promise) "might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us."—Heb. vi. 17, 18.

Now to return to our text—"They are not all Israel which are of Israel." "Esaias also crieth concerning Israel, Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."—Rom. ix. 27. "Even so then at this present time also there is a remnant according to the election of grace. And if by grace, then it is no more of works; otherwise grace is no more grace. But if it be of works, it is no more grace; otherwise work is no more work."—Rom. xi. 5, 6. It cannot then be partly of grace and partly of works; if it be of one, it cannot be of the other. Of which then is it? Well, this same apostle tells us, "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. As the number of God's children among the thousands of the carnal Israelites were as a very small remnant compared to the sands of the sea, so is the election of grace at this day compared with the popular multitudes who profess christianity.

"Neither because they are the seed of Abraham are they all children." On this part of our text we have already dwelt. Although they were recognized under the old covenant, in the worldly sanctuary, and in the carnal ordinances, John the Baptist, in the beginning of the gospel of Jesus Christ, drew the line of discrimination, and declared that the axe was laid unto the root of the trees, to cut those fruitless trees off from Abraham as their father, as their root, and refused them the ordinance of baptism on the ground of that relation. Only they who brought forth fruit meet for repentance were accepted, and all others of them were rejected as a generation of vipers.

"But, In Isaac shall thy seed be called." That is, the seed of Abraham should be called in Isaac. Now, "Tell me, ye that desire to be under the law, do ye hear the law?" If not, listen: "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 born of the bond woman was born after the flesh; but he of the free woman was by promise. That is, they which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed." "Which things," says the apostle, "are an allegory; for these are the two covenants. The one from Mount Sinai, in Arabia, which gendereth to bondage, which is Agar," or Hagar, and represents Jerusalem, which then was, in bondage with her children, the carnal Jews, who under the Sinai covenant were in bondage. But the other son, who was born unto Abraham by Sarah the free woman, represents the covenant of promise, which was made with Abraham and his seed, and confirmed of God in Christ as the seed of Abraham, four hundred and thirty years before the Sinai covenant was given. Now, as in the allegory, Hagar represents the legal covenant, so her son represents the children of the flesh. And as Hagar was herself a bond maid, she could no more entail freedom to her children, than the law of a carnal commandment could give spiritual life to those who were under it. For as many as are of the works of the law are under the curse. And if a law had been given that could have given life, verily righteousness should have been by the law; but instead of this, it is positively declared that by the deeds of the law no flesh shall be justified in the sight of God. Therefore the children of the flesh, with all their law-righteousness and legal works, although they, like Ishmael, may for a time dwell in Abraham's house, and be nurtured on the lap of Sarah, cannot be heirs with Isaac, in whom

the promised seed is called, because he is a child of the flesh, gendered in bondage, and born a slave, and being a child of the flesh, is not a child of God. He was born after the flesh, and not by the promise which God had made to Abraham, that Sarah should have a son. Neither did God recognize the result of the *means* system devised by Sarah, as the fulfillment of his promise. As a child of the flesh of Abraham, he was an illegitimate, and could not be heir with Isaac, who was the child of promise, the son of the free woman, and the free born son of the Jerusalem which is above, which is the mother of the legitimate heirs of the promise which is confirmed of God in Christ. As Ishmael represents, in this divinely inspired allegory, all the children of the flesh, Isaac represents all the children of God; therefore the apostle says to the saints, as children of the heavenly Jerusalem, "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scriptures? Cast out the bond woman and her son; for the son of the bond woman shall not be heir with the son of the free woman. So then we, brethren, are not children of the bond woman, but of the free."

There is then a seed that gendereth to bondage, which seed when gendered, generated and born, is born after and of the flesh; and because it is born after the flesh, and is flesh, in it we cannot please God, because the children of the flesh are not the children of God. "So then they that are in the flesh cannot please God. But ye (the children of promise) are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." "And if Christ be in you, the body is dead." It is not in our carnal nature, which is born of corruptible, fleshly seed, that the vital relationship of the saints to God consists. For that which is gendered by and born of the flesh, is flesh; and that which is produced by any kind of seed, must develop the nature of the seed of which it is produced. Spiritual seed cannot produce other than spiritual development. Flesh cannot produce spirit, nor can spirit produce flesh. But if the Spirit of God dwells in us, then our vital relation to God, as the children of promise, is not in the flesh, which is the production of a different seed. The incorruptible seed cannot produce corruption, nor anything that is corruptible. Therefore, "Whosoever is born of God doth not commit sin." Why? "For his (God's) seed remaineth in him, and he cannot sin, because he is born of God."—1 John iii. 9. But still sin dwells in the flesh of those who are born of God. This is indisputable, if Paul was born of God; for he says that when he does that which he would not, "It is no more I that do it, but sin that dwelleth in me." "So then with the mind I myself serve the law of God, but with the flesh the law of sin."—

Rom. vii. 25. Being born of the Spirit, he had the mind of Christ, with which he served the law of God; and also having a carnal, depraved nature, which was born of the flesh, of corruptible seed, with it he himself served the law of sin. This incessant conflict between the flesh, born of corruptible seed, and the spirit, born of the Spirit, of incorruptible seed, made him feel like a wretched man, greatly desiring to be delivered from the body of this death. Still having the Spirit and mind of Christ, his faith rested with assurance upon the hope of eternal life which God, that cannot lie, promised before the world began, and that victory which God shall give through Jesus Christ our Lord.

In speaking of this promise to Abraham, confirmed of God in Christ, on which the heirship of the spiritual inheritance is secured, the apostle is very explicit. "He saith not, And unto seeds, as of many; but as of one, And to thy seed, which is Christ." Yet in speaking of the heirs of this same promise, he embraces all who are children of the Jerusalem which is above, as being, as Isaac was, children of promise. Evidently regarding them all as they were chosen in Christ before the foundation of the world, and as being included in and one with him, even as he is one with the Father. He the Head, and they the body, and all of them required to make up the fullness of him that filleth all in all.—Eph. i. 23. As in Isaac all the seed of Abraham, in the type, was counted, although more numerous than the stars in the firmament, and like the sands of the sea innumerable, still they were all embodied in one man; so the innumerable host of God's children are embodied in Christ, and their development in the fullness of the dispensations of times is not adding to Christ, but multiplying, as God said to Abraham, "Multiplying, I will multiply thee." Christ asks for no more glory than he had with the Father before the world began. When it was promised, "A seed shall serve him; it shall be accounted to the Lord for a generation," (Psa. xxii. 30,) he was himself regarded as the seminal Head of that seed, although they were a people that should be born. And as the germ that is to produce a harvest is in the seed, so the eternal life of all the chosen generation of Jesus Christ was secured to them in him from everlasting. None of his seed can be born, as his seed, of any other parentage than himself. None can be recognized as his, except his Spirit dwells in them; and his Spirit only dwells in those who are quickened and born of him. Jesus, in speaking of his death and resurrection, said to Andrew and Philip, "The hour is come that the Son of Man should be glorified. 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." This is a beautifully illustrative figure; for as the germ that is to produce the fruit is in the corn of wheat,

so the eternal life of all his people was given them in the Son of God.—1 John v. 11, 12. And therefore, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv. 46, 47. Now in fulfilling the promise to Abraham, which was confirmed of God in Christ, it was necessary that he, as the embodiment of the seed to whom the promise was made, should take on him the seed of Abraham, and be made a little lower than the angels, for the suffering of death. That is, that in our flesh he should die and expiate our sins, that in his life and immortality, which he brought to light in his resurrection, we might be justified, and presented holy and without blame before him in love. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage. Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people."—Heb. ii. 14-17. He took our flesh, that he might die for us; and we are made partakers of his righteousness, that we may live and reign with him. In no other way could we be made the righteousness of God, and without the righteousness of God we could not be saved. In our flesh he bore our sins, died our death, and met and canceled all the requisitions of the holy law, that we being thus buried with him by baptism into his death, should also be quickened together with him, and raised up together with him, and raised up together with him in the heavenly places in him. We being thus in him slain by, and dead to the law, by the body of Christ, should be married to him that is risen from the dead, and from under the law, and walk in newness of life, and bring forth fruit unto God. "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." That is, having been put to death in the person of Christ, we are redeemed from the penalty and dominion of that law; and being by the Son made free, are free indeed. "Now if we be dead with Christ, we believe that we shall also live with him. Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof."—Rom. vi. 6-12.

MARRIAGES.

March 22, at the house of the bride's father, by Eld. Thomas Swartout, Mr. Clarence P. Potter, of Sylvania, Ohio, and Miss Sarah Winnie, of Columbia, Mich.

April 16, at his house in Hopewell, by Eld. P. Hartwell, Mr. Willard Van Deventer, of Trenton, and Miss Mary Snook, of Hopewell, N. J.

OBITUARY NOTICES.

Brother **Jacob Dykes** was born in Grundy County, Tenn., Feb. 15, 1813, and departed this life Jan. 26, 1877, aged 64 years. He united with the Primitive Baptist Church at Clear Creek, Dekalb Co., Ala., in September, 1849, and removed from there to Arkansas. He had the misfortune of losing all his household furniture by fire, and his church letter was also burnt. Before this he lost his companion, by whom he had ten children. He was afterwards married to Miss Louisa Coleman. He joined the church at Mt. Paran, Dorsey Co., Ark., in 1868, by confession of faith, where he remained in the full fellowship of the brethren until his death. He served them as a deacon, which office he filled to the satisfaction of his brethren. Several of his children passed away before he did. He leaves three sons and a companion to mourn their irreparable loss; but we feel assured that while they mourn, he is perfectly happy, far above the reach of trouble and sorrow. May God bless the bereaved ones. The writer formed the acquaintance of brother Dykes in 1868, and the more I associated with him, the more I became attached to him. His health has been giving way, for the last three years, but he was able to attend his meetings until about Christmas. There has never been a stain on his character, morally or religiously, since I have known him. The Primitive Baptists found a welcome home with brother and sister Dykes. The church at Mt. Paran has lost a faithful old brother, a vacuum that none but God can fill. He was a good provider, a devoted husband, a loving father and a good neighbor. He bore his afflictions patiently. About the last words he spoke, he said he wanted to pray especially for a poor woman and her two little children, who had lately lost her husband, and then passed away without a struggle. We have no doubt but he had grace to sustain him in his dying moment.

Weep not for him, for he is gone
Where pain and trouble never come;
To reign with Christ, his gracious King.
His ceaseless praises there to sing.

His weary soul at last at rest,
And leaning on his Savior's breast;
His pains and sorrows all are o'er,
He lives, to die no more, no more.

ALSO,

Sister **Ritha Adams** was born Feb. 6, 1799, and departed this life May 23, 1876. She was raised in middle Tennessee, was married there, and moved to west Tennessee, and from there to Arkansas, where she remained until her death. She lived a consistent member of the Old School Baptist Church for 53 years. She was baptized by Elder George Turner. I was acquainted with her for eight or ten years before her death, and indeed I never saw an individual with a more Christ-like appearance than she possessed. She bore in her body the marks of the Lord Jesus. She delighted to talk about her blessed Redeemer, and like Mary of old, her soul did magnify the Lord. She suffered a great deal the last year of her life, yet her confidence was unshaken. I was with her twice during her illness, and she could praise the Lord even in her afflictions. It fell to the lot of the unworthy writer to baptize her youngest daughter, not long after the old sister was confined to her bed. She said she wanted to see her baby baptized, and she was taken in a wagon to see her child follow her Savior. She was a kind and tender mother, and was loved by all who knew her. A mother in Israel has fallen. She is greatly missed by the brethren and sisters. She is taken to the church triumphant, where not a wave of trouble will roll across her peaceful breast, and all tears are wiped from her eyes. She left one son and three daughters, with many

friends, to mourn her absence; but we are comforted when we think of her orderly walk and godly conversation, which assures us that, though she is dead, yet she lives to praise the Lord forever. May the Lord bless her children, and sanctify this dispensation of his providence to their good, and also to her numerous friends and relatives.

ALSO,

Jacob Dykes, son of brother Jacob Dykes, was born April 27, 1852, and died of typhoid pneumonia, Dec. 1, 1876. He was married to Mary Varnell, Jan. 24, 1872. He leaves a wife and two little sons to mourn for him. He never made a public profession, but was a strong believer in the Old School Baptists' doctrine. It is thought by some of the family that he was caused to mourn on account of his sins, and he often got upon his knees to try to pray. "Blessed are they that mourn, for they shall be comforted." And where the Lord commences a good work, he will perfect it. May the Lord bless his companion and little sons, guard and protect them through this sinful world, and save them with an everlasting salvation in the Lord, world without end. Amen.

THOS. B. LITTLE.

DORSEY CO., ARK.
Landmark & Primitive Baptist please copy.

DIED—At his late residence in Utica, N. Y. Feb. 16, 1877, our aged and venerable brother, **William Jarrett**, in the 85th year of his age. Brother Jarrett came to this county in 1817, and united with the first English Baptist Church organized in this city, in 1825, about which time, or soon after, Fullerism with its train of evils became predominant, causing a separation, when the said brother (with a few others, choosing to suffer affliction with the people of God) came out from them. He was married in 1827, and in 1829 became one of the constituent members of the Ebenezer Old School Baptist Church, then, and for more than forty years after, under the pastoral care of the late Thomas Hill. Brother Jarrett possessed that meek and quiet spirit which in the sight of God is of great price, and by his brethren was highly appreciated. He was firm and unwavering to his last breath, in the doctrine of sovereign, discriminating grace and mercy. He viewed himself in an unworthy light, and considered himself the least in his Father's house, the church.

Brother Jarrett's decline was very gradual and without violent suffering; like a shock of corn he was gradually ripened for the harvest. He enjoyed the company of his christian friends to the last, loving to tell, and still more to hear, of Jesus the sinner's friend. Among his last intelligent words were, "Precious Savior! precious Savior!"

Thus has passed away our esteemed brother, leaving a widow, our dear, aged sister, two sons and two daughters, with other relatives and the church, to mourn their loss; but we sorrow not as those without hope, resting assured that our loss is his eternal gain.

A very comforting discourse was delivered on the occasion by Eld. S. H. Durand, from John xiv. 1-3, which subject was the last theme of our dear brother's joy and contemplation.

ALSO,

Sister **Lydia Hill**, widow of the late Elder Thomas Hill, died Dec. —, 1876, in the 62d year of her age. Her disease was cancer of the face and mouth, consequently she suffered beyond description, but bore the same with christian fortitude and resignation. She too had her eye fixed upon the mark for the prize of her high calling, which was of God in Christ Jesus; and although she patiently waited, yet she anxiously longed for that glorious immortality beyond the grave.

Sister Lydia was the second wife of Elder Hill, devoted in her affection, and untiring in her services, surviving him a little more than two years. Her discernment was quick and her understanding clear in the scriptures, rejoicing in a finished salvation, and her felt interest therein.

Thus within three months have two more of our members been taken from us, leaving us as petitioners, that the Lord would recruit us again and build us up with his own right arm.

Yours in the gospel,
ROBERT ALEXANDER.

MY DEAR BROTHER BEEBE:—I returned from Georgetown last evening, whence I had been summoned to preach on the occasion of the death of our dear old brother in Christ, **Harrison Rankins**, who closed his mortal career, of disease of the heart, on Tuesday night, in the triumph of faith, in the 85th year of his age.

Brother Rankins had lived in that community over sixty years, was extensively known as a merchant, had performed his part well, and closed a long life, leaving behind a character for honesty, integrity and uprightness, combining all the elements of a good citizen, without a spot or blemish. He had been a consistent member of the Particular Baptist Church for about sixty years, was a constituent member in the organization of the church in Georgetown, in the year 1832, and filled the offices of deacon and clerk, up to his death. He was a quiet and unobtrusive man, firm and unmoved in his faith, had read his bible with unusual care and profit, and when his faith was assailed was found as ready to defend it, from the word of God, as any private member I have ever known; indeed, there are few, very few ministers more capable of defending the truth of the gospel than was he. It was my fortune to be more than ordinarily intimate with him for more than half a century; have had more conversation with him on the subject of the gospel, than any man now living, and it is a source of real gratification to know that during that long intimacy there has never been a jar or discordant note. He has left a devoted and afflicted widow, with whom he had lived over sixty years, and two daughters, several grandchildren, with a large number of warmly attached brethren and friends, who, while they mourn the loss of his society, "sorrow not as others who have no hope." Brother Rankins was among the most uniform men I have ever known. But he "rests from his labors, and his works do follow him." A very large attendance at the funeral testified the respect and affection had for him.

Most truly and affectionately your brother
in hope of the better resurrection,

THO. P. DUDLEY.

LEXINGTON, Ky., March 23, 1877.

DIED—March 10, 1877, **Mrs. Sarah Lionberger**, consort of Thomas Lionberger, and daughter of the late lamented Elder George Tracy.

The subject of this notice was born in Licking County, Ohio, April 5, 1830, emigrated with her parents to Illinois, and was married to Thomas Lionberger August 29, 1850. She was the mother of nine children, seven of them still living, to mourn their loss of a kind and indulgent mother, and her husband the loss of an affectionate wife, and the community a good neighbor, who was always noted for her liberality to the poor. She was not a member of the visible church, but was a firm believer in the doctrine of salvation by grace, as held by the Old School Baptists. When interrogated on the subject of obedience to Christ, by being baptized and uniting with the church, she would complain of her unworthiness, such a deep sense of which, she said, disqualified her for a place in the house of God. Her disease was pulmonary consumption, of which she lingered a long time, but bore it with much fortitude and patience. We trust our loss is her unspeakable gain.

Her funeral was attended on the 12th, when a large congregation of sorrowing friends assembled to show their regard for the dead, and their sympathy to the living, and the writer addressed them on the importance of salvation by Jesus Christ, and of looking to him, by faith, for all spiritual blessings. May the grace of our Lord Jesus Christ and the arms of our heavenly Father be underneath the heartstricken husband and bereft orphan children, to sustain them in this trying dispensation of his providence, and in heaven save us and them, is our prayer for his name's sake.

Your brother in hope of eternal life,
JACOB CASTLEBURY.
PLYMOUTH, ILL., March 14, 1877.

For the first time, on the 9th of February last, death visited our family, and removed from the same **Azro Alfonso Purvines**, eldest

son of C. C. and M. C. Purvines, aged 20 years and 15 days. All who have experienced the like, know our sorrow; but those who have not, we cannot tell. He was esteemed by all with whom he had formed an acquaintance during his short stay upon earth. He so far excelled his father at his age, I always felt too unworthy to give advice, but did the best I could. I feel satisfied he is better off than we, for he is gone from the troubles to come.

Although 'twas hard to give him up,
Which made us weep and mourn,
But Jesus drank the bitter cup,
To bring his children home.

'Tis but a separation,
Though people call it death,
To join that new creation,
And breathe immortal breath;

And live the life that Jesus
Had power to take away;
The only thing that frees us
From sorrow, sin and pain;

Where all is peace, and love, and joy,
Blessings that are divine;
I hope in heaven to meet my boy,
But know him not as mine.

As God's the only Father
Of all the children there,
We'll be a band of brothers,
And all his glories share.

Then, dear old brother Beebe,
When mortal life shall cease,
The angels will convey thee
To life of joy and peace;

Where clouds no longer hover,
Which keep us now from light,
By which we'll see our Brother,
All dressed in spotless white.

Caught up together there,
With those who've gone before,
To breathe that precious air
That keeps the life so pure.

C. C. PURVINES,

LOAMI, Sangamon Co., Ill.

DIED—In Topsham, Maine, March 19, 1877, **George L. Wilson**, aged 39 years.

Mr. Wilson was not a professor of religion, but has been for many years a firm believer in the doctrine of salvation by the grace of God. But in his last sickness he was brought to know this doctrine, and to love and rejoice in it. I think he was the happiest and the most perfectly reconciled person that I ever met with. He longed for the time to come for him to depart and be with Christ, which he felt was far better than to stay here. He leaves a father, mother, companion, children, sisters, and many other relatives and friends, to mourn their loss. He was highly esteemed, loved and respected by all who knew him. His funeral was very largely attended on the 22d inst. May reigning grace sustain the mourning friends.

H. CAMPBELL.

BRUNSWICK, Me.

DIED—At his late residence in Rockland County, N. Y., on Friday morning, April 13, 1877, **Mr. Joseph Conklin**, aged 80 years and 4 months. Brother Conklin was baptized and received into membership of the Ramapo Old School Baptist Church in the year 1823. He was one of the first four candidates ever baptized by the editor of this paper. We were all, including the administrator, comparatively young men; but fifty-four years have passed in rapid succession, and now, so far as we are informed, but one of the four candidates, viz., brother John J. Forshay, with the administrator, survive, and the time of our departure is at hand.

Brother Conklin has sustained an unblemished reputation as an orderly, sound and devoted member of the Ramapo Church from the time of his baptism to the day of his death. He leaves a widow and several children, together with the church and the brethren of Warwick Association generally, to mourn their bereavement, which we firmly believe is his unspeakable gain.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association have appointed their next annual meeting to be held with the Ebenezer Baptist Church, in the city of Baltimore, to commence on Wednesday before the third Sunday in May, 1877, at 10 a. m., and continue until Friday evening following.

We extend a cordial invitation to our members and ministry generally to meet with us. All strangers coming to Baltimore will please call upon Dr. John Thorne, 146 N. Front St., and C. Search, 38 South High St., where they will be taken care of, or directed to places of entertainment.

JOHN THORNE, Clerk.

The Delaware Association this year holds its session near "Clayton" Station, on the Delaware Rail Road, to commence on Wednesday before the fourth Sunday in May.

All trains on Tuesday, as well as the north bound train on Wednesday morning, will be met. Tickets for Clayton may be obtained on all branch roads, and from all places on the Philadelphia, Wilmington and Baltimore R. R. The morning trains leave Baltimore at 7 a. m., and Philadelphia 8:15. Evening, Baltimore 3 p. m., Philadelphia 5:15. Salisbury up train, 12:35. These tables are liable to be changed.

The friends may be assured that they will be met and cared for during the meeting. A cordial invitation is extended.

E. RITTENHOUSE, Pastor.

The Delaware River Association will meet, the Lord permitting, with the church at Southampton, Bucks Co., Pa., at 10 a. m., on Wednesday before the first Sunday in June, and continue the two following days.

The arrangement the church has made, concerning our brethren and friends who may visit us at the time, and come by public conveyance, is as follows:

Those coming from the north and west by the way of New York, will take passage in the cars on the New York and Philadelphia New Line, Bound Brook Route, on Tuesday, the 29th of May. The depots are at the foot of Clarkson Street and the foot of Liberty Street, New York. Purchase tickets for Bethayres, and take passage on the train which leaves at 1:30 p. m., or an earlier train if desirable, but not any later train in the day than the 1:30 p. m., already named.

Those coming from the south and west by Philadelphia, will take the cars on the New York and Philadelphia New Line, and purchase tickets to Bethayres also, so that all can be met at the same station, and no confusion attend the sending for and meeting of the brethren. The depot in Philadelphia is at Third and Berks Streets—train leaves at 3:30 p. m. There will be no material difference made in the time of leaving each of the above named depots, when the summer Time Table is published.

Brethren, sisters and friends of our faith and order are cordially invited to visit us at the time of our association, and we hope a goodly number of gospel ministers will be enabled to come and proclaim the truth to us.

WILLIAM J. PURINGTON.

The Warwick Association will meet (the Lord willing) with the New Vernon Church, 2½ miles from Howell's Depot, on the Erie Railway, in Orange Co., N. Y., on Wednesday before the second Sunday in June, 1877, at 10 a. m., and continue until Friday evening following.

Brethren and friends coming to the Warwick Association from the east or west, by the Erie Railway, will be met at Howell's Depot on the arrival of the way train from the west at 1 p. m., and on the arrival of the Express Mail train which leaves foot of Chambers Street, New York, at 10:45 a. m., and arrives at Howells at 2:20; or on the Orange County Express, which leaves foot of Chambers Street at 4:30 p. m., arriving at Howells at 7:35 p. m. Those coming by the New York Midland from the north, or by the New Jersey Midland from New York, will change cars at Middletown, where they will be met

by brethren who will entertain them until they can take the cars for Howell's. All who come will be met at Howell's Depot, on the day or evening before the meeting, as there will be no trains arriving on Wednesday in time for the meeting. A general invitation is extended.

The Chemung Association have appointed to meet with the church at Waverly, N. Y., on Wednesday before the third Sunday in June, at 10 a. m., and continue the two days following.

The Conference of Western New York will be held with the church at Rikers Hollow, Steuben Co., N. Y., on the third Sunday and Monday in June, about five miles from Blood's Station, on the Rochester Branch of the Erie Railway, at which station the friends will be met with conveyances by the brethren on the preceding day.

The Sandusky Association will convene with the Honey Creek Church, 4 miles from Bloomville, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1877, when and where we desire to see a goodly number of brethren of the Old School Baptist order, especially brethren in the ministry, from the east, west, north and south, are cordially invited to come and see and hear for themselves, because a report has gone out that we are not sound in the faith of the gospel of God. Brethren coming from the north-west and west by way of Toledo can come directly to Bloomville, on the Toledo, Tiffin & Eastern R. R., where they will be met with conveyances to places of entertainment and to the meeting. Those coming from the east and south-east on any of the Rail Roads by the way of Mansfield, can come directly to Bloomville, on the Mansfield, Cold Water & Lake Michigan R. R. Those coming from the south-west will come to Tiffin, there change cars, and come directly to Bloomville. All coming by the cars should take the first trains in the morning on Tuesday before the meeting.

LEWIS SEITZ.

THREE DAYS MEETINGS.

There will be a three days meeting held with South Stoops Creek Church, in Johnson County, Ind., to commence on Friday before the third Saturday in May, at 2 p. m. All, especially ministering brethren, are invited to attend.

S. T. RIGGS.

Providence permitting, there will be a three days meeting held with the Lebanon Church, 2½ miles south-west of Lincoln, Logan Co., Ill., to commence on Friday before the fifth Sunday in July, 1877, at 4 p. m. A cordial invitation is extended to all of our faith and order, and ministering brethren in particular. We hope to see a good turnout.

Those coming from the east, west, north or south, by rail, will be met at the different depots and conveyed to the meeting and to places of entertainment.

DANIEL BALDWIN.

NOTICE.

I would say to my friends who send me telegrams, that if the dispatches are sent directly to "Hatboro, Montgomery Co., Pa.," I shall then receive them without much delay, as an arrangement is made with the ticket agent to forward them immediately.

WILLIAM J. PURINGTON.

HISTORY OF KEHUKKE ASSOCIATION.

The Kehukee Association, at her last October session, decided to have her history written up to the present time, and obtained the consent of Eld. C. B. Hassell, of Williamston, N. C., to prepare the same for publication.

All persons wishing one or more copies of said work, are requested to enter their names on some one of the subscription papers sent out to the various agents, or send their names directly to Joseph D. Biggs, Williamston, N. C., Clerk of said association.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., MAY 15, 1877.

NO. 10.

POETRY.

LEAVE ME NOT.

LEAVE me not, my gracious Savior,
Leave me not when troubles roll,
Lest the billows of affliction
Overwhelm my feeble soul.

Lest impatience or rebellion
Rise and rage against thy hand,
Leave me not, but kindly hold me,
Hold me up, and I shall stand.

Leave me not, my dearest Savior,
Leave me not in carnal ease,
To forget thy precious favor,
And my sinful self to please.

Leave me not to seek for pleasure
In this world's delusive toys;
Fix my heart on thee, my Treasure,
Thee, the source of all my joys.

Leave me not to mere profession,
To have nothing but a name;
Give me, Lord, the sweet possession
Of thyself, though clothed in shame.

Leave me not again to stumble
On the lofty hills of pride;
Dearest Jesus, make me humble,
Keep me near thy wounded side.

C. SPIRE.

Gospel Standard.

DESIRING ASSURANCE.

LORD, will it ever be
That thou wilt call me thine,
That I shall plainly see
That thou art really mine?
Then only will my spirit rest,
When with assurance I am blest.

Hope sometimes rises high,
That I the day shall see
When thou to me wilt say,
"Yea, I have loved thee;"
When thou wilt draw me to thy breast,
Cause me to lean thereon and rest.

Then, through delays, I grow
Fearful and sick at heart;
Anxious I am to know
That thou my portion art;
Because I feel I cannot rest
Till with assurance I am blest.

Again, I hope I see
I in thy book am named;
My feelings so agree
With what is there proclaim'd;
But though I hope, I cannot rest
Assured, till with assurance blest.

Encouraged often, too,
When in thy courts I meet;
There, with a praying few,
Sometimes the season's sweet.
This raises hope; but ah! not blest
With confidence, I dare not rest.

And sometimes, too, in prayer,
(I would 'twere oftener so)
I feel that thou art near
To cause desires to flow.
Thy promise cheers and warms my breast;
Yet not assured, I cannot rest.

Lord, on my pathway shine,
And sweetly say to me,
"Thou art a child of mine;
Yea, I have loved thee."
Speak faith's assurance to my breast,
And then, dear Jesus, I shall rest

R. F.

CORRESPONDENCE.

SAN FRANCISCO, Cal., Jan. 18, 1877.

MY DEAR BROTHER:—Will you have the kindness, at your convenience, to harmonize, through the medium of the SIGNS OF THE TIMES, the following scriptures with the doctrine of the final perseverance of the saints.

2 Peter ii. 15-22; Heb. x. 26, 27, 29; Heb. vi. 4-6; Heb. iv. 1, 11, (last clause—see margin;) Heb. ii. 1-4; Heb. xii. 15. Looking diligently, lest any man fall (margin) from the grace of God.—Rom. xi. 20-23. Here, a part of ancient Israel is represented as having fallen from something; was it from the grace or favor of God? 2 Peter i. 10; please dwell on the qualification, *if*, in this verse. 2 Peter iii. 17; 1 Tim. iii. 6; 1 Cor. ix. 27, last clause; Gal. v. 4; Col. i. 20-23—again, please notice especially the qualification, *if*, in the last verse; Jer. ii. 20-22, especially 21; John xv. 1-7.

Hoping that you will feel free, and have the opportunity to respond to this inquiry at an early day, I remain as ever, your affectionate brother in great perplexity,

HENRY S. STIPP.

BISMARCK, Ill., April 2, 1877.

ELDER GILBERT BEEBE & SON—MUCH ESTEEMED BRETHREN:—After a long and almost unpardonable delay, from various hindrances I shall not use time and space to mention, I feel constrained to try to comply with the request of my beloved brother according to the flesh; and when my own unworthiness does not forbid, I sometimes trust we are also kindred "by the washing of regeneration, and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life." I shall send the request with what I shall write, asking you to give it a place as a preface thereto, if in your mature and candid judgment there is not a failure in the effort to comply, rendering it unworthy of consideration, and space that may be more profitably occupied by other matter. And before commencing examination of any of the many passages cited, I will state that while I am established in an unwavering belief in the certainty of a final, triumphant and glorious salvation of every and all saints to whom has ever been given and will ever be given an earthly existence, whom God hath saved and called, and will save and call with a holy calling, not according to their

works, but according to his own purpose and grace, given them in Christ Jesus before the world began, whose eternal life, given them on earth in the fullness of time, is, and ever was, hid with Christ in God, who loved them with an everlasting love before the foundation of the world, and wrote their names in the book of life of the Lamb slain, yet I as firmly believe that many of them are sifted—shaken as wheat, and are thus made to waver and fail in faith, as Peter on more than one occasion, though Jesus himself in his sympathetic humanity prayed for him, that his faith might fail not, and that they are thus made to "fall into the condemnation of the devil, and from their own steadfastness," and sink almost hopeless and destitute of comfort and confidence in being embraced in the grace of God, and that love which he sheds abroad in the hearts of the believers and objects of his mercy "by the Holy Ghost, which is given unto" them, and for the time have no "access by faith into this grace, wherein" they may "rejoice in hope of the glory of God." I feel confident that all this, and much more than I shall take space to mention, is embraced in the experience and warfare of every saint who has passed the threshold of infancy, and is fully and clearly verified by many more passages of scripture than many of those presented in the request of my brother, to be harmonized "with the doctrine of the final perseverance of the saints," so that it is doubly evident that saints are often misled by the wicked influence and error of seducing spirits; "for the Spirit speaketh expressly, that in the latter times some" (saints) "shall depart from the faith," (for none but saints have "the faith" to depart from,) "giving heed to seducing spirits, speaking lies in hypocrisy, and doctrines of devils, having their conscience seared with a hot iron," &c.—1 Tim. iv. 1, 2. Now it is evident that the apostle here affirms, not of those who shall depart from the faith speaking lies in hypocrisy, and doctrines of devils, and having their conscience seared with a hot iron, &c; but of the seducing spirits, to whose seductive lies and doctrines of devils some, in giving heed, shall depart from the faith.

What has been thus premised, it is hoped, will materially shorten the investigation, and assist in arriving more easily and clearly at a correct and definite understanding of many of the passages suggested for examination, and to be explained and harmonized with the foregoing experi-

mental and bible truths. But while some of the saints may be seduced by false teachers and feigned words to become merchandise as sheep, and be led into pernicious ways, yet it is clear and almost self-evident, it would seem, the first passage presented, 2 Peter ii. 15-22, does not allude to any of them, but refers exclusively to the "false teachers" who "shall be among" them, exercised with covetous practices, cursed children, which have forsaken the right way, following the way of Balaam," &c. "But it is happened unto them" (the false prophets and teachers) "according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." It seems superfluous to attempt to present anything clearer than the intrinsic evidence contained in these declarations themselves, that these false teachers were ever anything else "inwardly" than "ravening and grievous wolves," (Matt. vii. 15, Acts xx. 29,) dogs, and evil workers, against which the saints are cautioned to "beware," (Phil. iii. 2,) and were always "without Christ; being aliens from the commonwealth of Israel, and strangers to the covenant of promise, and without hope, and without God in the world." Surely there is nothing in the whole context to the contrary, from which the slightest inference can be drawn, except as they are in the first verse said to deny "the Lord that bought them;" and in the fifteenth verse to "have forsaken the right way." But it must be borne in mind that the apostle here refers to Jews—Judaizing teachers, as this epistle was the second one he had written as a zealous apostle of the circumcision to his Jewish brethren, to whom was peculiarly committed the gospel of the circumcision; as the gospel of the uncircumcision was committed unto Paul.—Gal. ii. 7, 8. That he was writing this second epistle exclusively to his brethren among or according to the flesh of the Jewish nation, is evident, for he says to them, "Having your conversation honest among the Gentiles; that whereas they speak evil against you as evil doers," &c.—1 Peter ii. 12. Moreover, "This second epistle, beloved, I now write unto you, in both which I stir up your pure mind by way of remembrance."—2 Peter iii. 1. So that it is clear that he was in both writing to the saints of Jewish descent, and warning them against false teachers of their own nationality, who privily should bring in damnable heresies, even denying the Lord that bought them; that is, ransomed, redeemed,

or purchased the descendants of Israel, in a summary and marvelous manner peculiar to them as a nation chosen from among or in preference to all others, to commit unto them his sacred oracles. Hence the apostle Paul asks, What advantage then hath the Jews? or what profit is there of circumcision? or being thus bought or redeemed by the sacrifice of all the cattle and sheep of Egypt on two different occasions?—Ex. ix. 5, 6, 25. And on another occasion, by the sacrifice and slaying at midnight the first born in all the land of Egypt, from the first born of Pharaoh to the captive in the dungeon; and all the first born of cattle. And on still another, by the sacrifice of Pharaoh and all his chariots, and horses, and horsemen, and his captains, and his army, and all the hosts of them in the Red Sea.—Ex. xii. 29, 30, and xiv. 8, 9, 23, 28. "Till the people thou, O Lord, hast (thus) purchased, pass over."—Chapter xv. 16. So that Isa. li. 10 says, The Lord "hath made the depths of the sea a way for the ransomed to pass over." And Moses says, Deut. vii. 7, 8, concerning the Jews, and the sense in which as a nation they were redeemed, "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 bondmen, from the hand of Pharaoh, king of Egypt." And David, concerning the general and literal sense in which, and the purpose for which, the Jews as a nation were bought, says, "What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name?" &c; "for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods."—2 Sam. vii. 23. And "To be his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people, whom thou hast redeemed out of Egypt."—1 Chron. xvii. 21. As the sense in which the Jews are so frequently said to be bought, purchased, ransomed and redeemed, has lately been shown in the SIGNS with such ability and clearness by two or three of our most gifted brethren, it is needless to add further testimony that the Lord that bought them as a nation, did not do so by the sacrifice of himself, but merely by the sacrifice of other nations he obtained for them, not an eternal, but only a temporal redemption and deliverance, much every way to their advantage and profit; not to secure to them an incorruptible inheritance, but "Chiefly, because unto them were committed the (first) oracles of God."—Rom. iii. 1, 2.

But I find I am becoming prolix, as usual, and must forbear. A few illustrations of the phrase, "have forsaken the right way," must suffice on this passage. It certainly does

not refer to "the way of holiness, without which no man shall see the Lord;" nor "the way, the truth, and the life;" nor "the way of salvation;" nor "the way of God;" nor "a new and living way," which hath been consecrated for the saints, "through the veil;" but is a peculiar phrase, or hebraism, merely descriptive, and generally used to indicate the uniform tendency of all men, saints included, to error, unrighteousness and sin, "that every mouth may be stopped, and all the world may become guilty before God," or "subject to the judgment of God," in bringing upon them general and temporal punishment. For Job says, xvii. 9, "The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger." Yet of man in general it is said, "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 God looked upon the earth, and behold, it was corrupt, for all flesh had corrupted his (God's) way upon the earth. And God said unto Noah, The end of all flesh is come before me."—Gen. vi. 5, 12, 13. "They have turned aside quickly out of the way (a right way) which I commanded them," &c. "And the Lord said unto Moses, Let me alone, that my wrath may wax hot against them, and that I may consume them."—Ex. xxxii. 8, 10; see also Deut. ix. 12, & xi. 28. And the apostle speaking concerning those "whose damnation is just," says, What then? are we better? No, in no wise, (by nature;) for we have before charged, both Jews and Gentiles, that they are all under sin. As it is written, Ps. xix. and liii., They have all gone aside. Every one of them is gone back, &c. There is none righteous, no, not one. There is none that understandeth; there is none that seeketh after God. They are all (in an unregenerate state, as well as the saints) gone out of the way, (not of "the new and living way," but the old way, and have forsaken the general "right way," or direction of the law, which could not give life, "or verily righteousness had been by the law;") so there is none righteous, (in a personal and legal sense of innocence,) no, not one. So that they are together become unprofitable; "there is none that doeth good, no, not one."—Rom. iii. 9-23.

We have presented these numerous illustrative proofs of the correctness of our position, on account of the difficulties which the passage of itself may present to those who believe in a particular redemption, that is, in Christ Jesus, a special atonement for all predestinated to be conformed to his image, and who are justified freely through his righteousness; but not that there is any logical inference that can possibly be drawn from either of the points examined in favor of the Arminian theory of apostasy. For they believe that all the human family are bought, redeemed or ransomed by the general atonement made for them all in the one offering of Christ, by which all

are included in the covenant of grace, mercy and redemption, and thus put in "the right way," which they hold is "the new and living way," and that all forsake "the right way" before they become saints or are born again; so that there is no apostasy of any of the saints in the matter, but is simmered down to the mere apostasy (if such an absurdity were not impossible) of those unconverted. And we have certainly as good a right to reason from their own theory, as they have to throw obstacles in our way of believing.

The next five passages cited for examination, and to be harmonized, are all from the epistle to the Hebrews, and refer exclusively, and all of them, to the saints; but most of them are peculiarly adapted to the capacity, mind and circumstances of Hebrew proselytes, and to confirm them against the bias of the Jews' religion over them, and the seductive artifices of Judaizing teachers. I shall examine them in the order in which the apostle presented them. Heb. ii. 1-4, reads, "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." That is, the numerous quotations from the scriptures of the Old Testament contained in the preceding chapter, so unmistakably and incontrovertibly confirmatory of the character and kingdom of Christ as the Messiah and Son of God, should be earnestly heard and impressed upon the mind as the key to the doctrine of imputed righteousness and salvation by grace, without the deeds of the law, lest they be forgotten, or slip from the mind and are neglected, so that no comfort nor consolation by faith in the steadfastness of God's promises can be derived from the High Priesthood of Christ, who has entered into heaven itself, now to appear in the presence of God for us, nor yet that he should offer himself often, as the high priest (under the law) entereth into the holy place every year with blood of others; "but" (that) "now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself," as an encouraging and soothing balm in time of affliction, and the conscious chastenings of the Lord for sins. "For if the word spoken by angels was steadfast, (confirmed,) that every transgression must receive a just recompense of reward, how shall we escape? how shall we be comforted without a temporal priest to enter the holy place" (for us, and make an offering for our known sins,) "if we neglect so great salvation?" so as to have lost sight of these glorious and strengthening truths of so great and complete a salvation, which was confirmed unto us by them that heard what at first began to be spoken by the Lord, God also bearing witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? "Let us therefore fear, lest, a promise being left" (undiscovered and misunderstood through such neglect) "of entering into his rest," (or peace

and comfort of mind under a consciousness of mercy and grace) "any of you should seem" (but not really) "to come short of it." "Let us labor therefore, by giving the more earnest heed to the things which we have heard, to enter into that rest; for he that is entered into his rest," in confidence of God's grace and promises, "he also hath ceased from his own works, as God did from his; lest any one fall after the same example of unbelief." That is, lose sight of, or stumble at, or fall from, confidence in the promises of God. "For we which believe do (not will) enter into rest, as he said. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief; for if Joshua had given them rest, then would he not have spoken of another day?" I think the foregoing arrangement of the context is sufficiently clear, that the idea of apostasy, or falling from grace, as it is termed, has no place in this passage, Heb. iv. 1, 11, examined in connection with the preceding as it seemed to present the same idea, earnest heed and labor, and investigation of the plan of salvation connected with the promises of God, to obtain from them that rest and peace of mind that should accompany and characterize the people of God under the most dreadful temporal calamities. "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 of the good word of God, and the powers of the world to come, if they shall fall away, to renew them again to repentance, seeing they (must) crucify to themselves the Son of God afresh, and put him to an open shame. For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries, &c. Of how much sorer punishment, (than to die without mercy,) suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?"—Heb. vi. 4-6, and x. 26, 27, 29. How admirably are the foregoing declarations adapted to remove all bias and confidence from the mind of one who had been devoted to the Jews' religion, and divest it of belief in the efficacy of mere legal cleansings, and the validity of priestly offerings and atonement made for sins from year to year, to reinstate those who were supposed to have fallen away by sin from the favor of God, and to have thus incurred his displeasure and wrath. But as if to show the absurdity of perfection under such a fanciful system, he says, "If therefore perfection were by the Levitical priesthood, (for under it the people received the law,) what further need that another priest should rise after the order of Melchisedec, and not be

called after the order of Aaron?"—Heb. vii. 11. And as if to ridicule such an idea, he in the beginning of the sixth chapter presents it by way of a hypothesis to test its consistency, thus, "Therefore leaving (or forsaking the truth) the principles of the doctrine of Christ, let us go on unto perfection; not (or without) laying again (as in continual burnt offerings for sin) the foundation of repentance from dead works, and of faith toward God," &c. "And this will we do if God permit." That is, we will leave these fundamental principles, if not kept by the power of God through faith unto salvation from "the doctrine of baptisms" or legal washings unto perfection, which only is found in connection with Christ Jesus. "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. For it is impossible for them who were once enlightened, &c., if they shall fall away, to renew them again to repentance, for the reasons following, which are ample to show the absurdity of such an idea, even on the hypothesis or fallacious supposition of their falling away. The word *if* here does not express a contingency or possibility as it may seem to some; but a mere triable hypothesis, as in 1 Cor. xv., where it is said, "Now *if* Christ be preached that he rose from the dead, how say some among you that there is no resurrection from the dead? But *if* there be no resurrection of the dead, then Christ is not risen; and *if* Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ; whom he raised not up, *if* so be that the dead rise not." Is it possible, from the statement of the apostle in the 12th verse, "If Christ be preached that he rose from the dead," to entertain for a moment such an idea that he here gave an intimation of a possibility that the resurrection of Christ was not yet preached? If so, then there is nothing in the statement confirmatory of the resurrection, and what follows is impertinent and without meaning. But if there is no such intimation, and the notorious certainty of preaching or publicly proclaiming that "Christ was raised up from the dead by the glory of the Father" is thus presented as a contingency, to give it the form and force of an irresistible hypothesis, from which to affirm, illustrate, and positively prove the certainty of the resurrection of all the dead in Christ, and alternately changing the hypothesis from Christ's resurrection to that of the dead throughout in each distinct and separate statement, is equivalent to an unequivocal and conclusive affirmation of the absolute and equal certainty of both, without the least inference of uncertainty, why should it, or how can it be claimed with the least propriety, that the word *if*, in Heb. vi. 6, in precisely the same construction with the word, "they shall fall away," as it is with the subjects of the resurrection, expresses an in-

ference of contingency, or intimation of the possibility of a final and irrevocable apostasy of all the saints beyond all remedy or reach of mercy? And if such a thing may or does occur, why do those who thus believe, and so earnestly and strenuously claim, and attempt to maintain the possibility of final apostasy from this passage, uniformly exercise such care and vigilance to renew such "again to repentance?" or as they say, to renew their covenant with God, which they have so irreverently broken? And thus attempt to accomplish, and as they claim, frequently do accomplish, that which, upon such a supposition, the apostle positively affirms is absolutely impossible? But it is evident that here the apostle does not intimate or affirm the possibility of real apostasy, but presents a mere hypothesis to be entertained as in 1 Cor. xv., only to contrast its falsity with the absurdity of laying again the foundation of faith towards God, and "repentance from dead works," (that is, good works supposed by Arminians to be meritorious only as the concomitants of a successful and permanent conversion,) and upon such supposition lose all vitality and efficacy in apostasy, so as to necessitate, as the apostle says, the inevitable result for them to "crucify to themselves the Son of God afresh, and put him to open shame;" but which he positively affirms afterwards is a fallacious assumption. "For if we sin willfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." That is, if such a baseless hypothesis as to "sin willfully" under such a circumstance or state were possible, so that the frequency of the offerings under the Aaronic priesthood was not, as those who were Jews outwardly only, supposed, intended as real and intrinsic sacrifices to reinstate, recover and restore those who apostatized or fell away from year to year, but were the continuous and mere flitting shadows of the one great anti-typical offering of Christ; as but one real, intrinsic sacrifice for willful sin can ever be made. And ye know that he was manifest to take away our sins; whosoever dwelleth in him sinneth not (willfully;) whosoever sinneth (willfully) hath not seen him, neither known him. "He that committeth sin (willfully) is of the devil." Whosoever is begotten of God committeth no sin, because his (God's) seed remaineth in him, and cannot sin, because born of God.—1 John iii. 5, 6, 8, 9. In this last verse I have tried to follow the original, instead of our common version, which to my mind seems a little ambiguous. And as I have found the views of our beloved editor, Elder Beebe, as he has so ably and frequently given them on the subject of Regeneration, so clearly and admirably in conformity with the foregoing rendering of the 9th verse mentioned, that I desire to call attention to the coincidence. If I understand the views he has presented upon this point, they are that the *elect* are born again, of incorruptible seed,

by the impartation of divine life, that forms no part of the creature man, but is eternal, and as begotten of God never did, nor ever can sin and come short of the glory of God; while all that is necessary to their existence in a state of natural life remains, while they are in this world, corrupt and contaminated with sin. Moreover, it is not said anywhere in the scripture that whosoever is "*regenerated*" or "*born again*" does not or cannot sin, for all such can and do sin, but not *willfully*, as will now be more clearly shown from the pen of an inspired apostle, in addition to the positive declarations already quoted, which he presents as the struggle or warfare for the mastery, between the incorruptible seed, or divine nature, and the carnal and corrupt seed and sinful nature, each represented alternately and distinctly by the same pronoun *I*, in the two-fold nature, yet single embodiment of the saints, thus: "For that which I do, I allow not: for what I would, that do I not; but what I hate, that do I;" but not willingly, surely, so far as the divine nature is concerned. "Now then, it is no more I that do it, but sin that dwelleth in me. [Doing what is against my will.] For I know that in me, (that is in my flesh) dwelleth no good thing: for *to will* is present with me, but how to perform that which is good I find not." "For the good that I *would*, I do not; but the evil which I *would not*, that I *do*;" but certainly not willfully. "Now if I do that I would not, it is no more I that do it, [willfully] but *sin* that dwelleth in me."—Rom. vii. 15, 17-20. Hence we see that the saints do not sin willfully; and where it is said, "If we sin willfully," &c., it is a mere hypothesis, as has been shown, upon or from which to evince the absurdity of a remaining sacrifice for a real apostasy, *if* such were not impossible. "Wherefore lift up the hands which hang down, and (confirm) the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. Looking diligently, lest any man [any one] fail of the grace of God; [margin, fall from] lest any root of bitterness springing up trouble you, and thereby many be defiled." (That is, be stained, or contaminated by this.)—Heb. xii. 12, 13 & 15. I have quoted the 12th and 13th verses, as introductory to the idea in the 15th. As the request calls attention to the words "fall from," in the margin, it is perhaps necessary to state that although our translators themselves made these notes, yet they are not always as nearly correct, or the equivalent of the original, as the body of the text; as in the foregoing case, the word fail is the translation of the original word "*husteroon*," signifying, properly, coming too late; remaining back; coming after; want; indigence or destitution. So that the text rightly paraphrased would stand thus: Watching carefully, (that) not any one come short (as the word is rendered in Rom. iii. 23, & Heb. iv. 1) of the grace of God, &c. Now I,

while here upon the marginal renderings, will further state that there are, in the original of all the passages presented to be harmonized with the final glorious triumph of every saint, *three* different and unallied words rendered *fall* or *fall away*, either in the margin or the body of the texts, so that it is evident they all do not mean falling, in the same sense at least. But it is already evident to every saint that they may come short of, or lack the comforts and encouragements of God's grace, as many, if not all of them, are often to their sorrow made to realize, and yet remain unshaken in their faith and love to God, and have endured the grievous, yet profitable chastenings of the Lord, without a murmur, trusting that it will afterward yield "the peaceable fruits of righteousness to them which are exercised thereby." As Rom. xi. 20 to 26, and Jer. ii. 20-22, as well as John xv. 1-7, refer exclusively to a church, or congregation, or collective state of saints, and in two of the three places at least, with unbelievers, I will examine them in succession, if not in connection, if possible to save space. As I shall occupy much more space than I at first intended, and it is asked in the request in connection with Rom. xi. 22, whether some of Israel fell from the grace or favor of God, or something else, I will answer, briefly, that they fell from the grace of God in a special and much restricted sense. And as I must use as little space as possible to explain in what sense, as it seems so clearly delineated in the whole chapter and context of the part suggested, I will further state that national Israel for many years was the embodiment of the church in its most ancient visible form, which, as in Jer. ii., said, "I will not transgress," &c., and of which, with respect to the saints thereof in the abstract, as the salt, leaven, or essence of the whole lump, the Lord God of hosts said, "I planted thee a noble vine, wholly a right seed: [as planted of God] how then art thou [by the number and supremacy of the wicked within thee] become [or turned into] the degenerate plant [growth] of a strange vine unto me?" &c. For the proof of the unquestionable correctness of the foregoing statement, to avoid the unnecessary use of space, I refer my brother and others interested to a communication in No. 23 of last year's SIGNS OF THE TIMES, on the wilderness state of the church. Hence they fell from that special grace or favor of God which allowed them a recognition or standing among his saints. For if the *casting away* of them be the reconciling of the world, [of saints, without reference to nationality] what shall the receiving of them be [as the saints of other nations] but life from the dead? And if the fall of them [as a church] be the riches of the world, [of saints] and the diminishing of them the riches of the Gentiles, [but not the Jews as a nation] how much more their fullness? That is, of the noble vine. For if the first fruit be holy, the lump also: and if the root, so are the

branches holy. And if thou, being a wild olive-tree, and by some of the branches being broken off as a degenerate growth of the vine, wert grafted in them, &c., boast not against the branches; for if God spared not the natural branches, because of a degenerate growth, take heed lest he also spare not thee. For if thou continue not in goodness, thou also shalt be cut off. And they also, [the Jewish churches] if they abide not still in unbelief, shall be grafted in again. For if thou wert cut out of the olive-tree which is wild by nature, and wert grafted contrary to nature into a good olive-tree, much more shall these, which are the natural branches, be grafted into their own olive-tree. So in John xv., Jesus is the embodiment of "the true vine," a noble vine, wholly a right seed, and the Father is the husbandman. Every branch [congregation or church of saints] in him that beareth not fruit, [that is, does not add or multiply its membership of the "right seed,"] he taketh away its standing as a church, in the gradual decrease of its members by death and other common removals. And as the branch cannot bear fruit of itself except it abide in Christ, it is said in the sixth verse, [Evan] "If [me] not [tis] every one [of the branches in not having a majority of the members, at least of the "right seed,"] abideth in me, it is cast forth as a branch, and is withered, and men [of the world or anti-christ] gather them, [not as a branch or church, but as the members of a church, separated] and cast them into the fire, and they are burned." That is, their membership, or identity, or standing with the church, is destroyed. For the "right seed" is the "grain of mustard-seed" in the parable, Luke xiii. 19, which, when grown to "a great tree," its distinct branches represent the respective organized bodies of saints which we call churches; "and the fowls of the air," which are not nourished by the tree, "lodge among its branches," as a mere hiding-place, or method of disguise, as the false and hypocritical members of some of our churches, and when they become so numerous, and such a weight that the branch is no longer able to bear up under it, to our sorrow and regret it is broken off, and thus loses its identity as a church. But sometimes, thanks be to God, the Spirit, as the wind, that bloweth where it listeth, shaketh the fowls from the branch before it is broken off, as is now the case of several churches that might be mentioned. 2 Peter i. first and last refers exclusively to the saints; but sometimes they lack certain things, some of them, and are so blind that they cannot see afar off, and have forgotten that they were purged from their old sins, as said in the 9th verse. For "He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother, abideth in the light, and there is no occasion of stumbling [margin, no scandal] in him. But he that hateth his brother is in darkness, and walketh in darkness, and know-

eth not whither he goeth, because that darkness hath blinded his eyes."—1 John ii. 9-11. And "he that hath an ear, let him hear what the Spirit saith to the churches." "Because thou knowest not that thou art wretched, and miserable, and poor, and blind, and naked."—Rev. xiii. 13, 17. "Wherefore the rather, brethren, give diligence to make your calling and election sure: [to the brethren or churches] for if ye do these things, ye shall never fall."—2 Peter i. 10. As there is always an antithesis expressed by the word *if*, the antithesis here is, but if ye do not these things, ye shall fall. The word *fall*, here, is certainly to be understood in a metaphorical, and not in a literal sense, and is so rendered from *ptaisete*, and not *parapesontas*, as in Heb. vi. 6. Lexicographers define the first in its metaphorical sense thus: "To make a mistake; to err; to fail; to fall into misfortune; to go to ruin," &c. Hence it does not refer to final and irrevocable apostasy at all. "For so [in like manner, without mistake, without failure or misfortune, but as assuredly as you have thus made by diligence your calling and election sure] an entrance shall be ministered unto you abundantly into the everlasting kingdom," &c. "Ye therefore, beloved, seeing ye know these things before, beware lest also, being led away into the error of the wicked, ye fall from your steadfastness."—2 Peter iii. 17. The sense in which the saints may *fall* from their steadfastness, and yet finally persevere through grace to ultimate glory, has been made sufficiently clear, we trust, in our introduction and preceding investigation, without further comment here, and also is sufficient to explain in what sense they are said to "fall into the condemnation of the devil," and to "fall into reproach [among the brethren] and the snare of the devil."—1 Tim. ii. 6, 7. "And you, that were sometime alienated by wicked works, and enemies in your mind, yet now hath he reconciled," &c., "to present you holy and unblamable and unprovable in his sight: if ye continue in the faith, grounded and settled, and not moved away from the hope of the gospel," &c.—Col. i. 21-23. As attention is again directed especially to the qualification *if*, in the last of these, it is but necessary to state again, that in all such cases it is used to denote a hypothesis merely, as has been clear-shown in 1 Cor. xv., and elsewhere. But if such a circumstance as being moved away from the hope of the gospel, beyond remedy and recovery, were possible, then the antithesis will of necessity follow: such would not be presented holy and unblamable and unprovable, in this life or state of tribulation and chastisement, in the sight of God. Yet, "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6. And, "As many as I love I rebuke and chasten: be zealous therefore and repent."—Rev. iii. 19. Repent of what? and be scourged, rebuked and chastened for what, if all are unblamable and un-

reprovable in his sight? See also Rev. ii. 19, & iii. 2, 3. So the apostle says, "But I keep my body under, and bring it into subjection, lest by any means when I have preached to others I myself should be [not become] a castaway."—1 Cor. ix. 27. Last clause, I should be a castaway, in the original the word is *adokimos*—"not tried or assayed; rejected, after having been tried or assayed; alloyed; adulterated." Not *apobesas*, as in Luke ix. 25, nor *apooosata*, as in Rom. xi. 1, 2. Hence it only signifies alloyed, adulterated, and not sufficiently tried by the brethren; and after being thus tried, and found disorderly, and disqualified as a minister, having preached to others, should at last be rejected as unworthy of ministerial duties and authority, by his brethren and all the churches.

Finally—"Christ is become [not will become] of no effect to you, who-soever of you are justified by the law; ye are fallen from grace."—Gal. v. 4. Not *have fallen* from grace, but are fallen from confidence in, or expectations from *grace*, and are lost from hope in *grace*, and are trusting in your own personal righteousness and obedience to the law for justification, instead of trusting to *grace* for the imputation of Christ's righteousness. "For we through the Spirit do wait for the hope of righteousness by faith" in Christ's righteousness imputed to us as the members of his body; and this is the effect of Christ unto all that trust in him.

As I have tried, but failed to be brief, I will here close the investigation, hoping the views presented are in harmony with God's eternal truth.

Your brother, as I sometimes hope, though often in doubt,

GEO. Y. STIPP.

"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."—Phil. ii. 12, 13.

I have some present thoughts upon the above quotation of scripture, and will attempt to put some of them on record, for the consideration of my brethren in Christ, hoping that they may be in accordance with the will of God.

The apostle, in his letter to the church at Philippi, was addressing believers in the Lord and Savior Jesus Christ, and it is applicable to us also, if so be we have tasted that the Lord is gracious and full of mercy.

In the first place, I shall attempt to draw a likeness of the believer; and if I can draw a likeness of one, it will be a likeness of all the believers in the crucified Redeemer; for they are all drawn in the same image, to wit, in the face of Jesus Christ, and him crucified.

Now, to say that I believe the scriptures to be true, or to say that I believe in the Lord Jesus Christ, does not constitute me a believer, or at least such as the apostle was addressing in this letter, pressing upon them the necessity of good works; not, however, that they might obtain salvation, but because they had obtained it; being set free from sin, and from

the law of condemnation, that they should have their fruit unto holiness.

Take the people of our country together, and they tell us that they believe the scriptures to be the word of God; and a very great number will argue that this constitutes a believer, but that it is necessary for the believer to work out his belief, or salvation; or he cannot be saved; while the apostle tells us that it is "Not of works, lest any man should boast." Consequently this theory of salvation is wrong, with all the theories of natural reasoning.

Again, one of my neighbors may tell me of some event that he has seen with his own eyes. He being a man of truth, I believe his story. But can I bear testimony that the man tells the truth? Would my testimony be taken in our common courts? Every rational man will answer, No. For no man can be a true witness unless he has seen or heard something connected with the parties involved in dispute. So then a believer must be a person that can bear testimony that he has seen or heard the voice of the Son of God; seen him as his Savior and Redeemer. Whereupon, in hearing the voice of the Son of God, he is made to see himself as he never did before, in a waste, howling wilderness, far off from God by wicked works, which he has been engaged in all his natural lifetime. He beholds himself a sinner in the sight of God, a rebel, doomed to everlasting punishment. The law of God shining in his face, portrays a holy God. Here it is that the sinner is made to acknowledge God as just in all his ways. But his own ways are vile, the way that leads down to the chambers of death, whilst even in death he is made to cry out, "Lord, save, or I perish." In that death-like condition the Lord manifests himself unto us as our Savior, our Deliverer and Redeemer. Then, and not till then, can we testify that God is true. It is then that faith has come, and opened our understanding that we may see the salvation of God in our deliverance; we see for ourselves, we know for ourselves, and stand not in the testimony of others. "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." "Who was delivered for our offenses, and raised from the dead for our justification." The man or woman that has passed through this ordeal, can testify of the resurrection of Jesus Christ, and is enabled by faith in his name to testify that he died for our sins, and rose again for our justification. Without thus passing from death unto life, we cannot give testimony in the case. Therefore we may believe with all the powers of nature, yet that belief cannot make us acceptable witnesses, without the grace of God shed abroad in our hearts. The

man or woman whose understanding has been illuminated by the grace of God, has an interest in our text, and none but such could the apostle, with every servant of our God, address with this language, "Work out that which God has wrought in you. For that which is manifest as light, shall we cover up the light? Nay; but let it shine. "Let your light so shine before men, [of understanding] that they may see your good works, and glorify your Father which is in heaven."—Matt. v. 16. "Ye are the light of the world." "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." (The church of the living God.) These are some of the commandments of Jesus to his disciples, to them that are called with a holy calling, and who receive him as their Lord and Master. And the apostle Paul has said, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Walk in his ordinances that are laid down in his word. "For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." So then, there is not a standing still, but a moving forward in the things pertaining to the kingdom of heaven; and our enjoyment here in this world of sorrow depends in a measure upon our moving. When we move wrong, it brings sorrow and confusion, with less enjoyment than when we move in accordance with the will of God, dictated to us by his Spirit. Now, to illustrate my views more clearly, I will refer to those of the children of God who have moved, under a sense of duty, to be baptized, but afterwards have found that they have not been legally baptized, by a legal administrator. Although in good faith on their part, yet in the act they know they have moved wrong. Here, oftentimes, they find themselves in darkness, and know not what to do. Some immediately endeavor to be set right, while others will hang for a long time, knowing not what to do, nor whither to flee; lost to the enjoyment they would have, were they in their proper place. There is naught can set us right but the grace of God, shining in the face of Jesus Christ. Like the man in prison, the door is shut against us, and we have to acknowledge ourselves in darkness, and mourn for the return of him who can set the prisoner free. Many times the child of grace gets into darkness, and cannot tell why it is so with him. But when once delivered from that state of darkness, he can testify with the apostle, "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." Whether in obedience or disobedience, our eternal salvation cannot fail. Although the Lord shall visit our transgressions with the rod, and our iniquity with stripes, "Nevertheless," he says, "my loving kindness I will not utterly take from him, nor suffer my faithfulness to fail." It is

impossible for one of these little ones to perish, or be finally lost. The eye of the Lord is ever over his people, and his ear is open to their cry. "When I cry unto thee, then shall my enemies turn back: this shall I know, for God is for me." The adversary is suffered to scatter the sheep, but not to destroy them. "Whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world." "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, 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. 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 generation, among whom ye shine as lights in the world." This is the admonition of the apostle to the church at Philippi, in whom he rejoiced, for their steadfastness, and for their faith in the gospel, "from the first day until now." "Even as it is meet for me to think this of you all; because I have you in my heart; inasmuch as both in my bonds, and in the defense and confirmation of the gospel, ye are all partakers of my grace." From which we find, that in keeping the commandments of our Savior there is great reward. The greatest commandment is love. "By this shall men know that ye are my disciples, if ye have love one for another." Herein is our salvation made manifest, in the love we have for the brethren. For "Whosoever believeth that Jesus is the Christ, is born of God. And every one that loveth him that begat, loveth him also that is begotten of him." Again, Jesus says, "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." Can a man pass from death unto life, and not know it? Can a dead man work himself into life? It is impossible. "You hath he quickened who were dead in trespasses and in sins." "For the hour is coming, and now is, when the dead shall hear the voice of the Son of God; [not may, if they will] and they that hear shall live." Then shall they cease from their own works as God did from his in the creation; then shall they keep a Sabbath day, or day of rest, and shall cease from their own labors wherein they labored to make themselves acceptable with God, whilst their works shall follow them. For their deliverance is made manifest by their works, God working in them both to will and to do of his own good pleasure. There is not a condition in the text, so far as regards life and our eternal salvation. But if ye shall fail to let your light so shine before men, the living man shall walk in darkness. "If therefore the light which is in thee be darkness, how great is that darkness."

And now, dear brethren, editors of the SIGNS, I submit these thoughts for your consideration, desiring them not to be published, unless they agree with the scriptures; for, says Jesus, "They are they that testify of me." For if our actions, our thoughts and our words do not correspond with them, it is evident that they proceed from another source. May the God of all grace so enable you to work out that which you have found to be an incumbent duty to your God and to your brethren, in fear and trembling, believing that it is God working in you, as well as in all his saints, both to will and to do of his good pleasure, being made manifest by the love we have one for another; whilst the children of the flesh are acted upon by the wicked one, to work out their own destruction, it being made manifest by their works that they neither love God nor his people.

Yours in hope of eternal life,

B. MARTIN.

ASHLEY, Ohio, March 9, 1877.

BILLOW, Ga., Jan. 6, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD:—I commenced writing on the subject of the Resurrection one year ago, and did not finish my letter, but threw it aside; but I cannot throw aside the impression to write, and be at ease. Whether I can bring anything to bear on the subject or not, the Lord knows, for I know that all my help must come from him. I do not write because I feel able or worthy, but, I hope, for the love that I believe has been put into my heart by him who teaches as never man taught. But to the subject.

"For our conversation is in heaven, from whence also 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, according to the working whereby he is able even to subdue all things unto himself."—Phil. iii. 20, 21. There are some dear brethren who believe that our vile, or natural bodies, never shall arise after death; that when the body is laid in the grave, that is the last of it; but I cannot, with the bible before me, doubt the resurrection of the saints. If not deceived, I believe the declaration of Paul, by the direction of the Spirit, to the church at Rome, "For we know that the whole creation groaneth and travaileth in pain together until now: and not only they, but ourselves also, which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."—Rom. viii. 22, 23. So the apostle was waiting, which shows that his body was not redeemed then, in that sense; but he had received the Spirit of adoption, whereby we cry, Abba, Father. In the 10th and 11th verses he says, "And if Christ be in you, the body is dead because of sin, but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quick-

en your mortal bodies by his Spirit that dwelleth in you." Before the sinner is quickened into life, he is under the law of sin and death. "You hath he quickened who were dead in trespasses and in sins." They are then raised from the dead, or their dead state which they were in by nature, and raised above the law and all its demands, Christ having fulfilled it, or complied with all its demands, and thereby obtained eternal redemption for us. This is a resurrection indeed. Now, 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 (bring to life) your mortal bodies, (after they are dead corporeally) by his Spirit that dwelleth in you. So the same power that quickened into spiritual life, will also quicken our natural bodies into spiritual bodies. Our natural body, when the spirit leaves it, "is sown in corruption, it is raised in incorruption; it is sown in dishonor, [the same body] it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—1 Cor. xv. 42-44. In verse 49 the apostle says, "And as we have borne the image of the earthy, we shall also bear the image of the heavenly." That will be when our vile bodies are changed from natural to spiritual, and be like the Savior's glorious body. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery: we shall not all sleep, [die] but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this mortal must put on immortality, and this corruptible must put on incorruption. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory?" The saints will then have the victory over death, hell and the grave. Verse 12: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our [the apostles and other ministers] preaching vain, and your [all the saints] faith is also vain; yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished." Now, I do not believe that any one who has fallen asleep (died having a good hope) in Christ, will remain asleep (dead) forever, but they will all awake in the image and

likeness of Christ, and be satisfied. "But now is Christ risen from the dead, and become the first fruits of them that slept." "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Baptism is a beautiful figure. The subject goes into the water and is buried in the liquid grave, hidden in the heart of the earth, (so to speak) and is raised (by other power than his own) out of the grave, to walk in newness of life; as the saints will, in the final resurrection, enter into newness of resurrection life, the mortal having put on immortality, and the corruptible having put on incorruption.

Which is the easiest, to raise the dead that have been dead one thousand years, or to quicken a sinner into spiritual life? I say, Just the same. There is nothing impossible with God. And Jesus says, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation."—John v. 28, 29. Again, "And God hath both raised up the Lord, and will also raise up us by his own power. Know ye not that your bodies are the members of Christ?"—1 Cor. vi. 14, 15. Then Christ was raised from the dead, and his people are members of him; for he is given to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all. Then if the Head has been raised from the dead, the body must rise also, or else we would not be in his likeness. For we read that we shall see him as he is, and be like him. "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."—Rom. vi. 4, 5. If we have been (in the past tense) planted together, we shall be (in the future) also in the likeness of his resurrection. When will this take place? The apostle had been resurrected from under the law, and was not under the law, but under grace. Why, this resurrection which he was instructing them on, is to come at the time when the dead bodies of the saints shall be called forth from their sleep, and awake in the likeness of their Head and Savior. "And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt."—Daniel xii. 2. "But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the com-

ing of the Lord, shall not prevent them which are asleep. For the Lord shall descend from heaven with a shout, with the voice of the Archangel and with the trump of God, and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words."—1 Thess. iv. So the apostle considered it as calculated to comfort the saints and to strengthen their hope. Indeed he knew it; for it was for the hope of the resurrection that he stood before Agrippa. I as much believe that the saints' bodies will rise from the dead, as I believe that Christ arose; and those that are here alive at the resurrection, will be changed. But some might ask, How changed? Well, how were Enoch and Elijah changed? Do you think the Lord carried them up in a whirlwind, and let their bodies fall in some valley or on some mountain? If so, go and hunt, and see. I believe the Lord had as much power then as he will have when he changes our vile bodies, in the twinkling of an eye, and fashions them like unto his glorious body. "Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him; for we shall see him as he is. And every one that hath this hope in him, purifieth himself, even as he is pure."—1 John iii. 2, 3. So, brethren, it is enough for us to know that we shall be like the blessed Son of God. Although it doth not yet (but will, at his coming to gather his elect) appear to us what we shall be, yet, I say, it is enough for us, the saints, to know that we will be raised in our Savior's likeness; the infant as well as the strong man. For there will be neither marrying or giving in marriage, but all will be as the angels which are in heaven; they will all be one in Christ Jesus. O blessed thought! it will be altogether spiritual; nothing to ever mar the peace of the one family; all alike—like the Head of the family; no large ones nor small ones. It will be an eternity of peace and happiness. "There remaineth therefore a rest to the people of God." And "When Christ, who is our life, shall appear, then shall we also appear with him in glory." O, brethren and sisters, we have great reason to praise and adore his great and holy name for his goodness and mercy toward the children of men, that we are permitted to rest in his goodness and his promises; that he gives us a desire to follow after godliness; that he cheers our drooping spirits, by shedding his love abroad in our hearts, and making us exclaim, "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!" Truly we cannot find them out, only as he is pleased to reveal them to our understanding; then we are filled with the love of God, and made to say, Who is like unto Israel's God?

Thus I have given my views on the subject of the Resurrection, though limited and scattering. I trust I have written in the fear of God, and that he will bless all I have written that is in accordance with his will, and pardon all that is to the reverse, and his name have all the glory.

W. P. MERRELL.

HOPE, Ind., Jan. 28, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—The impression is upon my mind this beautiful Sunday, while all nature seems to be praising the God of the universe, that I should write something to you, which, if you think will be of any use to the saints scattered over the face of our country where the SIGNS have circulation, you may publish; but if you should see proper to withhold it, all right; for an editor ought to know best what should, or what should not go into his paper.

We have had a long, dreary, and extremely cold spell of weather; and now that the sun is shining so beautifully, it reminds me of the saying of the wise man, "For lo, the winter is past, the rain is over and gone, the flowers appear on the earth, the time of the singing of birds is come, and the voice of the turtle is heard in our land." Now we know that the bright luminary of the day has been shining all through this cold, cloudy spell that we have just passed through, with just as much splendor as he does to-day; but we could not enjoy his bright beams, simply because of the intervening of the clouds. So likewise it is sometimes the pleasure of our heavenly Father that clouds should pass between us and the Sun of Righteousness. Then it is that we pass through the dark and cloudy day; then it is that we begin to say we are deceived, and have deceived the church; then it is we feel like we ought to go to the church and tell the brethren and sisters that we are deceived, and have palmed a deception on them; that we want our names taken from the church book, as not being worthy a place among the names of the saints of the Most High God. But by-and-by, when the set time of the Lord rolls round, (I am a firm believer in set times) the Sun of Righteousness arises with healing in his wings, the clouds disperse in a moment, as it were, hope springs up, as an anchor of the soul, both sure and steadfast, and we go forth and grow up as calves of the stall, treading the wicked under our feet.

But I commenced my scribble with the intention of trying, in my weakness, to say something about the doctrine of Predestination. Some persons seem to think there is a difference between Predestination and Absolute Predestination. The first, they say, they believe, and apply to the things pertaining to the church of the living God, the pillar and ground of the truth; the latter they are afraid to believe, for fear it will make God the author of sin. Upon this part of the subject, I understand that God is above and beyond all law, and consequently not to be held accountable

by finite man for his works. In this belief I think we are fully sustained by the inspired writings; if not, our opinion on this, or on any other subject, is not worth anything. Job, in his affliction, asks this question: "Shall any teach God knowledge, seeing he judgeth those that are on high?" Isaiah makes a similar inquiry, saying, "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him? With whom took he counsel, and who instructed him and taught him in the path of judgment?" Paul corroborates this evidence, saying, "Who hath known the mind of the Lord? Or who hath been his counsellor? Or who hath first given him, and it shall be recompensed to him again?"

Webster defines predestination to be preordination, or the unchangeable purpose of God; and absolute as meaning positive and unlimited. If then predestination is the unchangeable purpose of God, it must be positive; and that it is unlimited, we have abundant proof. While Webster, as a lexicographer, is our standard, the Christian, in matters pertaining to his spiritual welfare, must look beyond the decisions of men for his guide. In this case, however, the opinion of the scholar is clearly sustained by the word of God. We read from the book of Job, that "He [the Lord] is in one mind, and who can turn him? And what his soul desireth, even that he doeth."—Job xxiii. 13. The sweet singer of Israel tells us positively, that "The counsel of the Lord standeth forever, the thought of his heart to all generations." God himself says, by the mouth of the prophet Malachi, "I am God, I change not; therefore ye sons of Jacob are not consumed." James gives his testimony, in full assurance and in much faith, saying, "Every good gift and every perfect gift cometh down from above, from the Father of lights, with whom there is no variableness, neither shadow of turning." If then God himself is unchangeable, his purpose must be equally as steadfast. That the predestinating power, together with the foreknowledge of God, extends to all things, both inside and outside the church, is too clearly set forth in the scriptures for any one, who is born of the Spirit of God and kept by the power of God, to deny. Solomon says, "The Lord hath made all things for himself; yea, even the wicked for the day of evil."—Prov. xvi. 4. It does seem that this passage alone ought to satisfy the minds of our timid friends; but this is not all the evidence. Paul, in his discourse to the idolatrous worshipers at Athens, tells them that God made the world and all things therein, and hath made of one blood all nations, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation. Now, the most inconsistent Arminian does not claim that all nations of men are in the church, but that they may be, if they will, or might have been, if they would. And for us to believe such trash, would

be to disbelieve the apostle; for he says that they who compose the church, or of whom the church is composed, are redeemed out of every kindred and tongue and people and nation. Peter, in his memorable sermon on the day of pentecost, speaking of the Savior, says, "Him being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." The truth of this assertion of Peter is very apparent, from the reading of the evangelists; for we find that every attempt to arrest our blessed Savior in his mission, was a failure, till the set time of the Lord arrived; then they could exercise their power, just as far as it was for the glory of God, and no farther. David tells us that the wrath of man shall praise God, and the remainder of wrath he will restrain. Those who seem to be so fearful of making God the author of sin, must, it would seem, think that he only takes notice of these outside matters as they pass in a kind of panoramic view before his omniscient gaze, disposing of them as best he can, I suppose; for if he had not power in the beginning to dispose of them as suited him; he has not now; for we have before seen that he is unchangeable. It does look as though the regularity of the laws of nature ought to teach men better than to believe such a hap-hazard doctrine, without scriptural testimony; but we have plenty of that, and we propose to defend our position by the scriptures, and not by nature. The Lord, by the prophet Isaiah, speaks on this wise: "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." Paul, in his letter to the Ephesians, says, "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." Now, if the all things spoken of in this declaration does not mean all things, how shall we determine what limit to put upon that consoling declaration which says that "all things work together for good to them that love God, to them who are the called according to his purpose?" Limit the meaning of the word all, in this case, and it destroys all the comfort to be derived from it, otherwise considered. To deny the predestinating power of God in all things, seems to me very much like talking about a savior that tried to complete the work of salvation, but failed. In fact, it is sapping the very foundation of our salvation. A god of such limited power and wisdom may do very well for an Arminian, but for one who is born of the Spirit of God, and is kept by the power of God through faith unto salvation, and who feels that in and of himself he can do nothing, nothing short of an all wise and all powerful God will suffice; for such a person daily feels

that if the smallest part of the work is left for them to perform, they are lost, world without end. The predestinating power of God is very beautifully summed up by the late Eld. Wilson Thompson, hymn 10, a part of which reads thus:

"From heaven's heights, to deepest hell,
Including all between,
The seraphs, insects, men and birds,
In form and size were seen:
Some here, some there, some high, some low,
With all their works and flights,
On hills or dales, in air or seas,
In days, or gloomy nights;
Not one of all creation's parts,
Nor all the increase they bear,
But what stood fixed in God's account,
As present with him there."

Perhaps you can gather my meaning better from this, than from all I have said beside. I am afraid I have written more than will be profitable, and will leave this scribble to your disposal.

Yours in gospel bonds,
M. M. JACKSON.

OVERTON, Rusk Co., Texas, Jan. 1, 1877

ELDER G. BEEBE & SON—BRETHREN:—I hope you will excuse me for intruding on your time, or taxing you to read this scribble.

"And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins."

This is an important matter with us, which ought to interest, and engage the attention of the whole household of faith; for we have all sinned and come short of the glory of God. We read of but one way to save sinners from their sins, and that way is Jesus, the Way, the Truth and the Life. "Thou shalt call his name Jesus; for he shall save his people from their sins." It is an easy matter to prove from the scriptures that Jesus is called Salvation. "For mine eyes have seen thy Salvation."—Luke ii. 30. If God is infinite in wisdom, power, &c., and if salvation is his work, he must have known and purposed from all eternity the entire arrangement and plan; for, "Known unto God are all his works," &c. Jesus was set up from everlasting, &c. For what purpose was he set up? To be the Head and Savior of the church, which is the ground and pillar of the truth. God "gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all."—Eph. i. 22, 23. I believe that those who were chosen in Christ are the elect of our God, and that they are the ones Christ had reference to when he said, "My delights were with the sons of men." We have a great many preachers (so-called) in this country proclaiming from both the pulpit and the press that sinners are damned because they will not believe the gospel, or in other words, fall in with the overtures of mercy, and use the means of grace which God is offering to them, and is wooing and beseeching them to accept of the means and be saved, or reject Jesus and be damned. But we have not so learned Christ. We believe that our God gave his elect, the church, grace in Christ before the world began; for we hear the apostle Paul saying,

"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 [not going to be, on condition that we fall in with overtures of mercy] in Christ Jesus before the world began."—2 Tim. i. 9. God found a ransom in the person of Christ, who was set up before man was formed, to save him from all iniquity, or the state of sin and degradation into which he fell by transgression. Paul tells us, Gal. iv. 4, "When the fullness of time was come," which God purposed in himself, for Jesus to make his advent into the world, he was "made of a woman, made under the law," that he might, as the Surety of the church, give himself for it, and redeem it from all iniquity, and purify unto himself a peculiar people, zealous of good works.—Titus ii. 14. For without the righteousness and true holiness of our Lord Jesus Christ, no man can see the Lord. God hath made him to be unto us wisdom and righteousness, and sanctification and redemption.—1 Cor. i. 30. Then, he that glorieth, let him glory in the Lord. We read in the New Testament that our Savior, Jesus, who is our Salvation, says, "I am Alpha and Omega, the first and the last." Also, "But unto the Son he saith, Thy throne, O God, is forever and ever."—Heb. i. 8. Now let us hear what our Savior Jesus Christ says of himself. "All power is given unto me in heaven and in earth."—Matt. xxviii. 18. Yes, all power and authority over principalities and powers in heaven and on earth, over angels and men, in regulating and manifesting all spiritual blessings for the express and special benefit of those whom he died to save, and that from all eternity, and called them in time. We hear him saying, Isaiah lxiii. 5, "Mine own arm brought salvation," &c. And again, we hear him saying, John xiv. 6, "I am the way, and the truth, and the life: no man cometh unto the Father but by me." We believe that Jesus is our way from Satan, and from self, and from this low ground of sin and sorrow, to that city whose builder and maker is God, where the many mansions are prepared for all the elect, the heirs of promise; for it is written, "This is the record, that God hath given unto us eternal life, and this life is in his Son." And we believe that every spiritual gift and grace which God has bestowed, or ever will bestow, is treasured up in his Son Jesus Christ, as God manifested in the flesh. To the law and to the testimony. "John bare witness of him, and cried, saying, This is he of whom I spake, He that cometh after me is preferred before me; for he was before me. And of his fullness have all we received, and grace for grace. For the law was given by Moses, but grace and truth came by Jesus Christ."—John i. 15-17. The apostle Paul preached Christ crucified, to the Jews a stumblingblock, and to the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power

of God and the wisdom of God.—1 Cor. i. 23, 24. "The preaching of the cross is to them that perish foolishness; but to us which are saved, it is the power of God."—1 Cor. i. 18. The reason it is foolishness to them is, because they are dead in trespasses and sins, and in that condition are destitute of spiritual life, and therefore cannot receive the things of the Spirit, because they are spiritually discerned; nor can any poor sinner understand the things of the Spirit till he is quickened and born of the Spirit; and this is the work of our God, who worketh all things after the counsel of his own will. "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." Then we only know our Savior as he is revealed to us, or is made manifest by the quickening power of the Holy Ghost; and to know him is life eternal. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 3.

Brother Beebe, I have rambled about in such a way that I don't know that you will be able to make any sense of it. Do not lose any time from better things. I only wanted to say, and have only aimed to say, that salvation is of the Lord, and is in no other but Jesus Christ, who "shall save his people from their sins." Praying for the peace and welfare of the church, and that we may be cemented in a bundle of love, I remain your unworthy brother in tribulation,

NOAH T. FREEMAN.

CENTRAL BRIDGE, N. Y., Jan. 14, 1877.

DEAR ELDER BEEBE:—Will you please let me occupy a little space in your valuable paper, to let some dear friends know that I have not forgotten them or their request? Why they should care to hear from me, seems a wonder, for I feel very weak, and unworthy of their notice, while to me they are all beautiful as kings' daughters. How my heart seems drawn to these dear people, scattered far and near, although I sometimes feel like one of old, as if alone, and that all had gone out of the way; but he was assured that a complete number was reserved. I have thought much, and with awe and wonder, of God's wonderful works to the children of men; how he leads them about and instructs them; how he weans their hearts from worldly things; how he draws them to love their Redeemer; how he teaches them to walk in his footsteps, and binds them with cords that cannot be broken. These little children who love one another are his own. He does not ask that they shall be taken out of the world, but that they shall be kept from the evil. These will he hear, who cry unto him day and night. Such a people were in the way of Balak, and he desired their removal. He would entreat day and night, he would spare no trouble or expense, if they could be accursed. Their tents covered too much ground,

their cattle licked up every green thing, and they must be got out of the way. But this could not be, for they were a people beloved of the Lord. He would go before them by day, and would guard them by night. For them water should flow out of the rock, and manna feed them day by day. And though they might long for the things of Egypt, and might sometimes transgress the holy law, yet there was a goodly heritage, and their end should be peace. They looked for him that was to come—the Day-star that should come out of Jacob. They should see him, but not now; they should behold him, but not nigh. But we have beheld his glory, full of grace and truth. And we love him, because he first loved us. These are the people he has sent his angel before, to keep them in the way; the people that glorify his name. I think I have known these people for more than twenty years; but I never gave up all, never really entered into rest, until severely afflicted. Like one before, I could say, "Before I was afflicted I went astray." I loved the Old School Baptists above all other people; I could be satisfied with no other's preaching; but I could not give up all, until all was taken away, and Christ was left, all in all. Then came peace and rest, which the world could not give nor take away.

Dear tried ones, sore trials could not come to us were it not God's will. The Savior groaned out, "Now is your hour, and the power of darkness;" but he conquered death, hell and the grave, and rose triumphant. So it is with us, there are times when the powers of darkness press us down to earth; but Christ is more than these. Beloved, if God so loved us, we ought also to love one another. Nothing but redeeming grace could so unite our hearts in love and unity. Christ in us the hope of glory. Precious hope! that some day we shall unite in one long, triumphant song of praise, when we awake with his likeness, and then shall we be satisfied.

These are a few of my thoughts to the dear people I love, and with them will add one line, which has comforted me very much of late, that "God, thy God, shall strength impart."

A. E. MIERS.

LACONIA, Ind., March 21, 1877.

DEAR BROTHER:—The SIGNS OF THE TIMES contain nearly all the preaching I now enjoy, living some distance from the church of Christ, and owing to family affliction I seldom have the privilege of hearing the truth preached. Some of my neighbors think it strange that I scarcely ever attend any of their great revival meetings, they are so near me, while I have often rode fifteen miles alone to hear the Baptists preach. Dear brother, this seems strange to those who have no ear to hear what the Spirit saith to the churches. The good Shepherd's voice is sweet to those only who hunger and thirst after spiritual meat and

drink; for they know and love the joyful sound, and follow after it, but they flee from the voice of strangers. There is neither rest nor food in the stranger's voice for them, no comfort for the poor, weary, heavy-laden child of God, who feels daily that his own strength is perfect weakness, his own righteousness but filthy rags. Such feel weary, and long for a resting place. That sweet rest is Christ revealed to us by his Holy Spirit, that he is our righteousness, our meat and our drink, our strength in weakness, our light in darkness. We stand in need of the protection and care of this dear, good Shepherd every moment of our lives; for how could the poor, helpless sheep and lambs of Jesus' fold do without their Shepherd, to protect them from all the enemies they have to encounter while on their pilgrimage to their never-ending resting place, where the wicked cease from troubling, and the weary are at rest? If not kept by a higher power than their own they would fall; they could not resist the many temptations of Satan, who is an enemy to Jesus, to his truth, and to his people. Satan, as a roaring lion, seeketh whom he may devour. His name is Legion, for he has many millions in his service, and would if possible deceive the very elect; but this is not possible, for Jesus says, "I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand."

"By faith I build my lasting hope
On righteousness divine;
Nor can I sink with such a prop,
Whatever storms combine."

KATE BARTLEY.

DUNLAPSVILLE, Ind., March 25, 1877.

DEAR ELDER BEEBE AND SON:—Many years have passed away since I last wrote for publication in the SIGNS OF THE TIMES, and perhaps some of the beloved brethren and sisters of the Redeemer's kingdom may have concluded that I have become less interested in the things pertaining to the consolation and upbuilding of the household of faith. I have to say that my great hindrance is darkness and barrenness of mind, a want of perfect understanding and knowledge of the right way of the Lord. I am much of my time constrained to say in the language of one of old, a servant of the Lord, "O wretched man that I am! who shall deliver me from the body of this death?" Yet when the blessed Lord through his goodness and mercy enables me to say, "I thank God through Jesus Christ our Lord," I feel constrained to write for the comfort and encouragement of any who are disconsolate on account of an aching void, an inbred corruption, a sin-sick heart, and say to such an one, Be ye strong in the Lord. O how refreshing to one who is crying to the Lord in anguish of heart, saying, "Woe, woe is me, for I am undone!" to find him a present help in time of need, and be enabled to say from the inmost soul, The Lord is my strength, I shall not want.

Brethren and sisters, you who write

for the SIGNS, let me say to you that I believe I am comforted with the comfort wherewith you yourselves are comforted. The Lord's servants of old, in speaking of the people of God, said, "Let us comfort them with the comfort wherewith we ourselves are comforted." Our blessed Savior said of old, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." O how comforting to us to learn of him, that he only hath the words of eternal life. My sheet is full, and the half not told.

Yours in hope,

ISAAC HILL.

MISCELLANEOUS.

"TEN CENTS ON THE DOLLAR."

Joseph Cook, in one of his lectures in Boston, told the following story, which has a keen point in it: "Not long ago I heard of a church member who had failed four times, and paid only ten cents on the dollar, and who had three times assigned his property to relatives in an infamous manner. He was making a speech in a summer evening devotional gathering, and the shutters of the basement of the church were open, and the quick, sharp boys of the Common were within hearing. This religious man was saying:—'I am of the opinion that our congregation should all alone maintain a missionary on some foreign shore. For such a purpose I will myself give one hundred dollars.' 'Ten cents on the dollar!' said a boy outside."

THE MAINE LIQUOR LAW.—The amendments to the Maine law, just passed by the Legislature, which include native wine and cider, when used for tippling purposes, among the list of intoxicants, went into effect on the 12th of this month. Under the law, the manufacture of all intoxicating liquors is prohibited, except cider, and heavy penalties are imposed for convictions under the search and seizure clause. For the first conviction, any person who sells any intoxicating liquor manufactured by him in this State, except cider, is liable to a punishment of two months in the county jail and a fine of \$1,000. A penalty of \$100 is imposed on any magistrate or county attorney who, in preparing complaints, warrants, or indictments, knowingly neglects or refuses to allege a previous conviction. The law, as now amended, does not except sacramental wine used by some churches, which contains a large percentage of alcohol. The exclusion of such will bring into general use the unfermented juice of the grape for sacramental purposes, a domestic fluid that many churches have used for some time past.

The new law will be the means of banishing from the market all native wines which have been extensively sold for a few years past, and one Portland manufacturer doing a large business in this line, has now on hand some 10,000 gallons, it is represented. It will also be the means of closing up a brewery in that city which has been doing a large business.—*Bonfort's Wine and Liquor Circular.*

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1877.

GALATIANS IV. 4, 5, LUKE XVI. 16, AND HEBREWS II. 14.

RIO, Knox Co., Ill., March 4, 1877.

ELDER BEEBE:—Will you, or some brother, give your, or their views, on Galatians iv. 4, 5, and oblige an inquirer after truth?

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

Yours in hope,

MOSES HAHN.

Brother John Bloomfield, of Astoria, Ill., also writes for our views on Luke xvi. 16:

"The law and the prophets were until John: since that time the kingdom of God is preached, and every man presseth into it."

This brother says he has been a subscriber to the SIGNS OF THE TIMES forty odd years, and never had a comment from us on any passage; but having read some things in the last few back numbers that cross his views so far, he had almost concluded to quit taking them.

Still another brother, whose letter we have mislaid, and whose name we have forgotten, has called for our views on Hebrews ii. 14:

"Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them, who through fear of death were all their lifetime subject to bondage."

As in our understanding of these several passages of scripture they all relate to the same subject substantially, we propose to consider them together in this article, and to express such views as we have, or as may be opened to our mind on the subject. And while we humbly invoke the guidance of the Spirit of Truth, to enable us in meekness and honesty to express the convictions of our mind without the fear of losing the patronage of long cherished and well beloved brethren, we will entreat those who have borne with our infirmities more than forty years, still to exercise all the patience and forbearance they can consistently with a strict adherence to truth and righteousness. But to proceed—

"But when the fullness of the time was come." The particular time alluded to may be clearly ascertained by reading and duly considering the context. In the preceding chapter, (Galatians iii. 16) Paul says, "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. And this I say, that the covenant that was confirmed before of God in Christ." That is, the covenant or promise made to Abraham and to his seed, which is Christ, which was confirmed by two immutable things in which it was impossible for God to lie. "The law, which was four hundred and thirty years after, could not disannul, that it should make the promise of none effect." Observe the law was given to Israel in the wilderness, four hundred and thirty years

after the promise of God was made to Abraham, and could not be disannulled by the law which was subsequently given, so as to make the promise of God, in Christ as the seed of Abraham which was to come, of none effect. "For if the inheritance [which was given to Abraham and his seed, which is Christ] be of the law, it is no more of promise: but God gave it to Abraham by promise," consequently it was not of the law, nor could it be made void by the law. "Wherefore then serveth the law? It was added because of transgressions, till the seed [Christ] should come to whom the promise was made; and it was ordained by angels [messengers or ministers of the law] in the hand of a mediator. Now a mediator is not the mediator of one, but God is one." A mediator always implies two parties. As this apostle testifies, "For there is one God, and one Mediator between God and men, the man Christ Jesus."—1 Tim. ii. 5. "A Days-man who can lay his hand on both," [Job ix. 33] in vital relationship to both parties. As the Son of God, possessing the life and all the attributes of the eternal Father, and as the seed of Abraham, in vital union with all his members, which are one with him, even as he is one with the Father.—John xvii. 21 & 23. "Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. But the scripture hath concluded all under sin, that the promise by the faith of Jesus Christ might be given to them that believe. But before faith came, we were kept under the law, shut up unto the faith which should afterward be revealed." Thus we are informed that the faith which was to be revealed was the faith of Jesus Christ, the faith of that seed to whom the promise was confirmed, four hundred and thirty years before the Sinai covenant was made: and being the faith of Christ, as the seed, it could only be revealed to the heirs of the promise in and by the revelation of Christ. The law is preceptive and mandatory, commanding perfect and perpetual obedience; but it was not of faith. Faith anticipates the realization of promises, and the faith to be revealed is the production of that seed which is Christ, and is manifested in the birth of those who are born of that incorruptible seed, by the word of God, which liveth and abideth forever. This faith of Jesus Christ, which John tells us is born of God, and overcometh the world, is developed by the gospel of the grace of God, and not by the law of a carnal commandment. Now before the coming of this faith or gospel, we were shut up, and the law was our schoolmaster unto Christ, that we might be justified by the faith of Christ, the seed. "But after faith is come, we are no longer under a schoolmaster," no longer under tutors or governors, as minor children, but now at the time appointed of the Father,—“Even so we,”—We who?

ham's seed, and heirs according to the promise." What promise? The promise made to Abraham and to Christ his seed, bearing date four hundred and thirty years before the law was given on Sinai. But it is said, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." All who are Abraham's seed are the members of Christ: they are his body, his flesh and his bones; and they are one in and with him, as he is one with the Father. As the "corn of wheat," their spiritual, immortal life was in him; even as the germ of the natural life of all the human race was in the earthly Adam, so the eternal, immortal life of all the sons of God was given them in the Son of God, and is hid with Christ in God. But in our personal development, we were first born of the flesh, and were held under the law shut up, and under the law as our schoolmaster, under its tuition, and in our fleshly relation to the law, we differed nothing from a servant. In this condition we were held until the time appointed of the Father.

"But when the fullness of the time was come." "The law and the prophets were until John." From the dispensation of the law to Israel, by Moses, unto the days of John the Baptist, all the Old Testament saints were held under tutors and governors, and differed not from servants. This servitude continued until the time appointed by their heavenly Father, which was until John. Then the kingdom of God began to be preached by John, who preached in the wilderness of Judea, and proclaimed to them that the kingdom of heaven was at hand, baptizing with the baptism of repentance those who brought forth fruits meet for repentance, or such fruit of faith and repentance as are the legitimate production of that seed to whom the promise was made. We do not understand that the law was fulfilled by the coming of John, for that could in no wise pass away until its every jot and tittle was fulfilled by Christ; nor was the gospel kingdom organized until after the crucifixion and resurrection of Christ; but it was at hand; the Messiah had come in the flesh to fulfill the law, make an end of sin, finish transgression, and bring in everlasting righteousness.

"And every man presseth into it." The Jews were no longer to be regarded as the exclusive people of God. The middle wall of partition which had so long intervened between Jews and Gentiles was now soon to be abolished; and of Gentile stones God was about to raise up children unto Abraham. The children of the flesh of Abraham were no longer to be recognized as the children of God, but the children of the promise were to be counted for the seed. He was no longer a Jew who was one outwardly. Publicans and harlots were to come from the east and west, north and south, and sit down in the kingdom of God, and the carnal Jews were to be cast out. Thus every man who was of the faith of Abraham,

irrespective of his nationality, should press into the gospel kingdom.

This change of dispensation could not take place until the fullness of the time which God had appointed came. "But when the fullness of the time was come, God sent forth his Son." The words, *fullness of the time*, by implication signify to us, that in this momentous matter, as in all the purposes of God, he has a specific and wisely appointed time. No possible emergency or impatient desire of even his children can hasten the time which God has fixed for the execution of his decrees. Kings and prophets had long desired to see the promise of the Savior's advent fulfilled, and the patriarchs and Old Testament saints long had prayed, saying, "O that the Salvation of Israel were come out of Zion, to turn away ungodliness from Jacob." But the time was irrevocably fixed, and not until its fullness came could this blessed desire of nations be realized. The law and the prophets must continue until the coming of John the Baptist, who at the appointed time came, and proclaimed in the wilderness of Judea, saying, "The time is fulfilled, and the kingdom of God is at hand."—Mark i. 15. The time at which God would send forth his Son: not the time of the organization of the kingdom, for that was at hand, and should be accomplished after his death, resurrection, ascension and coronation. All this was at hand; but the time for the Word to be made flesh and dwell among us, the time for him to be sent forth, to be made of a woman, made under the law, for the redemption of his people, who were under the law, that time was fulfilled, and the Son of God was at the exact time sent forth. But here we falter; we fear and tremble at the infinite grandeur, the awful majesty of the subject which we are called on to expound. How shall we, who dwell in dust and ashes, presume to trace or describe his unexampled pedigree?

"Not Aaron nor Melchisedec
Could claim such high descent as he;
His nature and his names bespeak
His unexampled pedigree.
Descended from the eternal God,
He bears the name of his own Son;
And dressed in human flesh and blood,
He puts his priestly garments on."

In the sublime language of holy inspiration, we are told, "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. In his Mediatorial identity and Sonship, he was *with God*, and in him was life, and the life was the light of men. All the church of God was chosen in him as the Son of God, and in him blessed with all spiritual blessings in heavenly places, according as they were chosen in him before the foundation of the world. As the Son, and Only Begotten of the Father, he is, and was, and forever shall be, the Head of his body, which was chosen in him before the world began; and of his fullness all his members have received, and in his Sonship all the sons of God are partakers. As the Head of his body, the church, he is the only begotten of the Father; so that God has no

begotten children that are not in him and partakers of his Sonship. In this Eternal Life, begotten of the Father, (but not created, in the common acceptation of the word, or it would not be *eternal*) all his members were, and are one with him, even, or exactly, as he is one with the Father. As the Son, he was with God, and his goings forth were of old, from everlasting; while in his own eternal, underived, self-existent and independent Godhead, he is the Word that was God, possessing all the fullness of the Godhead; and as he possessed it all, we know of no part of the Godhead, or any of the attributes of eternal Deity, that do not belong to him. He is the true God and Eternal Life, the only wise God, our Savior.

"This awful God is ours,
Our Father and our love;
He will send down his heavenly powers,
To carry us above."

As a Son, he performed the official work of Mediator in subordination to the Father. "God sent forth his Son." Jesus himself testified to the Jews, saying, "For I am come down from heaven, not to do mine own will, but the will of him that sent me. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up at the last day. And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day."—John vi. 38-40.

From these and many other scriptures we prove that our Lord Jesus Christ did exist, not only as the eternal God, but also as the Word, or Son that was with God, from the ancients of eternity, and that in his Sonship was and is included his Mediatorial relationship with, and headship of his body, the church; and in this Mediatorial Sonship he was subject to the will of the Father, and that it was in obedience to the will of the Father he came into the world.

The next point to be considered is the sublime mystery of his incarnation. He, the Son of God, the Word which was with God, was made flesh and dwelt among us. "Made of a woman, made under the law." This involves the consideration of Heb. ii. 14: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them, who through fear of death were all their lifetime subject to bondage." The words, *made of a woman, made flesh, &c.*, are used in reference to his incarnation, or assumption of flesh and blood. This assumption did not make or constitute him the Son of God, for he was the Son of God before, and as such was sent into the world. Neither does the fleshly nature of the children constitute them the sons of God; they were sons or children of God in the Sonship of Christ, not only before they became partakers of flesh and blood, but before the world began; chosen in Christ, as the Son of God, and mem-

bers of his body, and partakers in him of his Sonship. As he is their Life, and as their Life he is the Son of God, so their sonship is in his Sonship, or in that Eternal Life which was with the Father, and was given them in the Son, and which makes them one with the Son, even as the Son is one with the Father. Not however as we have been charged with holding, that our flesh and blood were in him as partakers of his life and Sonship before the world began; for Christ, as the Son of God, did not himself partake of flesh and blood until the fullness of the time was come for him to be made flesh, or to be made under the law. It is in our spiritual, eternal life that we are children of God, and heirs of immortality, and all the children were recognized in this spiritual relationship to God in Christ, in whom we were chosen and blessed with all spiritual blessings before the foundation of the world.—Eph. i. 4. Consequently before we were brought into manifestation by our first or second birth.

These children of God are *partakers* of flesh and blood, but not to make them children of God, for they were children of God in Christ before they partook of flesh and blood; even as Christ was the Son of God before he *also himself likewise* (or in like manner) took part of the same. The children of God, in partaking of flesh and blood, became identified with the children of men, and under the law that was given to men in the flesh; even as the Son of God, in partaking of the same, became the Son of man, and was made under the law that was given to man. Hence in his incarnation he was made flesh, made under the law, and made sin for us, who knew no sin, that we might be made the righteousness of God in him.

"For verily he took not on him the nature of angels," as the law from which he came to redeem his people was not given to angels, but to men in the flesh; and as sin was committed in the flesh which the children of God are partakers of, its penalty must be borne in the flesh. Hence we see Jesus, who, in his Sonship and in his Godhead, was and is higher than the heavens, made a little lower than the angels, whose nature he took not on him: a little lower, in being made flesh, that he might suffer in the flesh, the just for the unjust, and redeem his people, and bring them to God, by being put to death in the flesh, and quickened from the dead by the Spirit.

The words, *partakers of flesh and blood*, imply, first, an existence antecedently to that participation; and, secondly, that as participants they did not absorb or take on them all the flesh and blood of Adam's race; only that part of mankind which God had predestinated to the adoption of children, by Jesus Christ unto himself, according to the good pleasure of his will. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."—Eph. i. 5, & Rom. viii. 29. And, thirdly,

that flesh and blood was taken into personal identity with the children of God; and as the Son of God took part of the same, in like manner, he took into personal identity with his Sonship the seed of Abraham. As it in all things behooved him to be made like unto his brethren.—Heb. ii. 16, 17. Hence it was said unto Mary by the angel of the Lord, "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."—Luke i. 35. In that holy thing two natures are identified in one person. "God is manifest in the flesh." The Son of God and the Son of man in one personal manifestation. Higher than the heavens, yet a little lower than the angels. God over all, blessed forevermore, yet a man of sorrow and familiar with grief. Well might the inspired apostle assert, "Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. As in Christ the Head, so in the members of his body, two natures present the same mysterious combination. Every member of Christ is a partaker of flesh and blood, and in their manifestation Christ is manifest in each of them when born of the Spirit, as God is manifest in the flesh of the Man Christ Jesus. In the early morning of creation, God said unto the serpent, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 15. Christ partook of the same flesh and blood that his children are partakers of, that through death he might destroy him that had the power of death, that is the devil, and thus verify what God had said. So when the fullness of the time was come, the promised seed of the woman came, entered the field of conflict, accomplished the victory, vanquished the devil, and destroyed his works. He is called the seed of the woman, because he was born of a virgin, begotten by the Holy Ghost, and not by ordinary generation; yet he is called the Son of man, the Son of David, and evidently sprang out of Judah, and in our context he is called the seed of Abraham, to whom with Abraham the promises were made. For although in his coming in the flesh he was not begotten of man, Mary was a daughter of Abraham, and a descendant of David, of the tribe of Judah, and her flesh was the flesh of Abraham, to whom, with, but not without, his seed the promises, which were four hundred and thirty years before the law, were made. So in being made of a woman he took on him the seed of Abraham. That is, he took on him the fleshly nature of all the election of grace, which the Father had given him. Of whom he said to his Father, "Thine they were, and thou gavest them me." John xvii. 6. "And if ye be Christ's, then are ye Abraham's seed, and

heirs according to the promise."—Gal. iii. 29. And being made thus of a woman, identifying the flesh of Abraham with his Sonship, he was made under the law, and so became responsible to the law and justice of God for their transgressions of the law, so far as they had transgressed it in their fleshly nature; and "The Lord hath laid on him the iniquities of us [Abraham's seed] all."—Isaiah liii. 6. For this cause he was made under the law, "to redeem them [the seed of Abraham, all that the Father has given him] that were under the law, that we might receive the adoption of sons." Now, through the Mediatorial work of Christ, we who in our flesh are aliens and strangers to God, are redeemed from the curse and dominion of the law, and in our new and second birth receive the Spirit of adoption whereby we cry, Abba, Father; by which Spirit of adoption we are sealed unto the day of redemption, and have the cheering assurance that God will change our vile body, and this mortal shall put on immortality, and death shall be swallowed up of life. We say, Christ in taking on him the seed of Abraham, when made under the law, became legally responsible to fulfill the righteousness of the law in us. "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."—Romans viii. 3, 4. The law which was four hundred and thirty years subsequent to the promises of God in Christ, unto Abraham and to his seed, is summed up in two predictive precepts, on which hang all the law and the prophets, namely, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself."—Matt. xxii. 37-39. This the law with all its thunder and terror could not fulfill in us; but its righteousness is fulfilled in us by Christ, so far as we walk not after the flesh, but after the Spirit; for our flesh is still flesh, and in it there dwells no good thing; but when it shall be sown a natural body and raised a spiritual body, we who now are in conflict with the flesh lust against the spirit, shall be perfected in the love of God, which is the fulfilling of the law.

Brethren, pardon us for the length of this article; if we had the ability we would condense it, but the gift to condense is not ours. We have labored incessantly nearly half a century with our pen and press, and almost three score years with our tongue, to make ourself intelligible to our brethren on this important subject, and still such is our weakness that some of our beloved brethren fail to gather from our feeble efforts what we hold in regard to this vital doctrine of God our Savior.

TO OUR DELINQUENTS.

We have among our list of subscribers several hundred whose subscriptions have become considerably in arrears. We are sensibly aware of the stringency of the times, and know that with many it is very difficult to spare the amounts due us, but with a great many it is merely thoughtless neglect that causes the delay in sending their remittances.

The expenses of publishing our paper are very heavy, and if those of our subscribers whose subscriptions are in arrears, and with whom it is convenient, would forward such amounts as are due, it would greatly assist us in sustaining the unusually heavy losses we have suffered within the past year.

It is not our wish to crowd any who are not able to pay up at present, but we do earnestly request those who can conveniently to remit the amounts due.

ORDINATIONS.

The Regular Predestinarian Baptist Church called Union, in Johnson County, Nebraska, met on Saturday, April 7, 1877, and invited visiting members of sister churches to seats with us.

The church then proceeded to take up the reference of the last meeting, calling for the ordination of brother ISAAC IRWIN to the office of a minister.

The presbytery was organized, consisting of Elders Israel Wood and Isaiah Waggoner, and Dea. Joshua Dillen.

The presbytery then called upon brother Irwin to give a relation of his christian experience and call to the ministry, which he did to their satisfaction.

Then proceeded to the ordination, by prayer and laying on of hands.

Ordination prayer by Eld. Isaiah Waggoner.

Charge by Eld. Israel Wood.

ISRAEL WOOD, Mod.
G. C. BRITAIN, Clerk.

INQUIRIES AFTER TRUTH

RAYMOND, Ill., April 19, 1877.

Will brother J. F. Johnson, of Kentucky, give his views through the SIGNS OF THE TIMES, on Heb. xi. 15, and oblige many brethren?

"Truly if they had been mindful of that country from whence they came out, they might have had opportunity to have returned." What country was it they came from, and what effort could they have made to get back again?

WM. FITZJERRELL.

MARRIAGES.

April 5, 1877, at the residence of the bride, by Eld. W. M. Smoot, Mr. Geo. E. Maddox and Miss Laura V. Appleby, both of Prince Wm. Co., Va.

April 8, by the same, Mr. Harrison Beavers and Miss Mary V. Cornwell, both of Prince Wm. Co., Va.

April 24, by Eld. Gilbert Beebe, at his house, in Middletown, Mr. Daniel C. Oberton and Miss Lizzie J. Terrell, both of New Hampton, N. Y.

OBITUARY NOTICES.

With sad feelings I write another obituary for our family paper. Our beloved brother, **Dea. Isaiah Johnson**, has suddenly gone the way that he will not return. His age was 72 years, 7 months and 10 days. Some of the circumstances in connection with his death are as follows:

March 26, 1877, at night, he retired seemingly as well as ever. His wife being quite unwell, was restless the first part of the night. He spoke to her, she thinks, in the latter part of the night, and said, "You have been restless." He also said he had been awake for some time. She soon went to sleep, and she thinks he did also. She awoke about 5 o'clock, and soon found that he was dead.

He gave good evidence that he was born of God, in his youthful days. He was led to see, by his own experience, and on reading the bible, that God in justice could not save one of the race of Adam for one good thing that they could do; for "there is none that doeth good; no, not one."—Rom. iii. 12. He was also made to believe what Paul said,—"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. He then united with the Old School Baptist Church of North Berwick, and has always felt at home in the church. Dea. Joseph Perkins died in the year 1865, and agreeable to his wish before he died, brother Johnson was chosen a deacon to fill his place, and was faithful in that office until death. At the last church and conference meeting that he was to, it was said by all present that they never heard him talk so interestingly as at that time. Little did we then think that was his last church meeting with us, and that the best wine of the kingdom was kept in store until then for us. He did not have any fellowship for the new things in religion that men have gotten up, but believed that what Christ and the apostles gave to the church for her faith and practice was enough for her throughout all time. I have been here over 27 years, trying to preach, and he has always been present at our regular meetings, unless something beyond his control prevented. He was blessed with one of the most agreeable and kind companions that ever lived. He was also blessed with a good family of children, four of them living, to sympathize with their afflicted mother. He was also blessed with an easy death, for he had a gentle dismissal from this world of sin and sorrow, to his eternal home. It can well be said that he was a good soldier in the cause of Christ, and died at his post. While we feel sad and lonely, we have reason to feel thankful that we have two worthy deacons yet spared to us in the church. May God bless his sorrowing companion, four children, five brothers, with other relatives and the church, with strength equal to their day. Amen.

WM. QUINT.

Our dear mother, **Elizabeth N. David**, departed this life on Thursday morning, March 8, 1877, at the residence of her son-in-law, Seymour Preston, in Lincoln, Sussex Co., Del. She was married in the year 1831, and several years previous to that time she received a hope in Christ and was baptized by Elder Thomas Barton, in the fellowship of the church at Rock Springs. Soon after her marriage she removed to Delaware and presented her letter to the church at London Tract, where her husband was a member, and was cordially received by the members of that place. Here they remained consistent members, and evinced by their quiet and orderly walk a sincere love for the truth, until called to lay their armor by, my father having died in 1843.

She was in feeble health almost four years, and continued to grow weaker and weaker, until she was so much reduced in strength that she was confined to her bed four months, when God in his wisdom saw fit to take her to himself. It was my happy privilege to spend a week with my dear mother, a short time before her death. One evening, while sitting by her bedside, she requested to have family prayer and some favorite hymns sung. At another time she expressed a desire to depart, if she was sure she was prepared. But

when the summons came, "Child, your Father calls, Come home," she repeated the passage, "Set thine house in order," and,

"Rock of Ages, shelter me,
Let me hide myself in thee,"
and peacefully fell asleep in Jesus.

It is hard to bear, to know that she has gone from us forever in this world. No more her kind words shall cheer us, no more her loving smiles shall greet us. But we feel that our loss is her eternal gain. May the Lord direct this dispensation of his providence to our good.

The funeral was attended at the meeting house, at which place a very comforting sermon was preached by Eld. A. B. Francis from Rom. viii. 29, 30, and also a portion of the 15th chapter of 1st Corinthians was read.

Yours in affliction,
MARTHA J. CARLILE.

Samuel C. Kaufman, son of Joshua, and grandson of Elder Christian Kaufman, departed this life Sept. 17, 1876, aged 27 years, 6 months and 1 day.

The subject of this notice made no public profession, but seemed to have a knowledge of the truth, by his upright and orderly walk, which had gained for him a large circle of friends. Seemingly he had some knowledge of his near departure, as he desired to set his house in order, &c. He leaves a loving wife and two promising boys, with father, mother, sisters, brothers, and a large circle of friends, to mourn his departure.

His funeral took place on the following day, near his father's residence, and by request the writer tried to preach from Genesis xxviii. 17, to an unusually large, solemn and attentive congregation.

ALSO,

Margaret A. Ketch, daughter of Joshua Kaufman, and granddaughter of Eld. Christian Kaufman, died Nov. 3, 1876, aged 25 years, 5 months and 6 days. After a severe illness, of short duration, she passed away from the stage of action, having borne her tribulation with great fortitude and patience. We believe she has washed her robe and made it white in the blood of the Lamb, and now, being absent from the body, she is present with the Lord. She leaves a husband, daughter, father, mother, sister, two brothers, and many relatives and friends, to mourn her absence.

Her funeral took place near her residence, on the following day, and was largely attended by an attentive concourse of people, and the writer, by previous request, tried to comfort the sympathizing believers in the Lord Jesus Christ, with such thoughts as the Lord was pleased to give, on Jer. xxxi. 3.

Thus in less than two months our beloved brother and sister have had removed from their family two loved ones, never more to return. But that anchor which is sure and steadfast, we believe will overcome the world and take them to our blessed Redeemer, which is far better than to stay here. The righteous perisheth, and no man layeth it to heart; none considereth that they are taken from the evil to come. In the world we shall have tribulation, but in Christ, peace.

May the kind blessings of the Lord ever follow them whose heart is fixed, trusting in the Lord.

Your brother in hope of eternal life through Jesus Christ our Lord,

JACOB B. SMITH.
FINDLEY, Ohio.

DIED—At her late residence near Rock Springs, Lancaster Co., Pa., our aged and highly esteemed sister, **Mrs. Hester Hanna**, in the 88th year of her age. She was one of the oldest members in the Rock Springs Church. She was baptized, I believe, by Eld. Jeremiah Moore. Many of the numerous readers of the SIGNS, especially ministering brethren, have often found at her house one of those pleasant homes for Old School Baptists, where for many years they have been made more than welcome. The Lord has blessed her house and family abundantly, as he did the house of Obed-edom, when the Ark of the Lord rested there. Our departed sister lived to see the greater portion of her family walking in her footsteps. But they have now been called to part with a dearly beloved mother, and the church with

a devoted and consistent member. Her death was not unexpected, not only from old age, but from diseases and weakness which indicated the near approach of her release from her mortal conflicts. I had frequent opportunities of visiting her, and her gradual decline was very perceptible. Losing sight of the world, she groaned, being burdened in the mortal tabernacle, and earnestly desiring to depart and be with Jesus. Although the world seemed to be receding from her view, her interest in the truth, and of the little church of which she was a member, was firm and steadfast to the end. Scarcely ever was her seat vacant at the house of worship, even when she was so weak as to be unable to walk without assistance. She was blessed with a good degree of patience in affliction, and was attentive and kind in sickness to those who needed her care. But she is gone. She passed calmly away on the morning of April 7, 1877. On the Monday following, at 1 p. m., her remains were conveyed to their last resting place at Rock Springs. She did not long survive her departed husband. They have left a family of two sons and four daughters. May a view of her happy release from a world of toils and care, to that bright land where the inhabitants shall never say, "I am sick," comfort and console them in their bereavement.

WM. GRAFTON.

FOREST HILL, Md.

DIED—In the afternoon of the 28th of November, 1876, at the residence of Mr. Charles Chatham, in Wicomico County, Md., **Miss Charlotte Layfield**, aged about 64 years.

The subject of this notice was baptized in the fellowship of the Old School Baptist Church called Nassaongo, Sept. 20, 1844, by Eld. Warner Staton, and lived a consistent and loving member until her death. I have been acquainted with her several years, and found her, the last time I saw her in life, as I did the first, giving evidence that she loved the truth, and those who preached and believed it. She was highly spoken of by the family with whom she lived for about forty years, as a precious friend and a devoted member of the church. How blessed it is to know that she died as she had lived, peaceful and quiet. She seemed to be conscious of her approaching dissolution, as soon as she was taken sick, and therefore gave instructions to the family in regard to her burial. Some of the friends called to see her, and she told them she was going to die, but did not dread death. O the triumphant power of faith in the blessed Savior! She was heard to say, while embracing that glorious home above, "Thy will, O God, be done." Thus the Lord has taken her from the evil to come, and from the friends whose home she made pleasant.

"A light from our household is gone,
A voice that we loved is stilled,
And vacant a place in our hearts,
Which never again can be filled."

Her funeral was attended by the writer, and a discourse delivered from Job xix. 21.

May the blessing of God attend this affliction, and sanctify it to the good of the family and the church from which she has been taken, is the prayer of one that has learned to weep with those that weep, and to rejoice with them that rejoice.

In hope of eternal life, I remain as ever,
T. M. POULSON.

NEW CHURCH, Va.

We desire to pay this last tribute of respect to our sister, **Eliza Blair**, widow of John W. Blair, whose obituary was published in the SIGNS about two years ago. She, with her husband and a large number of others, was baptized by Eld. S. Gard, in the fellowship of the Elk Creek Church. They subsequently became members with us in the Sugar Creek Church, with whom she lived in good fellowship until she was made to meet, and in a last whisper to say, "Come, Lord Jesus, come quickly."

CHILION JOHNSON.

CRAWFORDSVILLE, Ind.

DIED—At Po'keepsie, N. Y., April 15th, of consumption, **Charles B. Everett**, son of Alanson and L. C. Everett, aged 45 years.

APPOINTMENTS.

Elder Gilbert Beebe will preach, providence permitting, for the Salem Baptist Church, at the Hall, corner of Ninth and Spring Garden Streets, Philadelphia, on Monday evening, May 14th, at 7½ o'clock.

MINUTES

of the third annual meeting of the
Primitive Baptist Association.

(OF TEXAS.)

We are in possession of the manuscript for the above named minutes, which we received from the Clerk, brother D. F. Richards, last November, and we have written three times for further advice whether to proceed with the printing or not, but can get no reply. We now publish this notice, hoping it may meet the eye of some who may be able to advise us concerning the matter. We would be pleased to be informed whether the minutes are to be published or the manuscript returned.—Eds.

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YEARLY MEETINGS.

A yearly meeting will be held with the church of Middleburgh, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, (23d & 24th) to commence at ten o'clock a. m. each day, at the meeting house near Jas. Borthwick's.

We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. Deacon Cooper will meet those who come on the cars at the Middleburgh Depot, on Friday p. m.

In behalf of the church,
JAMES BORTHWICK, Clerk.

THREE DAYS MEETINGS.

There will be a three days meeting held with South Stoots Creek Church, in Johnson County, Ind., to commence on Friday before the third Saturday in May, at 2 p. m. All, especially ministering brethren, are invited to attend.

S. T. RIGGS.

Providence permitting, there will be a three days meeting held with the Lebanon Church, 2½ miles south-west of Lincoln, Logan Co., Ill., to commence on Friday before the fifth Sunday in July, 1877, at 4 p. m. A cordial invitation is extended to all of our faith and order, and ministering brethren in particular. We hope to see a good turnout.

Those coming from the east, west, north or south, by rail, will be met at the different depots and conveyed to the meeting and to places of entertainment.

DANIEL BALDWIN.

The churches that I serve anticipate holding three days meetings, commencing on the Friday before each Saturday in June, viz:

Commence on Friday before the first Saturday at Bethel Church, Shelby Co., Ky. On Friday before the second Saturday at Salt River Church. On Friday before the third Saturday at Goshen. On Friday before the fourth Saturday at Little Flock. All three in Anderson Co., Ky., and each to continue the two succeeding days.

Friends who visit Bethel will be met at Bagdad, on the Louisville and Lexington R. R., on Thursday p. m., and at Frankfort (same road) on Thursday p. m., for each of the other meetings. Ministering brethren, and other brethren and sisters, are cordially invited to attend the meetings.

J. F. JOHNSON.

ASSOCIATIONAL.

The Baltimore Old School Baptist Association have appointed their next annual meeting to be held with the Ebenezer Baptist Church, in the city of Baltimore, to commence on Wednesday before the third Sunday in May, 1877, at 10 a. m., and continue until Friday evening following.

We extend a cordial invitation to our members and ministry generally to meet with us. All strangers coming to Baltimore will please call upon Dr. John Thorne, 146 N. Front St., and C. Search, 38 South High St., where they will be taken care of, or directed to places of entertainment.

JOHN THORNE, Clerk.

The Delaware Association this year holds its session near "Clayton" Station, on the Delaware Rail Road, to commence on Wednesday before the fourth Sunday in May.

All trains on Tuesday, as well as the north bound train on Wednesday morning, will be met. Tickets for Clayton may be obtained on all branch roads, and from all places on the Philadelphia, Wilmington and Baltimore R. R. The morning trains leave Baltimore at 7 a. m., and Philadelphia 8:15. Evening, Baltimore 3 p. m., Philadelphia 5:15. Salisbury up train, 12:35. These tables are liable to be changed.

The friends may be assured that they will be met and cared for during the meeting. A cordial invitation is extended.

E. RITTENHOUSE, Pastor.

The Delaware River Association will meet, the Lord permitting, with the church at Southampton, Bucks Co., Pa., at 10 a. m., on Wednesday before the first Sunday in June, and continue the two following days.

The arrangement the church has made, concerning our brethren and friends who may visit us at the time, and come by public conveyance, is as follows:

Those coming from the north and west by the way of New York, will take passage in the cars on the New York and Philadelphia New Line, Bound Brook Route, on Tuesday, the 29th of May. The depots are at the foot of Clarkson Street and the foot of Liberty Street, New York. Purchase tickets for Bethayres, and take passage on the train which leaves at 1:30 p. m., or an earlier train if desirable, but not any later train in the day than the 1:30 p. m., already named.

Those coming from the south and west by Philadelphia, will take the cars on the New York and Philadelphia New Line, and purchase tickets to Bethayres also, so that all can be met at the same station, and no confusion attend the sending for and meeting of the brethren. The depot in Philadelphia is at Third and Berks Streets—train leaves at 3:30 p. m. There will be no material difference made in the time of leaving each of the above named depots, when the summer Time Table is published.

Brethren, sisters and friends of our faith and order are cordially invited to visit us at the time of our association, and we hope a goodly number of gospel ministers will be enabled to come and proclaim the truth to us.

WILLIAM J. PURINGTON.

The Warwick Association will meet (the Lord willing) with the New Vernon Church, 2½ miles from Howell's Depot, on the Erie Railway, in Orange Co., N. Y., on Wednesday before the second Sunday in June, 1877, at 10 a. m., and continue until Friday evening following.

Brethren and friends coming to the Warwick Association from the east or west, by the Erie Railway, will be met at Howell's Depot on the arrival of the way train from the west, at 1 p. m., and on the arrival of the Express Mail train which leaves foot of Chambers Street, New York, at 10:45 a. m., and arrives at Howells at 2:20; or on the Orange County Express, which leaves foot of Chambers Street at 4:30 p. m., arriving at Howells at 7:35 p. m. All who come by way of the Erie Railway will be met at Howell's on the day or evening before the meeting, as there will be no trains arriving on Wednesday in time for the meeting.

Those coming from the north by the New York & Oswego Midland Rail Road will be met at Winterton on the arrival of the train on Tuesday, instead of coming to Middle-

town, which would be about ten miles out of their way, as Winterton is as near New Vernon as they would be at Howells. Those who come by the New Jersey Midland can stop at Middletown or go on to Winterton as they may prefer.

A general invitation is extended.

For the information of those, especially of the members of the New Vernon and the Middletown Churches, who come to the association, and can spend the Sunday preceding or succeeding the association, we give notice that the church meeting will be held at New Vernon on Saturday at 1 p. m., and preaching and the ordinance of the Lord's Supper on the Sunday before the association, and a special church meeting at Middletown on Saturday, and preaching and the Lord's Supper on the Sunday following, on which day meetings will be held all day at Middletown, beginning on Saturday at 1 p. m., and on Sunday at 10 a. m. Our brethren and sisters generally from sister churches are cordially invited to attend and participate with us at either or both places. Ministers from abroad are expected to be with us on both occasions.

The Chemung Association have appointed to meet with the church at Waverly, N. Y., on Wednesday before the third Sunday in June, at 10 a. m., and continue the two days following.

Those coming to the Chemung Association from the east, west and north will come by the Erie R. R. and Southern Central R. R. to Waverly. The trains will be met on Tuesday afternoon and on Wednesday morning. The train on the Ithaca & Athens R. R. will be met at Factoryville on Wednesday morning. Those coming from the south will take the Lehigh Valley R. R. to Milan, where they will be met on Tuesday, or if on Wednesday morning, they will come on to Waverly. Those coming from the south and west by their own conveyance will stop at sister Watkins', one mile north of Milan village. Inquire in Waverly for Marvin Vail. All our brethren and friends are cordially and affectionately invited.

SILAS H. DURAND.

The Conference of Western New York will be held with the church at Rikers Hollow, Steuben Co., N. Y., on the third Sunday and Monday in June, about five miles from Blood's Station, on the Rochester Branch of the Erie Railway, at which station the friends will be met with conveyances by the brethren on the preceding day.

The Sandusky Association will convene with the Honey Creek Church, 4 miles from Bloomville, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1877, when and where we desire to see a goodly number of brethren of the Old School Baptist order, especially brethren in the ministry, from the east, west, north and south, are cordially invited to come and see and hear for themselves, because a report has gone out that we are not sound in the faith of the gospel of God. Brethren coming from the north-west and west by way of Toledo can come directly to Bloomville, on the Toledo, Tiffin & Eastern R. R., where they will be met with conveyances to places of entertainment and to the meeting. Those coming from the east and south-east on any of the Rail Roads by the way of Mansfield, can come directly to Bloomville, on the Mansfield, Cold Water & Lake Michigan R. R. Those coming from the south-west will come to Tiffin, there change cars, and come directly to Bloomville. All coming by the cars should take the first trains in the morning on Tuesday before the meeting.

LEWIS SEITZ.

HISTORY OF KEHUKKE ASSOCIATION.

The Kehukkee Association, at her last October session, decided to have her history written up to the present time, and obtained the consent of Eld. C. B. Hassell, of Williamston, N. C., to prepare the same for publication.

All persons wishing one or more copies of said work, are requested to enter their names on some one of the subscription papers sent out to the various agents, or send their names directly to Joseph D. Biggs, Williamston, N. C., Clerk of said association.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., JUNE 1, 1877.

NO. 11.

POETRY.

SURE FOUNDATION.

How sweet the consolation
With which the gospel's fill'd!
Christ is the sure Foundation
On which his people build.
The righteous are permitted
In Jesus to confide;
And all who are acquitted,
In him for aye abide.
Lost, worthless, blind, depraved,
Unrighteous, every one,
We only can be saved
By God's Eternal Son.
His holiness, imputed,
Erases every stain;
Then righteous we're computed,
And life eternal gain.
On Christ our hope is grounded;
O! sure abiding-place!
Who on this Rock are founded
Shall surely see his face.
How sweet the consolation
With which the gospel's fill'd!
Christ is the sure Foundation
On which believers build.

SALVATION BY GRACE.

As many as the Lord has chose,
So many shall believe;
Not all the power or craft of hell
Shall one of them deceive.
Those God has foreordained to save,
They must and shall believe;
But they that say it's man's free will,
Their very selves deceive.
'Tis not because the man believes,
That he is saved at all;
God foreordained he should believe,
Though ruined in the fall.
Though in our Adam-nature dead,
In death we shall remain,
Till God, the Holy Ghost, comes down,
And we are born again.
God foreordained it should be so,
For 'tis Jehovah's plan,
To call his people by his grace,
And bring them to the Lamb.
Before God formed this creature, man,
Before the birth of day,
He foreordained redemption's plan,
And Christ the only Way.
The man that goes to God in time,
Was saved ere time began;
The Father's own eternal choice,
Redeemed by God the Son.

GOD GIVETH THE INCREASE.

Thy Spirit, Lord, alone can teach
A worthless worm like me to preach.
Do thou the unction power impart,
Which only can affect the heart.
A Paul may plant with holy zeal;
Apollos water, too, as well;
But thou must bid the sinner live,
And then the blessed increase give.
'Tis all thy work from first to last,—
The present, and the whole that's past;
The purpose and performance too
Were all in thy omniscient view.
Thou callest whom thou pleassest, Lord,
To preach and hear thy gospel-word;
Thine is the blessing to impart,
Either to wound or heal the heart.
I find it in my heart to pray
For thine own blessing, Lord, to-day;
My prayer to thee I now direct
To speak through me to thy elect.

Gospel Standard.

CORRESPONDENCE.

Scio, Linn Co., Oregon, April 27, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I see in the SIGNS for April 1, 1877, a communication written by our dear brother Silas H. Durand, in confutation of my views published in the SIGNS several years ago on Isa. xi. 6-9, "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them," &c., which were written in reply to our dear brother, Elder Wm. L. Beebe, who by request had written on the same scripture, giving the same views that our dear brother S. H. Durand has in the SIGNS for April 1; but upon reading my reply, he published a note through the SIGNS, in which he acknowledged that my views were correct. Whatever may be his views now, I cannot tell; but as for me, my views to-day are the same they were then; from which occurrence I feel like writing my views again, for the special consideration of brother Durand, and for the consideration of you, and all the readers of the SIGNS, hoping that (should my views be correct) it may be attended with similar result.

Brother Durand, in reviewing a former communication of his, says, "I have also felt myself confirmed in that view, by those of the brethren who have spoken to me or written upon the subject, who have all, with one exception, expressed agreement." Well, it is very gratifying to human nature to have the concurrence of many brethren; but I must confess that I prefer having the concurrence of the scriptures, the word of inspiration. I do not think that brother Durand had reference to my communication in the "one exception" he expressed, for it was written so long ago that if he ever read it he very likely has forgotten it before this time; but I presume he had reference to an article written very recently on that subject by our much esteemed brother, Eld. I. N. Vanmeter, of Illinois, who gave the same views I had given years before. So then, according to brother Durand's statement, brother Vanmeter and I have the fortune or misfortune to be very unpopular; but this, with me, is of little or no consequence. Now, I very highly esteem brother Durand for the truth's sake, and consider him one of the excellent of the earth. I have been greatly comforted, edified and instructed in reading his communications in the SIGNS; but as Eld. Wilson Thompson once said concerning

all God's children, he "knows only in part," and the bible says the same. But I fear that I do not even know in part. But to the subject.

Brother Durand says, "The idea there presented was, [meaning his former communication] that those things represented by the different animals are all found within the individual christian, and that the time referred to is when he is in the Lord's holy hill; that is, enjoying the presence of his dear Savior, and the power of that salvation which sets the soul up on high. The wild animals I looked upon as representing the natural powers of the mind, and the affections and passions of the natural heart." "The domestic animals I regard as representing the spiritual powers and affections manifested in the new birth, as faith, love, joy, peace, meekness, and the like." Now, my dear brother Durand, I hope you will not be offended or hurt with me if I, in the spirit of meekness, try to show you that you are in an error in taking this view of the subject, inasmuch as the publication of my views in the SIGNS on this subject preceded yours. Then bear with me, my dear brother, when I say to you that to my mind the view you have taken does not harmonize with the christian experience. In the first place I will ask you, my dear brother, why the prophet in every particular uses the verb "shall?" "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid," &c. Is not the experience of the saints in all ages the same? Were not the prophets of old born again? Had they not the same two natures that modern saints have? Had they not the same warfare? The same flesh lust- ing against the same spirit? And does not the verb shall imply futurity? Most assuredly it does. Then why, I ask, did the prophet use the word shall? Because it was spoken in prophecy. There was a something that did not then exist, had not taken place under that dispensation in which the prophet lived, which was the law dispensation; but that should be fulfilled in the gospel dispensation, and that was, "The wolf shall dwell with the lamb, and the leopard shall lie down with the kid," &c. Now if these ferocious animals had represented that which is born of the flesh in the individual christian, and the domestic animals that which is born of the Spirit in the same individual, the appropriate language of the prophet would have been something like this: The wolf also and the lamb dwell together, and the leopard lies down with the kid. Because they then ex-

isted, if that idea be correct, the same as they do now. But the prophet was prophesying of the coming of the Messiah; for he commences the chapter thus: "And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots," &c. Then this shall take place under the reign of Prince Immanuel, and not before.

Again, there is another very important particular in which that view of the subject does not harmonize with the christian experience. I cannot perceive in what sense it can be said that the wolf and the lamb shall feed together according to Isa. lxxv. 25, and the lion shall eat straw like the bullock; i. e., eat the same food. Now, the old or natural man is of the earth, earthy, consequently lives or subsists on earthly food, and never has tasted spiritual food; "For the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Corinthians ii. 14. "That which is born of the flesh is flesh," saith Christ, "and that which is born of the Spirit is spirit." And as it is impossible for that which is born of the flesh to eat or live upon spiritual food, so in like manner it is impossible for that which is born of the Spirit to eat or live upon natural or earthly food. Consequently they never feed together; they even cannot. Neither can it be said that our old, evil, corrupt and sinful nature shall not hurt nor destroy in all God's holy mountain. O, my dear brother, do you not daily feel the sting of sin? I know that I do. Neither do they dwell together in peace; there is a continual warfare kept up between the fleshly nature and the spiritual; because the carnal or fleshly mind is enmity to God; it is not subject to the law of God, neither indeed can be.

You say, my dear brother, "I had before heard the view that the domestic animals meant the Jews, and the wild animals the Gentiles; and also the idea that different natural dispositions are here intended to be signified by the different kinds of beasts. But I could not be satisfied with either of these views; for I could see no reason why Saul of Tarsus as a Jew, should be represented by a lamb or an ox, while Titus, being a Gentile, appears in the character of a wolf or lion." But space would fail me were I to follow you in your objection to those expressed views. I will content myself by merely contending for what I believe to be the bible view of the subject. It is evi-

dent that the Jews as a nation of people were called by the appellation of sheep and lambs. By reading Ezek. xxxiv., we can plainly see that the whole house of Israel as a nation of people were represented by a flock of sheep, because they were a typical people. "Son of man, prophesy against the shepherds of Israel; prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed; but ye feed not the flock," &c. The priesthood are represented by the shepherds, and the common people by the sheep. Again, it is said, John x. 1-4, "He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep: to him the porter openeth; and the sheep hear his voice; and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep he goeth before them, and the sheep follow him, for they know his voice," &c. Here, it is evident to my mind, that the sheepfold that Jesus entered into was the Jewish or law fold; for he came under the law to redeem them that were under the law. Hence he calleth his *own sheep*, which the Father gave him, by name, and leadeth them out of the Jewish or legal fold; and he goeth before them, and they follow him into the gospel fold or kingdom. And in verses 25-28, Jesus said to the unbelieving Jews, "Ye believe not, because ye are not of my sheep, as I said unto you." Which language would imply that they were sheep belonging to another ownership, by which they were held in bondage, even the Sinai covenant. But "My sheep [my gospel 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." Again, the unbelieving Jews were sometimes called goats, in order to distinguish them from God's elect people; but even these were considered clean beasts by the law that was given to Israel, and were never applied to the Gentiles as a nation of people. And it was common under the old covenant dispensation for sheep and goats to dwell together and feed together in the same fold: to show that all who were circumcised, whether they were saint or sinner, belonged to Israel, and had the same privileges under that covenant, and dwelt in the same Jewish fold, feeding together on the same law provisions, and belonging to the same Jewish nation. But in the coming in of the new covenant dispensation, there was a separation. Saith Jesus, "And I say unto you, That many shall come from the east and west, [Gentiles] and shall sit down with Abraham, and Isaac, and Jacob, [the fathers of the Jewish fold or nation] in the kingdom of heaven." Here, my dear brother Durand, is

where "the wolf and the lamb [elect Gentile and elect Jew] shall dwell and feed together, and the leopard shall lie down with the kid," &c. "But the children of the kingdom [the fleshly children of Abraham] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Matt. viii. 11, 12. And it is equally clear to my mind that the Gentiles were known and called after the names of all manner of ferocious animals. Hence Isaiah used appellations or representations which were well understood by the people in that day in which he wrote this prophecy. When the woman of Caanan cried unto Jesus, saying, "Have mercy on me, O Lord, thou son of David," he answered her not a word. "And his disciples came and besought him, saying, Send her away; for she crieth after us. But he answered and said, I am not sent but unto the lost sheep of the house of Israel. Then came she and worshiped him, saying, Lord, help me. But he answered and said, It is not meet to take the children's bread and to cast it to dogs." This she was accustomed to. She well knew that her people, being Gentiles, were by the Jews called dogs, wolves, leopards, lions, bears, &c. And she did not resent it, but rather confirmed it, saying, "Truth, Lord; yet the dogs eat of the crumbs which fall from their master's table," &c.—Matt. xv. 22-27. Or as Mark renders it, "Yes, Lord; yet the dogs under the table eat of the children's crumbs." Here again, my dear brother, you see that the wolf or dog, and the lamb or children, feed together on the same manner of food. Again, we read in the book of Revelation, of four beasts. "And when he [the Lamb] had taken the book, the four beasts and the four and twenty elders fell down before the Lamb, having every one of them the harps, and golden viols full of odors, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation," &c. Here was the whole world represented by the figure of four beasts and four and twenty elders; the four and twenty elders representing the whole election of grace from among the Jews, by twelve patriarchs and twelve apostles of the Lamb; and the four beasts representing all the Gentile nations, and as many people as were ordained to eternal life. The number four representing the four quarters of the earth, being the whole earth, which you can see by the song they sung.

But once more. When the fullness of the time was come when this prophecy by Isaiah should be fulfilled, that the wolf and the lamb should dwell and feed together, God sent his servant Peter with gospel food to Caesarea, to feed a certain man named Cornelius, and other Gentiles with him, with the same spiritual food that the believing Jews were feasting on at Jerusalem. And he sent him on this wise: "Peter went up upon the house-

top to pray, about the sixth hour; and he became very hungry, and would have eaten. But while they made ready, he fell into a trance, and 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." Was there a lamb, a kid, a calf, a cow, an ox, a dove, or a pigeon, in the vision? No. Peter would not have called either of these unclean. So then it is evident that there was not one clean beast of which a Jew might eat presented in the vision, or the answer of Peter would not have been appropriate. But they were all wild beasts, such as by the Jews were called unclean, and of which they would not eat; just as they viewed the Gentiles, too unclean to eat with them. Here was shown to Peter in vision, under the emblem of all manner of unclean beasts, and fowls, and creeping things, not the Gentile nations of the earth, but the whole Gentile church of God. "For the voice came unto him the second time, What God hath cleansed, that call not thou common." Paul, writing to Gentile believers in the Corinthian Church, after enumerating all manner of abominations and uncleanness that the Gentile people were accustomed to commit, said, "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God."—1 Cor. vi. 11. Now Peter doubted in himself what the vision he had seen should mean; but it was all made plain. The Spirit bade him go with the men that were sent from Cornelius, doubting nothing. "And on the morrow Peter went away with them, and certain brethren [of the Jews] from Joppa accompanied him." And they entered into the house of Cornelius, where were assembled many Gentile friends and kindred of Cornelius. Here they had a great feast. They all, both Jews and Gentiles, feasted bountifully on the anti-typical Paschal Lamb of God, roasted with fire, and bitter herbs. They all eat together of the same spiritual meat, at the same table. This is the first time we have any account of, that the wolf and the lamb fed together, and the lion eat straw like the ox. Here that prophecy by Isaiah began to be fulfilled. For while Peter was delivering the glorious message of salvation, "The Holy Ghost fell on all the Gentiles which heard the word. And they of the circumcision which believed, were astonished, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God," &c. "And when Peter was come up to Jerusalem, they of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and

didst eat with them."—Acts x. & xi. Thus the wolf and the lamb fed together.—Isa. lxxv. 25. And the same thing is intended by Paul in Rom. xi. 24, in addressing Gentile believers. He says, "For if thou wert cut out of the olive-tree which is *wild by nature*, [the same with wild beasts] and wert grafted contrary to nature into a good olive-tree, how much more shall these, which be the natural branches, be grafted into their own olive-tree?" But it appears to me that Isaiah explains the whole matter satisfactorily in the same connection. Verse 9: "They [the wild animals] shall not hurt nor destroy in all my holy mountain; [i. e., Mount Zion, the holy city, the heavenly Jerusalem] for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Because the Lord will have a new covenant people that shall be taught of the Lord to know him, in every kindred, and tongue, and nation, in that day when "there shall be a root of Jesse, which shall stand for an ensign of the people: to it shall the *Gentiles seek*; and his rest shall be glorious." Here the wolf and the lamb, the leopard and the kid, the calf and the young lion and the fatling, and the cow and the bear, shall all dwell together, shall all feed together, shall all lie down and rest together in his holy mountain at Jerusalem, on this his glorious anti-typical Sabbath day. They of every kindred, tongue and nation all dwell together in perfect peace, and are of one heart and one soul, and are all one in Christ Jesus. And lastly, but not least, "Wherefore remember, that ye being in time past Gentiles in the flesh, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. But now in Christ Jesus, ye, who sometime were far off, are made nigh by the blood of Christ. For he is our peace, who hath made both one, [the wolf and the lamb, &c.] and hath broken down the middle wall of partition between us, having abolished in his flesh the enmity, [between the wolf and the lamb] for to make in himself of twain [the wolf and the lamb, &c.] one new man, so making peace; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, [the wolf] and them that were nigh; [the lamb] for through him we both have access by one Spirit unto the Father. 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," &c.—Eph. ii. 11-20.

But paper fails me, and I must stop. The foregoing, brethren editors, I submit to your disposal, and should you publish it, then to brother Durand, and all the readers of the SIGNS, to try the same by the word of inspiration; and if true, may God

impress it upon every heart, is my prayer, for Christ's sake. Amen.

Your unworthy brother,
JOHN STIPP.

OTEGO, N. Y., Jan. 29, 1877.

DEAR ELDER BEEBE:—Please publish the following experience of our dear aged sister Akehurst, in the SIGNS OF THE TIMES, as I doubt not that it would be read with interest and profit by the dear, tried children of God.

BALAS BUNDY.

UTICA, N. Y., Jan. 10, 1877.

DEAR BROTHER BUNDY:—I will now try to comply with your request, although I feel very incompetent.

When I was quite young, I often thought of death, and knew I was not fit to die; but my greatest trouble was the thought of being separated from my parents, whom I dearly loved. I felt sure they were devoted Christians, and when they died they would go to heaven; but what, alas, would become of me? I knew I was a sinner, but had no feeling sense of it until I was about twelve years of age. Then, I trust, the Lord opened my eyes to see that I was a lost and ruined sinner, exposed to divine wrath. The first thing that made a deep impression on my mind was Matt. xvi. "For what is a man profited if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?" These words were spoken to me by my Sunday School teacher. She also spoke of the certainty of death, and of the awful end of the wicked. On returning home I found something was the matter, but could not tell what. The words still sounded in my ears, "What shall a man give in exchange for his soul?" Those words followed me for six long years. When I got home I went to my room, and for the first time in my life bowed at the footstool of mercy, and tried to pray God to be merciful to me, a sinner, which was all I could say. I thought that to be heard I must make a long prayer, and that I could not do. I tried to learn prayers from a book, and studied hard, but all in vain. My wound was too deep for prayers from a book, which did not come from the heart. So I had to lay them aside, and cry, "Lord, remember me." In the evening I went to meeting, but found no comfort there. They condemned me because I did not believe. Faith is the gift of God, and how could I exercise it without divine assistance? So I returned home, feeling worse than when I went. When I got home I took the bible, in which I found many precious promises; but they were all for the children of God, and none for me. To me the word said, "Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him." "The wicked shall be turned into hell, with all the nations that forget God." And still another, "That every idle word that men shall speak, they shall give an account thereof to God in the day of judgment." This made a deep impression

on my mind. For many months I felt afraid to speak, for fear I should speak an idle word.

Some time after this there was quite a revival of religion, and many came out, as I hope, from the world, and professed faith in Christ before many witnesses. But I was left; I was not one of the chosen people, and was therefore left without a hope, and without God in the world; and it seemed to me to be impossible for me to be saved. These words seemed to confirm my fears: "He went up into a mountain and called unto him whomsoever he would, and they came unto him." But I was not called; the blessed Jesus had passed through Utica, and had called in all his chosen people, and I was not included in the number. How could I endure the thought of being banished from his divine presence forever? I saw the justice of God in my everlasting condemnation; for I viewed myself the greatest sinner on the earth. I knew that Christ was able to save sinners, but I had no part in that redemption wrought on Calvary. But I could not help crying still for mercy.

"Show pity, Lord, O Lord, forgive,
Let a repenting sinner live;
Are not thy mercies large and free?
May not a sinner trust in thee?"

I tried hard to hide my feelings, but could not. My sister often asked me what was the matter, and why I was so dejected, and she sung to me the words,

"What is this that casts thee down?
Who are they that grieve thee?
Speak, and let the worst be known;
Speaking may relieve thee."

That was more than I could bear. I left the house and went to the barn, and sat down on the hay, and then cried and prayed that the Lord would make known to me the riches of his grace. But instead of receiving comfort, I grew worse and worse. I began to envy every one I saw. They were all happy, but I was one alone. The saints could rejoice and sing praises to him who had redeemed them with his precious blood; they could look forward to a glorious home. And even the wicked seemed to take pleasure in the things of this world; but I had no comfort in this world, nor any hope beyond the grave. I envied the brute creation, for they had no soul to live forever, while I was destined to live through boundless eternity, banished from that precious Jesus. As I was walking down the street, I saw on the ground before me a piece of paper, folded. I took it up and read it, and found it to be the experience of a young lady. I wondered to find her feelings so much like my own. It gave me some little encouragement. I thought if it expressed the work of the Spirit on her soul, it might be possible that it was the work of the Spirit on my heart, and if so the Lord will perform his own work. But it cannot be, I thought, for my trouble is not deep enough. Still I kept thinking of the last part of her experience, in which she said, "Thus I went on from day to day, till long years had passed away, when Jesus kindly whispered peace, and gave my fettered soul release." As

she was six years in trouble, and then the Lord appeared for her, it might be possible that he would yet appear in my behalf. This gave me some faint hope for a short time; and then Satan, my accuser, suggested that I had committed the unpardonable sin, and my doom was cast; for Jesus had said that that sin should not be forgiven in this world, nor in the world to come. By this sin I had shut the door of mercy; and to add to my distress, the Baptist minister called at our house, and my brother spake of me to him, and told him I had been in trouble of mind for some time. Yes, he answered, I have noticed it, and had been thinking that I was one that had been called, but had refused, and the time would come when God would laugh at my calamity. He then told me I was out of the path of duty, which was the cause of my feeling as I did; that I ought to be baptized. I told him I could not, for I had no evidence that I was a child of God, and if I should go into the water I should expect to be drowned. This scripture came to my mind, "Many are called, but few are chosen." Jesus died, but not for me. I was not one of the chosen, and there could be no hope for me. My state of mind was now beyond description. None can know it but those who have experienced the same. That evening I went to meeting in all the horrors of despair. The preacher arose and read for a text, "Prepare to meet thy God." The words went to my heart. I thought, This is my last night; I shall not live to get home. As soon as the meeting was dismissed I hurried out, for fear my brother would see me, and witness my awful end. I knew it would almost kill my dear parents and friends to know that I was carried down alive into the pit. When I got a little above John Street bridge, I saw a sexton standing, and thought, Now my end is come; that when I should get to where the sexton stood, the earth would open, and I would sink down alive into the pit. I stood trembling. If I went back, I thought the judgment of God would overtake me, and to go forward seemed to be certain death. But I could not stand still, I must go on and meet my doom. I moved on, crying, "O God, be merciful." I hurried past the sexton, and ran on some distance, and then looked back, and he was gone. I felt to thank God for delivering me from so great a death. I at length got home, I know not how, and went directly to my room, for fear some one would speak to me. There, I imagined, stood my old foe, the enemy of all righteousness, in my room. I groaned and cried out so loud that the friends down stairs came up to see what was the matter. I could not tell, neither did I want them to know the state I was in. It is impossible to describe the horror of my mind. I thought I would try once more to pray, for I knew that God alone could help me. I knelt down, and these words came forcibly to my mind, "The sacrifice of the wicked is an abomination to God." I arose and walked about the

room, and thought I would look once more, for the last time, to the throne of grace; but the same words came again with double force, and I cried, "What shall I do? O God, be merciful to me, a sinner." I was like one bereft of reason. I got into bed, despairing of ever seeing the light of another morning, afraid to close my eyes, lest I should open them in hell. In this condition I lay, tossing and groaning until near morning, when I fell asleep. When I awoke I looked around to see where I was. Is it possible, thought I, that I am here, instead of that place where hope never comes? I arose from my bed, and as the family were not up I went out into the yard, where I saw the beasts of the field, and envied them their condition as having no future state; but I thought if I sank down to hell, I should praise God, although I was out of the reach of his mercy. As I stood in perfect despair, I heard a voice saying, "Fear not, for I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." As I looked around to see where the voice came from, every thing looked beautiful and lovely. All nature seemed to show forth the praise of God. Then a cloud passed over my mind. I thought it could not be possible that that precious assurance was for me, for I was so unworthy of the least of God's mercies. Again I heard the same glorious words, "Yea, I have loved thee with an everlasting love, and with loving kindness have I drawn thee. Thy sins are all forgiven thee." I went to the house to see if these words were in the bible, and they were the first I cast my eyes upon—Jeremiah xxxi. 3. Then my burden fell from me, and I saw it no more. I could then say with Jacob, "It is enough." My heart was full and overflowing with love to my precious Savior, who had given his life a ransom for me. I cannot describe the glorious view I had of Christ as my Redeemer, my Savior and my All; nor can any one know, except by experience. When my blessed Jesus appeared, my old enemy fled, and I saw him no more for a long time. For one year I was not called out into the field of battle, but was privileged to live upon the mount, and to hold sweet communion with the Lord my God. I then thought my troubles were all ended, and I was anxious to follow my dear Savior in all his commands. Then the words came to me, "Why tarriest thou? Arise and be baptized." And on the next Saturday I went before the church and told them what the Lord had done for me. I was received, and on the following day was baptized. When I came up out of the water I saw the heavens opened and the glory of God shining around me, and could say with the poet,

"The opening heavens around me shine
With beams of sacred bliss,
While Jesus shows his heart is mine,
And whispers, I am his."

I felt too happy to live on this earth, and thought I soon should leave it; but

"Many days have passed since then,
Many changes I have seen;
Yet I am upheld till now;
Who could hold me up but thou?"

I continued with the Tabernacle Baptists nine years, but could not feel quite satisfied with the preaching. I often went home and compared the preaching I had heard with the scriptures, but could not harmonize them, for the bible testified that salvation is by grace alone, and not of works, lest any man should boast; and that was the doctrine I desired to hear, free grace, unmixed with works; but there was no place where I could hear it. My parents were members of the Welsh Baptist Church, and at the time they joined they had an excellent preacher, Elder Stevens. He preached in the Welsh language in the morning, and in English in the afternoon; but after he left they had Welsh preaching exclusively. Then the few English who were left met for prayer meetings in a school house, and occasionally the Lord would send one of his servants to break to us the bread of life. Elder Beebe preached for them once, and after some time the Lord sent Elder Hill among them, and they were soon satisfied that the Lord sent him to proclaim the unsearchable riches of Jesus Christ. They met to learn the mind of each other in regard to the formation of a church, and were unanimous in their views. Accordingly they sent for Elders Salmon and Williams, and the little church of seven members was organized. My husband and several others soon afterwards united. They then called Elder Hill to the pastoral care of the little flock. After much hesitation, in regard to his qualification, he accepted the call, and gave a relation of his experience, and on the next Sunday was baptized by Elder Salmon. On Monday evening following he related the exercises of his mind in regard to preaching the gospel, and was ordained pastor of the Ebenezer Baptist Church in Utica, N. Y., in which charge he continued about forty years, and until removed by death.

After I had heard Elder Hill a few times, I found I could not remain where I was, for my heart and mind were with the little Ebenezer Church. I asked for a letter of dismission, but was denied, on the ground that the church which I desired to join, they said, held doctrines both pernicious and dangerous. They would not exclude me, because my character was unimpeachable; therefore the church was under the painful necessity of withdrawing the hand of fellowship. I was the first one that left. After they gave letters to several, they said so much about my leaving that I began to almost doubt whether I was doing right, or whether the people where I wanted to go were the true and humble followers of the Lamb that I had thought them to be. One Sunday morning, as I hesitated as to which way to go, these words were brought to my mind, and at once I felt decided: "This people have I formed for myself; they shall show forth my praise."

Yours in christian love and fellowship,

MARY R. AKEHURST.

LONGWOOD, Ontario, May 2, 1877.

DEAR FATHER:—In the SIGNS, No. 9, you say in reply to "One of the Poor," that you expect me to give the reason of my removal to this place, which I have no objection to doing. Hitherto, the confusion incident to the breaking up of my residence in Georgia, where I had been for twenty-six years, and my settlement among those whom I had never met until within the last year, has prevented my writing even to keep up my valued private correspondence; but you are certainly correct in assuring your readers that my removal was not the result of any alienation of fellowship for the dear saints whom I left. On the contrary, the separation from them was the severest trial in my way, and nothing but a firm conviction of duty could have reconciled me to the mysterious dispensation by which the associations of a lifetime were sacrificed, and with only my own family I located here among strangers in the flesh, though of the same family in spirit. A brief statement of the circumstances of my removal is all I can give in explanation, as the whole matter is unaccountable to me as to any one else.

I was providentially disappointed in my design of attending the spring associations in the North in 1875, as your readers will remember, by having my leg broken in the cyclone of May 1. Last year I was favored to attend them, with no thought of going further than Middletown, N. Y. Meeting Elder Pollard and others from this section at the Delaware River Association, at Kingwood, N. J., I yielded to their solicitation to attend the meeting of this church at Ekfrid, in company with Elders Gammon, Durand, Johnson, Purington and yourself, expecting no more than the pleasure of a brief visit. At that meeting it was suggested that this church should call me to assist their pastor, Elder Pollard, whose field of labor was too broad for any one minister to occupy. At my suggestion the church deferred acting in the matter till their October meeting, as I thought they might be actuated more by a kindly impulse than by the mind of Christ. At the October meeting they unanimously invited me to come and labor here. In the mean time the churches of my charge in Georgia were unanimously agreed in calling my dear brother, Elder John G. Eubanks, whom I had introduced among them, and it was ascertained that his services could be secured by them. Providence having thus indicated my duty, as it appeared to me, I left my family in November, and came to this province, where I have been cordially received, and my labors seem to be appreciated by lovers of the truth whether members of the visible church or not. About one month since my family came to me here, and it now appears to me that this is my permanent field of labor. In the whole affair I have been entirely passive, having been unconscious of any wish to direct my own steps. Certainly, if personal advantage had influenced me I should not have left friends and

brethren endeared by association for more than a quarter of a century, to form new ties which the frailty of my physical health assures me must be of only short duration. That the Lord would direct in this and in all my ways, for the accomplishment of his righteous will in the good of his church and the declarative glory of his holy name, is my prayer for Jesus' sake.

The following extract from a private letter of brother Wm. S. Montgomery, deacon of Shoal Creek Church, will show that the sorrow of parting with my brethren in Georgia was not confined alone to my own heart, and for the satisfaction of "One of the Poor" he will pardon the liberty I take in publishing it. He says: "I do still so sadly miss you. Yet, if the Lord has sent you away, who am I that I could withstand God? How selfish it would be in me to desire you here, if he has much people for you to feed there! The Lord has the right to send his servants where he pleases, and make them do his will. All must bow to the Judge of the whole earth; may we all be in subjection to his will, and live. To his name be all the glory. The world with all its hireling crew can never understand the pressure—so to speak—that is brought upon a true gospel minister, any more than they could understand the reason why Moses refused to be called the son of Pharaoh's daughter. What the world looks upon as great honors and distinction, the child of God has to refuse—has to leave the broad, beaten track in which thousands go, to take the narrow path that leads to life. They seek a country whose maker and builder is God; the world seeks ease and pleasure, and expects that the mercy of God will screen them from merited punishment."

I will only add on this subject, that although I have resigned the charge of the churches in Georgia, I have by no means lost the care of them, and I hope the Lord gives them the spirit of prayer for me. I feel to greatly need the answer of prayer in more abundant grace to help me continually, for it is ever a "time of need" with me. And my earnest prayer for them is that the presence of the Lord may keep them all, and his Holy Spirit dwell richly in the pastor whom he has given them, that his labors may be blessed to them and their love may be confirmed toward him indeed and in truth.

As to the significance of the preaching brethren going North, I can say nothing more than that the ministers of Christ are in his right hand, and he directs their way as it pleases him, whether he will send them to the North, South, East or West; and "he giveth not account of any of his matters."

Your anonymous correspondent is unknown to me, but from the signature she is of the family of those who are pronounced by our Lord to be blessed. These cannot expect the wealth and friendship of the world, for tribulation is their portion here; but as surely as they mourn their sin-

fulness of heart, and long for conformity to the glorious perfection of Christ, so surely shall they be satisfied when they awake with his likeness, for theirs is the kingdom of heaven. Not by purchase or compliance with fancied conditions are they to earn that happy home at the right hand of their Lord, but it is already theirs by inheritance, their heritage being joint with their Head and Life, so that when he fulfilled the law and nailed the hand-writing of ordinances to his cross, they all with him were dead. The demands of justice were satisfied, and they were thenceforth no more subject to condemnation. Yet in themselves they are poor and needy, for all their righteousness and strength is in the Lord. In him they are rich in all the perfection of God, while in themselves they are utterly destitute. In view of the precious provision of our God in their behalf, how unspeakably favored are they who feel their poverty! Notwithstanding their inability to see their own perfection, yet they bear the mark of the divine seal which distinguishes them as the objects of the everlasting love of God, who will ever regard the prayer of the destitute, and will not despise their prayer. May the grace of our Lord sustain our sister in her declining years, and as the earthly house of her tabernacle is falling away may the brightness of her heavenly home illuminate her pathway, so that she may taste the blissful rest before she leaves this mortal state,

"And cross the river telling the triumph of her King."

In love to all the saints, as ever,
WM. L. BEEBE.

BLACK ROCK, Md., March 23, 1877.

DEAR BROTHER BEEBE:—Having obtained the consent of the writer, I send you the inclosed experience of sister Gill for publication in the SIGNS, believing it will be read with interest and comfort, and find a response in the hearts of all who love the truth. Such experiences are always of comfort to me.

Your sister in hope,
CECILIA SCOTT.

MANTUA, Md., Feb. 3, 1877.

MY DEAR SISTER SCOTT:—As I promised to write you my experience, I now make the attempt; but it is in much weakness and trembling that I do so, for I sometimes feel so gloomy and so much darkness that I fear I have no christian experience; but again, there are seasons when I think I have the evidence that I have passed from death unto life, and would not exchange my hope of a better resurrection for all this fleeting world. O that I may ever be found at the feet of Jesus.

From my earliest recollection, to the present day, my mother has been a member of the Methodist Church; and knowing no other religion, I never heard any other preaching until about my twentieth year. The first Baptist sermon I ever heard was preached by Elder Brown, at the funeral of my husband's father, and

never was I so glad as when he finished preaching. I thought that nothing would ever induce me to listen to another sermon of that kind. But my husband and his mother leaning to that doctrine, I went with them to Black Rock to hear Elder Trott. I thought then, let my life be long or short, he was the last Baptist preacher that I would ever listen to. I was permitted to keep my word for about five years, when I again went to hear Elder Trott; but my mind had not changed, and I thought I hated the doctrine more than ever, and came away with the determination to never hear it again. Time passed on till the fall of 1855, when there was a protracted meeting held at Dover, which I attended for several weeks, and when a number of my companions professed to be converted, I felt myself all alone, and thought I would like to join the church with them. So the minister told me if I had a desire to be with them he knew the Lord would bless me. So he put my name down. I went on in this way about three years, when I became so disgusted with their preaching and doings that I determined to have my name taken from the list, which I did, and did not attend that nor any other church for a long time. In the winter of 1861 we went to Baltimore to live, and lost sight of all that was called religious or good, and was thrown into the gayest of society, where I partook freely of what the world called pleasure and enjoyment. On Sundays I attended church for fashion's sake, going to hear every denomination but the Old School Baptists. Thus life passed on with me until the year 1866, when we came to the country to stay, and I began to be more settled in life, and thought less of company and gay society. About this time my husband's mother died, when I again heard another Baptist sermon, preached by Elder Purington, which sounded to me about as usual. I had no taste for the doctrine, nor could I see any beauty in it; but I liked brother Purington very much as a man, and found myself sometimes going to hear him preach. So time passed on till our dearly beloved, and ever-to-be-remembered for the truth's sake, brother Chick came to us. Never will I forget the first time he came to see us. I liked him so much that he seemed to be altogether different from any one I had ever met before. I thought if God had any people on earth, this man was one of them. So the next day I went to hear him preach, and thought, surely this is a different doctrine to what I have ever heard before. So I found myself going on all occasions to hear him, and would become very much interested in his sermons, so much so that it seemed I could not miss one without grieving about it; yet I could not say that I felt any serious conviction of my sinful condition. Thus time passed on till the association in May, 1871, which I hope to ever remember. It seemed that I felt more interested in that meeting than I ever had before. Why, I could not tell.

On the last day of the meeting I told my husband to invite all the ministers to eat dinner with us, which he did, and several of them ate with us, and among them was Elder Wm. L. Beebe. After talking for some time, he asked me if I was a member of the church. O, my dear sister, you cannot imagine the anguish of my poor soul at that moment. I, for the first time in my life, saw myself a wretched, undone sinner, without hope and without God in the world. O that something would hide me from him, for I had no answer. But I did manage to tell him that I was no member, and then left the room to hide my confusion. When the meeting closed I could not help weeping, for I felt as though God would not spare me to witness another; I was too great a sinner. I continued in this state of mind for some months, when it seemed to wear gradually away, and I lost sight, as it were, of my sinful condition, until the spring of 1873, when I attended the association at Harford. On the first day I listened attentively to the glorious doctrine set forth by the servants of Christ, and was much affected. On the second day of the meeting my heart seemed so cold and void of feeling, while trying to listen I could neither hear nor understand. On the third day I had to leave. As time passed on, I seemed to almost lose sight of that dear Savior who had been so good and merciful to me. In May, 1874, I went to the Warren meeting, in the midst of great darkness. I felt as if I could scarcely dare to be seen among the dear saints of God. I was in deep distress of mind, and did not enjoy the meeting as I had hoped I would. This continued until some time in the month of June, after hearing our dear brother Chick preach from these words, "If I wash my hands in snow-water, and make them never so clean, yet thou shalt plunge me in the ditch, and mine own clothes will abhor me." O, I shall never forget the night that followed. I could not close my eyes for sleep. I arose in the morning, feeling as though I could not live through another day, I felt such a load of guilt. I was all exposed to the anger of a just God; there could be no mercy for me. I left the house and went into the garden, to be alone, for I thought I could not live many minutes. I fell down upon my face, and asked the Lord to have mercy on me. While in this agony and prayer, a voice came to me, saying, "Be still, and know that I am God." I arose to see from whence this voice came, when all at once my burden seemed to be taken away. I never can tell you the joy and comfort of that hour. I was made to exclaim,

"My God is reconciled,
His pardoning voice I hear;
He owns me for his child,
I can no longer fear."

Then I started to go into the house to tell my husband what the Lord had done for me; but before I got in, I changed my mind, for I thought, I may be deceived; I will not tell any one yet. About a week after, I told him what I hoped the Lord had done

for me. He said he had thought there was a change; that I seemed so happy and cheerful to what I had been for a long time. My next thought was to tell the church, but I feared they never would receive one so vile as I saw myself to be; and if I should be rejected, where could I go? The only desire of my poor soul was to be one with the people of God. On the first Sunday in July the Lord strengthened me to go, but I felt so guilty that I could say but little. I was received. O what a day of rejoicing to my poor soul, that I should have a name among the children of God. The day of baptism was appointed, and O how anxiously I awaited the day; for my dear Redeemer has said, "If ye love me, keep my commandments," and nothing short of its fulfillment could satisfy me. On the night preceding my baptism I could not sleep, for the thought that I should have the happy privilege of following in the footsteps of my Lord and Master. It was a beautiful, bright morning, and never did the water look so sweet to me as on that morning. When I came up out of the water everything seemed to be rejoicing and praising God for his goodness and mercy. Since that time I have had seasons of darkness and doubts, fearing sometimes that I am not a subject of grace. But these words have afforded me much comfort, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

Now, my dear sister, I have told you, in my weak, ignorant way, the way in which I trust the Lord has led me. Now I will close, begging an interest in the prayers of all the dear saints, that I may ever be found at the feet of my dear Redeemer.

Your sister in Christ, if indeed I am one at all,

HARRIET GILL.

MACOMB, ILL., May 3, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Early in March I received a request from brother Cornelius Myers, of Locktown, N. J., for my views on Psa. lxxii. 16-19, to be given through the SIGNS OF THE TIMES, and although I feel deeply sensible of my weakness to instruct and edify the Lord's children, I am not satisfied that I understand the subject before me, yet I shall venture a few thoughts on it for your and his examination.

David, in this chapter, prays for his son Solomon, who should succeed him on the throne of Israel, and predicts the glory of his reign, the righteousness of his sceptre and the extent of his dominion; but although all he predicts of Solomon was literally fulfilled, or more or less nearly approached, temporally, yet his endless reign, his unbounded dominion, and the blessings he should bestow in his temporal glory, I understand to be typical of the reign and glory of Christ, the Son of David according to the flesh, who should sit upon the throne of gospel Israel, and bestow spiritual blessings. Solomon, in his wisdom, power, glory and re-

nown, was never equaled by any earthly king; the other kings, potentates and queens of earth brought their treasures and poured them out at his feet, acknowledging his greatness and did him homage; and yet Jesus, the Son of David, the King of kings, was and is greater than Solomon.

Let the reader peruse this psalm to the 16th verse, to which my attention is called, and notice particularly the language of verses 5, 7, 8, 11 and 14, and he will see that the language could not apply to Solomon in a temporal sense, but will apply to Christ, in all its grandeur and glory, in a spiritual sense.

Verse 16: "There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon: and they of the city shall flourish like grass of the earth." This handful of corn in the earth may well represent the remnant according to the election of grace, found in the earthly or fleshly Israel, at the beginning of the gospel kingdom.—Romans ix. 27, and xi. 5. Among the earthly Israelites, the fleshly descendants of Abraham, but few, a very small remnant, a handful only, was saved; and when the fan in the hand of Christ began to revolve, the handful of corn, or wheat, (corn, in scripture, means grain) found on the Jewish floor, was separated from the chaff, and put into the garner, or gospel kingdom.—See Mal. iii. 2, 3, and iv. 1, 2; Matt. iii. 12.

"Upon the top of the mountains," may represent the national exaltation of Israel over the rest of the nations, being set on high above them, with privileges, blessings and honors given to no other people. But her abuse of her blessings, and her rebellion against God, provoked him to anger, and in his righteous judgments her whole kingdom was shaken, and moved out of her place, and her heavens passed away; and as the fruit of this handful of corn was to be shaken like Lebanon, even this remnant was to be shaken and sifted. Literal Israel, or the fleshly offspring of Abraham, were sifted and scattered among the nations, and yet have been wonderfully preserved, and will be till the times of the Gentiles be fulfilled; so also the handful and their fruit, the remnant of the Jews who were saved by grace, were also to be sifted out from among their carnal brethren, but not one grain of them should fall on the earth, or return to the worldly sanctuary and carnal ordinances of Israel, or be lost.—See Amos ix. 9. During the national judgments of Israel, and the overthrow of her kingdom, this "handful of corn," the remnant, were so moved and shaken that they were to "flee to the mountains," and to take refuge among the nations of the Gentiles, or the unrighteous mammon, and afterwards to flee into the wilderness. "They went every where preaching the word," and their fruit, their doctrine, the truths of the everlasting gospel, were scattered abroad as though shaken like Lebanon. "And they of the city shall flourish

like grass of the earth." The citizens of the holy city, the New Jerusalem, the church of the First-born, shall flourish. "They shall revive as the corn, and grow as the vine."—Hosea xiv. 7. "And they shall spring up as among the grass, and as willows by the water-courses."—Isa. xlv. 4. "His name shall endure forever: his name shall be continued as long as the sun: and men shall be blest in him; all nations shall call him blessed." This language can be applied to none but the Son of the Highest; but he, and he only, is worthy of the exalted honor, and God hath given him a name which is above every name, and in him only men are blessed with all spiritual blessings in heavenly places, and the redeemed of all nations shall call him blessed.

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and amen." The psalmist, in contemplating the majesty and sublime glory of God, and his wondrous works, breaks out in the above strain of praise and adoration, and no enlightened person can fail to see enough in the divine perfections of Jehovah, while meditating upon his power, wisdom and goodness, to desire, like David, that the whole earth should be filled with his glory, and join in his praise. "Bless ye the Lord, all ye his hosts, ye ministers of his that do his pleasure. Bless the Lord, all his works in all places of his dominion: bless the Lord, O my soul."—Psa. ciii. 21, 22. "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—Rev. v. 13.

The above brief thoughts are submitted to brother Myers and others, if they are worthy of publication.

Affectionately yours,
I. N. VANMETER.

SHREEVEPORT, La., Feb. 10, 1877.

DEAR BRETHREN IN CHRIST (as I humbly hope):—Once more, if the Lord will be pleased to give me light and understanding, I will try to pen a few lines for your perusal, and if you see anything in them that in your judgment would be of any service to the weakest believer in Christ, publish it, if you have space, without crowding out better matter. I know and feel my own weakness and inability to write, but still, like the poor widow's two mites, it is all I can do, and I do hope that I love the children of our heavenly Father, wherever they may be, and desire to communicate with them in some way; and in the order of providence I am at this time so distant from them, and my age and infirmity will not admit of my going to hear the glorious gospel of the blessed God preached, (being seventy-two years old) so I hope you will bear with my weakness and imperfection. I am not able,

like some of our dear sisters, to elucidate the sacred scriptures, but must write some of my own travels and experience. The dear Savior, as I hope, was pleased to call me by his grace when in my sixteenth year; but as I have written about that a few years ago, I need not rehearse it. But in honor to his exalted name, I will say that he has never left me nor forsaken me in all these long years.

"Although I have him oft forgot,
His loving kindness changes not."

When at times I have been under clouds and darkness, so dark as to be felt, when I have been almost ready to fear that I was mistaken, and my many sins of omission and commission, such neglect, indifference, ingratitude, discontent murmuring, distrust, O so many things, standing against me, the arch-enemy suggesting that if I were a Christian it would not be so, while my conscience would condemn me for all my shortcomings, and I would resolve, again and again, to try to be more watchful; but alas! our strength is but weakness; for when I would do good, evil is present, and the things that I would do, I do not; but the things that I would not, I do. So we see that sin dwells in us to such an extent that if we had not an Advocate with the Father, Jesus Christ the righteous, who also maketh intercession for us, and who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace given us in Christ before the world began; I say, if it were not so, how could we be saved? But he of God is made unto us wisdom and righteousness and sanctification and redemption: The Lord our righteousness. So then, when we feel our sinfulness, littleness and unworthiness, so that we hardly dare approach the throne to offer up a petition, we may remember that he obeyed and fulfilled the law, bore its curse, gave his life, all for his people, and also maketh intercession for them. Then it is that we feel there is no condemnation to them who are in Christ Jesus, who walk not after the flesh, but after the Spirit. When we can have faith's view of our union with or to Christ, who is our Head and Husband, we may bid defiance to all the powers of darkness, to Satan, sin and unbelief; for all things work together for good to them that love God, to them who are the called according to his purpose. But sometimes we fear that we do not love him as we ought, and do not feel certain that we are the called, and therefore we cannot claim the promise. Well, my dear brother, or sister, we lose the enjoyment of many exceeding great and precious promises, in this way; but we are told to examine ourselves whether we be in the faith. Now let me tell my precious brethren and sisters that we ought to attend to the instructions given in the sacred record; we are told to 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. There are many directions given by

which we may be delivered out of Doubting Castle: if we use diligence in adding to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity; for if these things abound in us, we shall be neither barren nor unfruitful. Not that we can do anything acceptable to God, or well pleasing in his sight, without the assistance of divine grace, "For without me ye can do nothing," says our dear Savior. And although we cannot merit anything by, or for what we may do, yet let us try to obey him. If we love him, let us try to show our love by our obedience; for he says, "If ye love me, keep my commandments." "We know that we have passed from death unto life, because we love the brethren." This evidence has been a comfort to many of the doubting children: for we do feel such a deep, tender, abiding love and affection to the brethren that we cannot express it. Then we hope that we love God, if we love his people.

My dear brethren and sisters in Texas, who may see this imperfect sketch, when you meet in church capacity remember the absent one at the throne of grace. If we meet no more here, may we meet in that land

"Where those who meet shall part no more,
And those long parted meet again."

In my past communications I have withheld my name, because I was ashamed of my presumption in trying to write unless it were better; but perhaps it may have been pride, desiring to do that which I am not capable of. And now, brethren, sisters and friends, farewell. It is hardly probable, in the course of nature, that I shall stay much longer in this vale of sin and suffering.

Yours in hope of eternal life,
MAHALA SPURGIN.

DELPHOS, Ohio, Feb. 2, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Under a feeling sense of my weakness and inability to write intelligently, or to the edification of the brethren, and knowing that you receive a great many more letters than you can possibly publish, I hesitate, for fear it may crowd out better matter; but I want you to exercise your better judgment.

Having just read and reread your answer to brother John R. Martin's letter, on the subject of the New Birth, I feel like saying to you that it comes the nearest to satisfying my mind of anything that I have heard for some time. I have thought for years that all that it takes to constitute a natural man, is born of the flesh, and consequently is flesh. Whether it is the mind, body, soul or spirit, that which is born of the flesh is flesh. It appears useless to quote any more scripture on the subject than you have quoted, and if the brethren are not satisfied with your explanation, I know they would not be with mine. But the Savior says, "When a strong man armed keepeth his palace, his goods are in peace." Now it seems to me that the natural man is here set forth in all his majesty, power, wisdom and glory. And

who can dispute his having his goods in peace? Let all the children of grace go back with me to our first experience, when the stronger than we came upon us, and overcame us. O, what is the matter? What has gone with all my power and glory? Instead of being what I thought I was, I am nothing but a sink of sin and a mass of iniquity. Now, what is the cause of all this? Is it not because ye are sons, and God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father? I understand it is Christ formed in you, or Christ in you the hope of glory. Old things are passed away, behold all things are become new. Instead of being bound under the law, we have been freed by the blood of Christ. And if the Son shall make you free, ye shall be free indeed. Yes, he was made of a woman, made under the law, to redeem them that were under the law. What a wonderful change has taken place! The same individual that a short time ago was lording it over God's heritage, claiming to be a free moral agent, and singing the old, familiar song,

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the skies,"

now feels guilt and condemnation resting upon him; his sins rise up before him like mountains, for size, and as the sands of the sea shore, for multitude. He cannot see how God can do justice to his holy cause, and save such a desperate sinner as he feels himself to be; and just as he thinks he is about to be launched into everlasting torment, Jesus speaks peace to his troubled soul. Then, and not till then, can he 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."

And now, with all this, is there no change in the Adamic or natural man? Paul says, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Is there not a change in the mind? Again, Paul says, "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." Well, there is a change somehow. What is it, and how is it brought about? I do not know that I can explain it any better than by taking the figure of a wild horse. (and the wilder he is, the more docile he will be when broken.) And let an experienced horseman capture him, and subdue him, and with the use of the bit in his mouth, he can guide and lead him wherever he wants him to go. I would just ask a watchman on the walls of Zion if he knows anything about it.

Brother Beebe, I have extended this letter much longer than I expected to, and after looking over it I do not know whether I shall send it or not, it looks so much like the writer, so imperfect, and so little like edifying any of the Father's children.

I will say to the correspondents of our family paper, Write on; your

epistles of love are like the preaching of the gospel. While some, perhaps, are not so much edified, others are made to rejoice with joy unspeakable and full of glory.

Yours in hope of eternal life,
J. G. FORD.

JERSEY SHORE, Lycoming Co., Pa., Jan. 1877.

ELDER G. BEEBE—DEAR BROTHER—If one so unworthy as I may call you thus, as I feel to be the least of my heavenly Father's family. If I am one, it is through his free grace and sovereign will, and not mine. I was baptized by Elder Durand one year ago last summer, and I thought my summer would last all the year; but it did not. This hour of rejoicing was joy unspeakable and full of glory; this was joy the world could neither give nor take away; it came from the dear Redeemer, the fountain of life. These are some of the words that came to my mind:

"Behold! your King cometh,
Crowned with glories all divine;
And tell the wondering nations round
How bright those glories shine."

But I feel so cold and lifeless sometimes, I fear I am deceived.

"Sin twines itself about my praise,
And slides into my prayer."

This heart is a fountain of vile thoughts.

"Thy mercy, my God, is the theme of my song,
The joy of my heart and the boast of my tongue."

It seems that I cannot praise the dear Redeemer enough for his mercy to poor me. His praises shall dwell on my tongue.

"Tis free grace alone, from the first to the last,
That hath won my affections and bound my soul fast."

"Angels and men the news proclaim
Through earth and heaven above;
The joyful and transporting news
That God the Lord is love."

It was the Lord alone that taught me to love and walk in his commandments. Six years ago it pleased my blessed Redeemer to show me what a great sinner I was, and how helpless I was in the sight of a just and holy God. I was made to cry, "Lord, save, or I perish." I was in deep despair. In a moment I was praising my blessed Redeemer. It was a glorious sight I beheld. I saw my Savior coming in the clouds of power and great glory, and I saw an innumerable host of people, and they were singing redeeming love. And I saw the blessed Savior calling for poor me. Soon the solemn praises were flowing from my heart and my tongue. It seemed that everything was praising the Lord.

"I flew from the garden to tell it abroad;
I shouted, Salvation and glory to God."

I wanted to tell it to the neighbors, but they did not understand me; but it pleased the Lord that day to send my little niece to see me, who seemed to understand my great happiness; it was happiness that pen cannot describe; I was carried above earthly things. But before the day was spent I began to think that I was deceived, and was deceiving others. I told my niece not to tell what I had just been telling her, for it might be

nothing but a dream. I tried to get my burden back, that I might know when it left; but it did not return. I often thought if I could get where the Old Baptists were, I would like to tell them what the Lord had done for poor me; but the Lord's ways were not my ways. I attended several meetings before the Lord gave me strength to tell what I hoped he had done for me. I love the Old Baptists, for they bear witness to the truth as it is in Christ Jesus. It feeds the lambs, the poor, weak ones of the flock, and they find pasture there. It gives light to as many as our dear Redeemer calls; for they are a people saved by the Lord. When I look within myself, I am made to cry out, And can it be that thou, my Lord, hast died for me, a poor, unworthy worm of the dust? Yet may I glory in the thought that I shall owe him most of all his children, if I am one among the number. Sometimes my hope is bright and strong, and at other times it seems almost gone.

"I should at once have quit the field
Where foes and fury roam,
But ah, my passport was not sealed,
I could not yet go home."

"In heaven my choicest treasure lies;
My hopes are placed above the skies;
'Tis Christ, the bright and morning star,
Draws my affections from afar."

I live in a very lonely place. My husband has not a name among the Old Baptists, but is a strong believer in the doctrine of salvation by grace alone, and a reader of the SIGNS OF THE TIMES, and we would be lonely without them, as they contain all the preaching we hear in this place.

RACHEL LAMISON.

WEST CONESVILLE, N. Y., Jan. 22, 1877.

ELDER GILBERT BEEBE & SON—DEAR BRETHREN IN THE LORD:—As I have neglected to forward my yearly subscription for the SIGNS, which should have been done the first of the month, I now inclose it. I have for some time been trying to satisfy my mind with the thought that I had better stop taking the paper; not because I did not like it, but because I was unfit to be recorded with the brethren. I have felt for a long time that I was a hypocrite, and that all my exercises were a delusion and counterfeit, and that the sooner the children of God knew it, the better it would be for them. I have never been conscious of a desire to deceive, and how I could enjoy the company of the despised Old Baptists, (as I certainly have) is more than I can tell. If I am not deceived, I have enjoyed some precious seasons with them, and often find myself looking forward anxiously to the time of meeting with them. My mind at the present time is singularly drawn to look back over my experience, by reading Elder Durand's letter in No. 2 of the SIGNS, which I have just received. The text is a part of the scripture that came to my mind when I hope the Savior spoke peace to my soul. When I had given up all hope, having worked and toiled for nearly a year, and failed in every attempt, and thought there was no help for

me, these words came to me, "Comfort ye, comfort ye my people, saith your God: speak ye comfortably unto Jerusalem: cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." At that time I did not know there was such a passage in the bible, and it was a long time before I found it, for I did not dare to ask any one about it; but I did find it, and I have found many passages since that were a comfort to me. I do not know that I have ever heard that passage mentioned since that time, but what it has carried my mind back to that scene.

I am now, and have been for three weeks, confined to my bed with a broken leg. I have had time to think over my life. There have been some pleasant recollections, but very many bitter reflections, when I think of my foolishness, waywardness, shortcomings, heart-wanderings, and my base ingratitude to God for all his goodness. But a few weeks before my leg was broken, my wife was miraculously preserved from death by backing off a bridge and overturning both the wagon and team on her. She was taken from under the wagon insensible, and was thought to be dead; but she was not seriously hurt. I thought then that God had given her back to me from the dead, and surely I would never murmur again at his dealings with me. But alas! I ought to have known before this, after twenty-five years of struggling, and trying to do good works, and failing, that I had no strength of my own; that it is not in man that walketh to direct his steps. Soon came the same doubting and complaining as before, murmuring because I was in the dark, and because I was left to temptation. Surely the dear children of God know something of these feelings. If they have not, then I am not one. The pains of body that I have suffered are but small, compared with these dark scenes I have had at times. I have thought that I should be glad when this warfare is over; but at present my desire is that God may keep me the few remaining days I have to stay here, so that I shall be an honor to the cause of Christ, and that I may not grieve the dear children of God, for I do love their company. My mind now goes back to the many pleasant acquaintances that I have formed with the children in different places. One of them is my visit to the Salisbury Association last October, where I enjoyed a season of sweet fellowship and rest with the dear brethren. Also with many in Delaware.

But I must bring this letter to a close. I intended only to write to renew my subscription, and to say that I was well pleased with Elder Durand's article. Since I commenced, I have read sister Bessie Durand's letter, and must say that I am well pleased with it, and also Elder Dudley's letter.

May you be long spared to comfort the saints, is the prayer of your unworthy friend, and, I hope, brother in Christ, JOHN A. MORSE.

DEARLY BELOVED IN THE LORD:—No mortal man can conceive or know anything about the troubles that I have endured from afflictions of both body and mind. From an outside view, persons would suppose that I ought surely to be a happy man. Judging me from this standpoint, it would look like I ought to be full of enjoyment, serene happiness and contentment, the all-wise God having given me a small family, together with plenty of this world's goods to enable us to live in ease and comfort, so far as this world is concerned. But alas! God has given me too, as well as to many others, a thorn in the flesh, which steadily crucifies me, and when I would take of this world's pleasures there is none for me. It is God's will, and I believe that all things are controlled by him, our Savior supreme, Lord and Master, and are for the best. Perhaps if I could enjoy this life as I would desire to, or as poor, fleshly man would like to, I should become forgetful of God's glorious blessings daily heaped upon us. In the midst of great trouble and affliction, upon the bed of sickness and despair, he has showed me a pure river of happiness, delight, contentment and love unspeakable, eternal, which never fadeth away, flowing from the fountain of the immaculate Lamb of God, which more than covers all my troubles on this earth. For when I am overwhelmed with grief, it is then that God's glorious graces are found close around me, coming as the wind, and lifting me far above all earthly trials, and I am made to rejoice that I am what I am, and that God has given me a thorn in the flesh, to hold me in subjection; for in me there dwelleth no good thing, and when I would do good, evil is continually with me. The very things I desire to do, I cannot; but the things I desire not to do, them I do. And so my warfare goes on. I am daily transgressing, and daily repenting. I have a hope, a little hope, which reaches beyond the grave. I know that it came not from any good that I have done, and I would not exchange it for worlds of shining gold. I sometimes find myself in the silent shade of the woods, and there on my knees imploring God to have mercy on me a sinner, for help must come from him alone. And I often feel like I could shout and sing praises to God forever and ever. And then, if I could but meet with some of the children of God, and relate to them my feelings, it would do me so much good. I love the Lord, I love his people, and I love their ways. I have some refreshing seasons of worship and prayer, but alas! I soon find myself again seeking after the things of this life, forgetful of God; my prayers are only words, my mind runs on the things of this world, and a deplorable condition I am in; and I have to wait God's time to give me another season of refreshing love; but it is this thorn in the flesh, this world of trouble I endure, that is the forerunner of future happiness. In the midst of these fiery trials and afflictions

tions I find sweet relief in Jesus. Therefore let us glory in tribulation and distress, for without them how could we be the followers of Jesus? For thus it behooves us to suffer and to die, in like manner as Christ suffered the ignominious death, even nailed to the cross. What evidence could we have that we are the children of God, if we never had any trouble or crosses or affliction to bear, but all was one continuous road of pleasures in this life? Therefore let us all glory in all things we have to bear; for such, and such only, in my opinion, shall inherit the kingdom of heaven.

I have written this only to gratify a poor, weak mind. May God remember us all.

SUBSCRIBER.

HARRISBURG, Ohio, March 8, 1877.

BROTHER BEEBE:—I have been a reader of your valuable paper, the SIGNS OF THE TIMES, more or less of my time for thirty five years, and have been much edified and comforted in perusing its contents. I have never yet asked you to give your views on any scripture, but I feel at this time that I would be very glad if you would give your views on Eph. ii. 10, and oblige a poor old sinner who knows of no other way of life and salvation than through the sufferings, death and resurrection of the Lord Jesus Christ, who gave himself a ransom for us, that he might redeem us to God by his blood, out of every nation, kindred tongue and people under heaven, and purify unto himself a peculiar people, zealous of good works. This people is saved by grace, through faith, and that not of themselves, it is the gift of God. Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Now, if I have not asked too much of you, I hope to hear from you on the above request, through the SIGNS, but I submit it to you to dispose of as you may think best.

With much love to you, I subscribe myself your very unworthy brother in Christ,

T. A. PETERS.

(Editorial reply on page 130.)

A LIFE SUBSCRIBER.

THOMAS COUNTY, Ga., April 7, 1877.

ELDER BEEBE—DEAR BROTHER:—After my respects to you, I venture to write you a few lines, and thank you for continuing to send me the SIGNS OF THE TIMES, which I am always glad to get. I have been a subscriber for many years, and to the best of my recollection this is the first that I have failed to send on my remittance in due time, and I hope you will forgive me, and find inclosed two dollars for the present year. I am old, nearly blind, and much afflicted with rheumatism. My hands and fingers are so drawn that I can seldom write, and but little at a time. Brother Beebe, when I commenced taking the SIGNS, I commenced for my lifetime, if they continued to ad-

vocate the doctrine of the gospel, as I believed they did, and am of the same mind to-day; if I can only pay for them, although I can see to read but little. I find many a piece that I would not take two dollars for. I have valued the SIGNS and the *Banner of Liberty* so highly that, as far as I know, I have all the numbers that came to hand, that others may read them when I am gone, which must, of course, soon come to pass.

Remember poor, unworthy me, and may the God of all love ever be with you, is my desire, if not deceived.

Please let me know if Beebe is pronounced in one or two syllables.*

JAS. B. SINGLETARY.

*It is pronounced in two syllables—Bee-be.

MISCELLANEOUS.

A NEW MISSIONARY WORK.

That the "heathen" are not ungrateful for the interest manifested by our orthodox brethren in their souls is now evident from the fact that Mr. Wong Ching Foo, a learned, pious and aristocratic Chinese Buddhist has just arrived in New York to preach the gospel of Buddha to our New York "heathen."

Mr. Wong Ching Foo is under the immediate patronage of the New York Theosophical Society, and a Buddhist temple is to be erected on Fifth avenue for public worship by their joint labors.

The following extract from one of the New York dailies, whose reporter interviewed the Buddhist missionary, gives an idea of his purpose in coming among us.

"I am a Buddhist and Confucian, and I am anxious to prove to the American people that the Chinese people are intelligent and refined, and have happy homes and high civilization, and, more than all, we have a good religion, and hope for happiness hereafter."

"How is it that the American people have got an opposite impression?"

"Because the missionaries who are sent out there are interested in producing an opposite impression. They go out there and have happy times. On the money they receive from America they can live like princes in China, and they would be working against themselves to produce a correct impression. So they come here and tell stories about the degradation of the Chinese, and about their 'bowing down to stocks and stones,' that have no more truth in them than the same stories would have if they were told about the American people. And they bulldoze the people into giving them money enough to go back. It is true that there are people in China who need missionaries, but so there are in America. I do not bow down to stocks and stones, neither do any of the intelligent Chinese. We worship God intelligently. Why do the Christians rage, and your people imagine a vain thing? You talk about the heathen being damned eternally just as you used to talk about infants being

damned. I had supposed that all such foolish ideas had been given up, but I see that within a month the Baptist clergy endorse such a view, and I want to show the New Yorkers what the heathen really are. The American people have been very kind to the Chinese. They have been to great expense to send missionaries over to our country, and have taken all possible pains to teach us what Christianity is, and I propose to return this kindness, so far as I am able, by teaching your people what Buddhism is."

As to the prospects of his success, the *Reformer and Jewish Times* says:

"It would not be surprising if Mr. Wong Ching Foo should have more success in preaching Buddhism here than American missionaries have had in preaching Christianity in China; for we learn that one of these located in Wuchu, one of the wealthiest and most important cities in the empire, after five years' labor and an expense of \$45,000, succeeded in securing only three converts."

Well, this is a free country, and only those who have so little hold on religion that they fear one Chinaman can blow it loose, will object to Mr. Wong Ching Foo as a missionary among us, for there are thousands among us who would be vastly elevated in moral and religious merit, if they possessed a title of either Christianity or Buddhism.—*Exchange*.

Information has been received in New York of the murder of Rev. W. Balfe, an aged Moravian missionary, his son and two daughters, at the settlement of Lance, on the coast of Labrador. A large sum of money belonging to the missionaries was stolen. Four Esquimaux, who had been refused rum at the mission, are suspected of the crime.—*National Baptist*.

Is this so? Has the running of gin-mills and supplying the heathen with rum, become incorporated with modern Missionism? And is the Mission business so lucrative that the poor self-sacrificing Missionaries have large sums of filthy lucre, to tempt their converts to murder and rob them?—EDS.

THE latest business innovation in New York is the establishment of a ministers' bureau which supplies churches with pastors and clergymen with churches.

BAPTISM.

"I'll tell you how gospel appears unto me,
And pray to kind heaven that you may all see;
But the wise and the prudent, 'tis hid from
their eyes,
While the babes in the kingdom rejoice in
the prize."

Some call it baptism, and think it will stand,
A few drops of water thrown from a man's
hand,

On the face of an infant held under the curse;
But we find no scripture that proves it to us.

There's no "being buried with Christ" in the
case;

For Jordan, or Enon, was John's chosen place;
For John, in a river, did Jesus baptize,
And Christ's laws and example we surely
should prize."

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1877.

INCARNATION OF THE SON OF GOD.

"But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."—Gal. iv. 4, 5.

In reply to the inquiries of brother Hahn, we will, as far as light and liberty may be given us, endeavor to express our views on the several points on which he desires to be enlightened. The whole subject in all its ramifications would require more space and far greater ability than we are able to bestow.

The incarnation of our dear Redeemer is pronounced by the apostle, beyond all controversy, a great mystery, and all we can possibly know of the mystery of godliness is what is made known to us by revelation; for no man can, by searching, find out God. But, that God was manifest in the flesh, is a truth, the sublime glory of which transcends all other mysteries which we have any conception of. In types, figures, parables and dark sayings, this mystery was shadowed forth from the beginning of time. Before the formation of man it was said by the Creator, "Let US make man in OUR image, after OUR likeness; and let them have dominion," &c. "So God created man in his own image, in the image of God created he him; male and female created he them."—Gen. i. 26, 27. "This is the book of the generations of Adam. In the day that God created man, in the likeness of God made he him; male and female created he them; and blessed them, and called their name Adam, in the day when they were created."—Gen. v. 1, 2. All we can know of the image of God is what is revealed of him in the sacred record. In the scriptures we are told that Christ is the image of the invisible God; the first born of every creature.—Col. i. 15. And as the Son, by whom the invisible God has in these last days spoken unto us, he (Christ the Son of God, and Mediatorial Head of the church) "is the brightness of his Father's glory, and the express image of his person, and upholding all things by the word of his power," &c., "is appointed heir of all things."—Heb. i. 2, 3. As Christ our Mediatorial Head then is the image of the invisible God, Adam, to be created in the image and after the likeness of his Creator, must have been made a type of Christ; and the apostle by inspiration informs us that Adam "is the figure of him that was to come."—Rom. v. 14. If any of our brethren know of any other respects, or of any other sense in which Adam was in the image and likeness of God, than that of being the type or figure of Christ, they have knowledge which has not been made manifest to us. Or if any can show from the scriptures that Adam has lost that image, or has ceased to be the figure of Christ, we are ready to be instructed. He certainly did not in his first or best estate possess any of the immutable and incorruptible at-

tributes of the eternal Godhead, or he could not have sinned. Nor did he need to be endowed with the attributes of the Godhead to make him a figure of him that was to come; for lambs, bullocks, heifers and goats, which do not possess even the attributes of men, were used under the old covenant as types of Christ. Christ, as the image of the invisible God, was and is the brightness of his Father's glory; but Adam, as the image or figure of Christ, was not and is not the brightness of Christ's glory. Generation transmits a vital likeness. The sons of Adam were begotten and born in the image and likeness of their fallen and depraved progenitor. And Christ as the Son of God, the only begotten of the Father, has by inheritance the nature, the life, and all the supreme perfections of the Godhead; and all the seed of Christ, as the second Adam and the Lord from heaven, shall ultimately be conformed to his likeness and bear his image, as now in their earthly nature they bear the image of the earthy Adam. "For whom he did foreknow, them he did predestinate to be conformed to the image of his Son."—Rom. viii. 29.

If then Adam, who was created male and female, is the figure of him that was to come, then Eve, who was created in Adam, and was called by his name before she was taken from his side and distinctly formed, is the figure of the church of God which was chosen and preserved in Christ, and named in him before she was brought forth in her distinct manifestation. She was and is called woman, because she was taken out of the man; and her name is called Eve, because she is the mother of all living.

When God pronounced sentence on the serpent, he said, "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel."—Gen. iii. 16. This early prediction of the seed of the woman could refer to none other than Christ, for at least two reasons: first, no other partaker of our nature was ever born of a virgin or made of a woman; and secondly, none but Jesus has ever bruised the serpent's head. He was appointed to destroy the works of the devil, and to destroy him that had the power of death, that is, the devil.—1 John iii. 8, and Heb. ii. 14.

Now let us consider the church as prefigured by Eve, as the anti-typical woman. "For the Lord hath created a new thing in the earth, A woman shall compass a man."—Jer. xxxi. 22. "And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child, cried, travailing in birth, and pained to be delivered."—Rev. xii. 1, 2. "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." * * * *

"For unto us a child is born, unto us

a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."—Isaiah ix. 2, 6, 7. "Before she travailed, she brought forth; before her pain came, she was delivered of a man child. 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."—Isa. lxvi. 7, 8. In whom, save Jesus, do we see all these scriptures fulfilled? And who but the church, as the anti-type of Eve, is the woman who brought forth this man child, whose name is Wonderful? This child born and son given is the seed of the woman. The salvation of God which came out of Zion, to turn away ungodliness from Jacob. The seed of the woman that has bruised the serpent's head. "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ." And why is Christ called the seed of the woman? Because in him is the immortal germ from which all her children are born; and as the whole harvest is but the production of the seed which is sown, so when Christ was begotten and born from the dead, in his resurrection the whole nation or kingdom of Christ was born at once, quickened together with him, and raised up together, and made to sit together in heavenly places in him.—Eph. ii. 4, 5.

Now we do not understand that his relation to the Father, as the Son of God, was made of a woman, or that it existed under the law, from the condemnation and dominion of which he came to redeem his people, until his advent into the world; for he was evidently the Son of God when sent by his Father into the world, and from everlasting. But that he might redeem his people from under the law, it was necessary that he should be identified with them in their flesh in which they had transgressed the law.

In the great work of redemption and salvation two essential grounds or principles of relationship were indispensable. First, that in order to redeem his people he should partake of their nature, by being made flesh, or made of a woman, and so made under the law which held them in bondage and captivity; and secondly, to qualify them for a heavenly state, they should be made partakers of his divine nature, as the Son of God, in whom God had given them eternal life before the world began. For both these developments God had a specific time appointed. Not all the fervent prayers of patriarchs and prophets for the "salvation of God to come out of Zion," could

hurry the advent one moment; "but when the fullness of the time was come, God sent forth his Son." As none could possibly hasten, so neither can any delay the time. Its fullness came, and precisely at the moment which God had appointed the great event was fulfilled; the Son of God was made flesh, became incarnate, and was made under the law.

Brother Hahn inquires, What law? Was it the law that was given to Adam? And if so, are not all the race of Adam redeemed? And if all are redeemed, will not all be saved? We reply, our understanding of the subject is that Christ came under the law of God, which his people had transgressed. "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."—Titus ii. 14. That all mankind were in Adam created under law to God, and that by the transgression of one man judgment came upon all men to condemnation, is evident from the universal reign of death. "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. For until the law," (that was afterward given from Sinai,) "sin was in the world; but sin is not imputed where there is no law. 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."—Rom. v. 13, 14. There was in Adam's transgression a similitude; for Adam is the figure of him that was to come. He is the figure, image, similitude, or type of the second Adam. Let us examine this similitude in Adam's transgression. "For Adam was first formed, then Eve. And Adam was not deceived; but the woman being deceived, was in the transgression."—1 Tim. ii. 13, 14. Let us go back to the record. "And the man" (who is the figure of him that was to come) "said, The woman that thou gavest to be with me, she gave me of the tree, and I did eat." Would not these words be equally true if uttered by the second Adam, who is the Lord from heaven? Was not the church the woman which the Father gave as a bride, to be with Christ? Did he not receive the fruit of the tree of knowledge of good and evil, emblematic of the holy law, which is good, and by which is the knowledge of sin, at her hand? Was it not by receiving her transgressions which were laid on him that he incurred the dreadful penalty of the law; and without being deceived, did he not voluntarily come under, and eat the fruit of the law, and under it die, the just for the unjust, rather than endure a separation from her? In short, was the image, similitude or likeness in which God proposed to make man completed before "the Lord God said, Behold the man is become as one of us, to know good and evil?" In this the man had not become like the eternal Father, or like the Holy Spirit, in any figurative

sense that we can conceive of. But to our mind there seems to be a clear similitude in Adam's transgression; and Paul in this connection says he "is the figure of him that was to come." The law which was given as a covenant to Israel, as typical of the church of God, the righteousness of which is by Christ fulfilled in his redeemed people, though only given to them, presents a standard of righteousness, by the which every mouth is stopped, and the whole world stands guilty before God. This is the law under which the Son of God was made, in being made of a woman, to redeem them that were under the law. Although Adam as the figure of Christ manifested his love, stronger than death, for his beloved bride, when she, under the penalty of her transgression, was held under the sentence of death and of expulsion from paradise, and could not return to him, he who was not deceived, but knew full well the consequence, braved the terrors of death, assumed her guilt, and for her bore the penalty and curse of the violated law. But Adam having followed his bride, and assumed her transgression, could do no more, for the flaming sword and cherubim intercepted his way to the tree of life; as none but Jesus can redeem from death, purge from guilt, or give life and immortality to the transgressors of the law of God.

When we consider the redemption that is in Christ Jesus, we must remember that he represented only those which were given him out of the world. They were "Sanctified by God the Father, preserved in Christ Jesus, and called."—Jude 1. "For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14. The connection of the text proposed for consideration by brother Hahn, shows that the sons or children of Abraham, not Adam, whom Christ came to redeem, were not the children of the flesh, for the children of the flesh they are not the children of God; but the children of the promise are counted for the seed. It was for the redemption of his seed exclusively that he suffered. He took on him the seed of Abraham when he was made under the law; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. And the promise was, "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."—Isa. liii. 11, 12. So we see that although Christ has redeemed his people from the law that was transgressed by Adam, and from the law that was given by Moses, and from all law by which they were held as sinners, he has not redeemed all mankind, nor even all the fleshly seed of Abraham, but a remnant only, which shall be saved according to the election of grace. We readily admit that all for whom Christ died are by him re-

deemed, he has obtained for them eternal redemption; and we believe also that all his redeemed are saved, and shall reign with him in glory. But he laid down his life for his sheep, for all those of whom he says, Thine they were, and thou gavest them me. He is invested with power over all flesh, that he should give eternal life to as many as the Father has given him. Therefore he says, "All that the Father giveth me shall come to me, and him that cometh to me I will in no wise cast out."—John xvii. 2, and vi. 37.

Brother Hahn asks, What law was Jesus made under? We reply, the law of God which his people were under. He asks also, Who, and how many, were redeemed? We reply, his people; whose exact number finite minds cannot compute. We are told they are an innumerable company which no man can number.—Rev. vii. 9. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." "And the number of them was ten thousand times ten thousand, and thousands of thousands."—Rev. v. 9, 11. This is as near as we are authorized to state the number; we only know that the promise is unto all them that are afar off, even as many as the Lord our God shall call.—Acts ii. 39. May God grant that we may be included in that number, for Jesus' sake. Amen.

EPHESIANS II. 10.

REPLY TO BROTHER T. A. PETERS.
ON PAGE 128.

"For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them."

In the preceding connection of this text the apostle has asserted that all the saints at Ephesus, and all the faithful in Christ Jesus, are saved by grace, through faith, and that not of themselves," and that this salvation by grace, through faith, is the gift of God. Not of works, lest any man should boast. If it were of themselves, they might justly boast, and claim that the workmanship was their own; but, as sinners saved alone by grace, through faith, boasting is excluded; for they cannot possibly be their own workmanship, because both grace and faith are the special gifts of God. "For we are his (God's) workmanship." From first to last, the salvation of all who are saved is the work of God, in which work his wisdom, power and grace are most conspicuously displayed. "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. How amazing great is the contrast between the works of God, and the most skillful works of men. "For the word of the Lord is right; all his works are done in truth."—Psa. xxxiii. 4. "The Lord is righteous in all his ways, and holy in all

his works."—Psa. cxlv. 17. The heavens are the work of his hands; and all his works shall praise him. He worketh all things after the counsel of his own will. All things in nature show his workmanship in their creation. The heavens declare his glory, and the firmament his handy work. But in the salvation of his people, we behold with greater admiration the superior majesty and glory of his wonderful works.

"Created in Christ Jesus." The word *created*, in this connection, to our mind, is explanatory of the words *his workmanship*, clearly signifying that the existence of the saints in Christ Jesus, as their spiritual Head and Mediator, is exclusively the work of God. We could have no existence in Christ, or interest in his salvation, except by what God has provided and done for us. It was the work or act of God that provided a Savior, and gave us life in him. It does not, in our understanding, involve the idea that Christ Jesus is a created being, for that would conflict with our faith in him as being, in his Godhead, self-existent and eternal; and in his Mediatorial headship of the church, the Only Begotten Son of God, full of grace and truth. For as our Mediator, not only the church has her spiritual existence, as chosen in him before the foundation of the world, but in him also dwells all the fullness of the Godhead bodily. The spiritual, eternal life of the church, which was with the Father, and was manifested, (1 John i. 2) was given us in him, as the Son of God, (1 John v. 11, 12,) thus by the workmanship of God constituting him the Second Adam, the seminal head, and life imparting progenitor, of the "chosen generation," and seed that should serve him and be counted to the Lord for a generation.—Psa. xxii. 30. All this provision of grace and life is the workmanship of God, and was wrought for us in Christ Jesus before the world began; and consequently must be wholly of God. It was also the work of God which gave us a place in the body of his flesh which he took on him, when he came as it was written of him, in the volume of the book, saying, "Sacrifice and offering thou wouldest not, but a body hast thou prepared me."—Heb. x. 5. He took on him the seed of Abraham.—Heb. ii. 16. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. Now this was and is the workmanship of God that we are identified with Christ in the body of his flesh in which he died and rose again from the dead, thus meeting for us all the demands and penalties of the law, and redeeming us unto God.

There is still another sense in which the saints and faithful in Christ Jesus are by the workmanship of God in him, that is in a visible and experimental manifestation in his organized kingdom, as gathered into his fold and as sitting together in heavenly places in Christ Jesus. In this experimental or manifest sense, Andronicus and Junia were in Christ

before Paul was.—Rom. xvi. 7. Jesus admonished his disciples to abide in him, (John xv. 4) and this they were to do by adhering to his instructions. "If ye keep my commandments, ye shall abide in my love."—John xv. 10.

But in whatever sense our being and abiding in Christ may be considered, it is the workmanship of God. Even our obedience is the working out of the salvation which God has wrought in us; "For it is God that worketh in you both to will and to do of his good pleasure."—Phil. ii. 13. "Lord, thou wilt ordain peace for us; for thou hast wrought all our works in us."—Isa. xxvi. 12. Therefore let no man 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."—1 Cor. i. 30.

Our text also suggests for our consideration the purpose of God in giving us a being or creation in Christ Jesus, that as members of his body, or branches of him as the true Vine, we should shew forth his praises, by the good works unto which he has created us in him. Our old creation in the earthly Adam did not qualify us to walk in the ordinances of the gospel, or to perform the works unto which we are now by grace thoroughly furnished.—2 Tim. iii. 17. But our creation or identification with Christ as our Head, and our indwelling in him, is designed for a walk in all the ordinances of Christ, as trees which have first been made good, that our fruit may be unto holiness, and our God glorified in our conformity to all things whatsoever he has commanded us. These works are those which God has ordained; that is, they are the ordinances of God, which he hath before ordained that we should walk in them. To this end the God and Father of our Lord Jesus Christ has blessed us with all spiritual blessings in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world, 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 hath made us accepted in the Beloved.—Eph. i. 3-6. Who but God could perform such work as this? Surely,

"Tis thy own work, Almighty God,
And wondrous in our eyes."

May God grant us grace that we may pursue and abide in every good work, and glorify our Father which is in heaven, and enable us to ascribe the entire work of our eternal salvation to God and to the Lamb, forever and ever. Amen.

PHILIPPIANS III. 18.

HACKERSVILLE, W. Va., March 31, 1877.

BROTHER BEEBE:—Please give us your views on Phil. iii. 18. "For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ."

What we desire to know is, did Paul mean himself weeping, or did he mean the enemies

of Christ weeping? A few words will suffice, as you are crowded with requests.

Yours as ever the same, in bonds of tribulation,
JOSHUA S. CORDER.

REPLY.

This verse, and the next succeeding it, is a parenthesis, in which the apostle urges the saints in an earnest and pathetic manner to regard him as an apostle, and his fellow-apostles, as divinely authorized ensamples, in faith and practice, to be observed and followed by all the saints in the Gentile churches. He had in this same chapter solemnly warned them to "Beware of dogs, beware of evil workers, beware of the concision." For the apostles, and the saints who walked in the apostolic faith and practice, are, in a gospel sense, the circumcision, (which was prefigured by the concision under the law, and which was made with hands) by the circumcision of Christ, in that circumcision of the heart made without hands, which is in the spirit, not in the letter, whose praise is not of men, but of God. The Gentile saints were greatly annoyed by Judaizing teachers, who taught that except the saints were circumcised according to Moses and kept the law, they could not be saved. These teachers were called the concision, and like dogs and evil workers perverted the order of the apostles, and bewitched the churches before whose eyes Jesus Christ had been evidently set forth crucified among them; for with all their show of zeal and pretended concern for the salvation of the saints, they were enemies of the cross of Christ. The apostle Paul in all his epistles, and, we presume, in all his preaching, had faithfully warned the churches to beware of these enemies of the cross; but notwithstanding his frequent admonitions, he found, to his great annoyance and grief, even among the saints, many were like the bewitched Galatians, following their pernicious ways, by reason of which the way of truth was evil spoken of. Hence he now, in a parenthesis, repeats his oft reiterated admonition even with weeping, in which he tells his brethren that these greedy dogs are only serving their own carnal appetites, as worshipers of their own selves, and bitter enemies to the cross of Christ by which the saints were crucified to the world, and the world, with all the carnal ordinances of the now abrogated worldly sanctuary of Judaism, is crucified unto them. In urging the same admonition in his epistle to the Colossians, ii. 9-23, he affirms that the saints are complete in Christ. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses, and blotting out the hand-writing of ordinances that was against us, which was contrary to us,

and took it out of the way, nailing it to his cross," &c. Read to the end of the chapter. Now as these Jewish ordinances which were against us Gentiles are nailed to the cross, they are enemies of the cross who would revive them and make them obligatory on the Gentile churches of the saints.

We are constrained to believe that it was the apostle who wept, and not those enemies of the cross of Christ of whom he would have the saints beware.

NEAR BLOOMVILLE, Ohio, Feb. 17, 1877.

BROTHER BEEBE:—The German translation of John xxi. 15, reads thus: "Simon, son of Jonas, lovest thou me more than these love me?"

Can a preacher of the gospel be consistent in saying to an assembled congregation, The law of God forbids murder, but God does not forbid it? Does the mind and will of God disagree with his given or written law to his people?

LEWIS SEITZ.

REPLY.

To both questions we answer, No. A preacher of the gospel is not a preacher of the law; and if he was, such a declaration, in our judgment, would be highly improper, and untrue. The law which forbids murder is the law of God only because God has commanded it.

The law that was given to national Israel was called the law of a carnal commandment, because it was what God had commanded to the carnal tribes and adapted to their carnal or fleshly state. It could not be the law of God if God had not commanded it. The law of the Spirit of Life in Christ Jesus, by which his redeemed people are made free from the law of sin and death, is written in their hearts, and expresses the dominion of God in Christ in and over them. We can conceive of no disagreement in the mind and will, or in any of the eternal perfections or attributes of God.

What possible object any professed preacher of the gospel could have in attempting to make a distinction between the law of God and the commandments of God, we cannot conceive.

We earnestly recommend to those who have become entangled in vain janglings, that they read the admonition of the apostle Paul, Titus iii. 9, "But avoid foolish questions, and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain." "Neither giving heed to fables and endless genealogies, which minister questions, rather than godly edifying. Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned; from which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say nor whereof they affirm."—1 Tim. i. 4-7.

OBITUARY NOTICES.

DIED—On the 12th of March, 1877, at her residence in Shelby County, Ky., in the 63d year of her age, **Katharine Morton**, wife of brother Benj. Q. Morton, and daughter of Isaac and Charity Hedden, deceased. Her disease was thought to be neuralgia of the bowels, from which she suffered beyond expression for about eight days, when it pleased God to release her from her sufferings, and we humbly hope that her emancipated spirit now rests in the climes of eternal bliss and glory, where the wicked cease from troubling and the weary are at rest. She was not a member of the visible church, never having put on Christ by public profession; but we feel assured that she was a subject of God's all-sufficient grace. She was one of those quiet and well-disposed women, and was never known to murmur or repine at trials or afflictions. During her intense sufferings she was not heard to murmur. The writer can testify to these facts, having been acquainted with her from his youth up to the time of her death, and having frequently been at her house. I can bear witness, with many others of her friends that attended her remains to the tomb, that her walk in life, as a wife and a mother, was a model, and her place can hardly be filled in this particular. As often as I have been about her, I never knew an unkind or angry word to escape her lips. It was the unanimous opinion of brethren in the ministry who had talked with her on the subject of a hope in Christ, that she was a subject of God's reigning grace, and that she ought to offer herself to the church. But she was like many others who "stand without," regarding her hope to be so small that she was afraid to claim it as a hope. But we are fully persuaded that she is now enjoying that rest that remains to the people of God. She leaves a husband, one son, two daughters, a brother, with numerous other relatives and friends, to mourn their irreparable loss, but not without hope; for their loss is her gain. May God, who rules in all things, comfort the bereaved family, and cause that this dispensation of his providence may redound to their good, is the prayer of the unworthy writer.

WM. THOS. RITTER.

DIED—At his residence, near Versailles, Brown Co., Ill., brother **Philip Ausmus**. He was born April 13, 1805, in Powell's Valley, Tenn. His father emigrated to the territory of Illinois in 1816, in St. Clair Co., east of St. Louis twenty miles. He removed with his father to Morgan Co., Ill., about the year 1823, and was married to Mary Elis fifty-one years ago the 9th of February last. He went through the hardships of a pioneer life, and when Black Hawk, in blood and carnage, almost in his midst, was scalping his unfortunate victims. (Some of the scalps I have seen.) He volunteered under Governor Reynolds of Illinois, and pushed forward into Wisconsin, when Black Hawk, intending to cross the Mississippi at or near Bad Ax, was captured. At the end of the war he returned home, and received a land warrant for his services. He united with the Missionary Baptists about forty-five years ago, but since became a strong believer in the Old School Baptist doctrine; but baptism being in the way, he joined the United Baptists, near a year ago, and the letter now before me says, "He lived up to his profession till his death, on Saturday, Feb. 18. He was at their social meeting, and talked beautifully, said he was pressing forward to the mark for the prize of the high calling in Christ Jesus." The next morning (19th) he was stricken with the palsy. He was conscious of his approaching death, and called in all his children, ten in number, (all belonging to the church, except one, and she religiously inclined) and exhorted his wife and children not to grieve for him, for he had no fears. He died in the triumphs of faith, on the 22d of February, 1877. He leaves a beloved wife, who was baptized in the faith of the Old School Baptist Church called New Salem, in Brown Co., Ill., (with the writer and Samuel Ausmus) twenty-five years ago, by Eld. Wm. Hogan, and has been an orderly walking member ever since. She now belongs to Camp Creek Church, Brown Co., Ill. May

the Lord sustain his companion in her old age, and his children, until death, and the crown of life be given them. P. A.

BROOKFIELD, Mo.

PLEASANT HILL CHURCH, in conference, }
April 15, 1877. }

As it has pleased our heavenly Father to call from us our beloved brother, **Dea. G. T. Cotton**, who departed this life Feb. 18, 1877, we deeply feel his absence. He was a worthy, exemplary and useful brother, and a faithful watchman in Zion. He was slow to speak, but swift to hear. May we imitate his worthy examples, and may we be also ready to depart when our Master shall call for us. We deeply sympathize with his bereaved family, and tender to them our condolence. And we order that this expression of the church be recorded in our Church Book. J. A. NORTON, Moderator.
J. D. SPIGHT, Church Clerk.

The subject of this memoir was born in Lincoln Co., Tenn., in 1813; emigrated with his parents to Henderson Co., Tenn., in 1835, married Ann Cook in 1841; professed a hope in Christ in 1853, and was received as a member of Clark's Creek Church in 1854; was baptized by Eld. James Beavers; moved into Tiptah Co., Miss., in 1856, and united with Pleasant Hill Church, in which his wife also became a member. He was set apart by the church to the office of deacon, in which capacity he served the church as long as he lived. He is greatly missed in his neighborhood, for he was universally respected by all classes, as a model christian. He was blessed with great fortitude, and was remarkably calm and self-possessed.

Sleep on, dear brother, thy work is done,
The pains of death are passed;
Jesus has sent to bear thee home
Beyond the stormy blast.

Thy works, while here, attest thy faith;
We will no longer mourn,
But wait till our last gasping breath
To join thee on that shore.

O may I walk thus circumspect
In all my Master's ways;
Do thou, dear Lord, my heart direct
To sing those heavenly lays.

J. H. NORTON.

DIED—At the residence of her son-in-law, J. M. Boyl, in Osage Mission, Neosho County, Kansas, sister **Maria Ely**, aged 61 years and 12 days. Sister Ely, whose maiden name was Struble, was born in Sussex County, New Jersey, Feb. 13, 1816. At about the age of six years she came with her parents and settled in Knox County, Ohio. She was married to J. C. Ely, Dec. 31, 1835, and was baptized, with her husband, by Eld. John Thomas, in the fellowship of the Brink Zion Old School Baptist Church, in the winter or spring of 1852, where she held her membership until about six years ago, when she left for this place in Kansas. She did not put her letter in the Providence Church until two weeks before she died. Her husband, Job Ely, died June 12, 1858, leaving her a widow for over eighteen years. She was a widow indeed, not often excelled in deeds of charity and true piety, and was highly respected by all who knew her. She died in full faith in the doctrine of the Old School Baptists, leaving many relatives and friends to mourn their loss. Her sister, Sarah Otis, and her son-in-law, J. M. Boyl, rendered her their constant and faithful attention. She took great pleasure in telling her experience and in reading the SIGNS. We all feel deeply our loss.

L. H. BRADBURY.

DIED—March 18th, of membranous croup, **Freddie McIntyre**, only son of Thomas and Kuhama McIntyre, aged 2 years, 4 months and 18 days. He was a lovely, bright, interesting little boy, loved and petted by all who knew him. He is sadly missed by his loving parents, as he was the light and joy of his happy home. May the Lord strengthen and help them to bear their sad bereavement.

Darling Freddie has gone to rest,
To dwell with saints forever blest.

M. E. MCINTYRE.

NEWMAN, Ill.

My dear companion, **Mrs. Elizabeth Arnold**, died April 13, 1877, in the 74th year of her age. Her disease was asthma and pneumonia. She was confined to her bed about two weeks, and bore her sufferings with patience until the end. She has left two brothers and two sisters, with numerous other relatives, to mourn her absence. I feel much broken up, yet feel to say, "Thy will, not mine, be done, O Lord."

Your brother in tribulation,

NICHOLAS ARNOLD.

MOUNT AIRY, Pa.

Miss Elizabeth Dunavant departed this life April 26, 1877, at the age of about 76 years. Sister Dunavant was born and raised in Notoway County, Va., and emigrated to Kentucky when about forty years old, and a few years after joined the Mt. Pleasant Church, in Henry County, where she remained in fellowship until her death. We feel to hope that our loss is her unspeakable gain.

Yours in hope,

J. M. DEMAREE.

My dear mother, **Jane Clark**, departed this life Feb. 18, 1877, in the 65th year of her age. She died at my residence near Sullivan, Moultrie Co., Ill. Her disease was consumption. We deeply feel our loss, but hope it is her gain. She has been a strict member of the Old School Baptist Church for about forty years. She stood firm and unshaken in the apostles' doctrine, always contending for the faith once delivered to the saints. She was born in the state of Pennsylvania, and moved from there to Ohio when quite young, and lived there until 1859, when she moved to Illinois, and one year after buried her husband, from which timesheremained a widow. She leaves one son and two daughters to mourn their loss of a dearly loved mother.

THOMAS C. CLARK.

TODD'S PT., Shelby Co., Ill.

Mr. Samuel Warren, the husband of our esteemed sister, Mrs. Mary Warren, was killed at Warwick, N. Y., on Saturday evening, March 31st, while coupling the cars of the Warwick Valley Rail Road. He was crushed between the bumpers of the cars, living an hour and ten minutes. He was a temperate and industrious young man, and leaves our dear sister with two children, the youngest only five weeks old, to mourn this sad bereavement. May God support and comfort her in this dark and inscrutable dispensation of his providence.

His funeral was held at the Meeting House of the Old School Baptist Church, on Wednesday, April 4th. A very large audience was present, and a deep sympathy was manifested for the almost broken-hearted widow and weeping relatives. His age was 32 years.

W. L. BENEDICT.

THREE DAYS MEETINGS.

Providence permitting, there will be a three days meeting held with the Lebanon Church, 2½ miles south-west of Lincoln, Logan Co., Ill., to commence on Friday before the fifth Sunday in July, 1877, at 4 p. m. A cordial invitation is extended to all of our faith and order, and ministering brethren in particular. We hope to see a good turnout.

Those coming from the east, west, north or south, by rail, will be met at the different depots and conveyed to the meeting and to places of entertainment.

DANIEL BALDWIN.

The churches that I serve anticipate holding three days meetings, commencing on the Friday before each Saturday in June, viz:

Commence on Friday before the first Saturday at Bethel Church, Shelby Co., Ky. On Friday before the second Saturday at Salt River Church. On Friday before the third Saturday at Goshen. On Friday before the fourth Saturday at Little Flock. All three in Anderson Co., Ky., and each to continue the two succeeding days.

Friends who visit Bethel will be met at Bagdad, on the Louisville and Lexington R. R., on Thursday p. m., and at Frankfort (same road) on Thursday p. m., for each of the other meetings. Ministering brethren, and other brethren and sisters, are cordially invited to attend the meetings.

J. F. JOHNSON.

YEARLY MEETINGS.

A yearly meeting will be held with the church of Middleburgh, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, (23d & 24th) to commence at ten o'clock a. m. each day, at the meeting house near Jas. Borthwick's.

We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. Deacon Cooper will meet those who come on the cars at the Middleburgh Depot, on Friday p. m.

In behalf of the church,

JAMES BORTHWICK, Clerk.

ASSOCIATIONAL.

The Delaware River Association will meet, the Lord permitting, with the church at Southampton, Bucks Co., Pa., at 10 a. m., on Wednesday before the first Sunday in June, and continue the two following days.

The arrangement the church has made, concerning our brethren and friends who may visit us at the time, and come by public conveyance, is as follows:

Those coming from the north and west by the way of New York, will take passage in the cars on the New York and Philadelphia New Line, Bound Brook Route, on Tuesday, the 29th of May. The depots are at the foot of Clarkson Street and the foot of Liberty Street, New York. Purchase tickets for Bethayres, and take passage on the train which leaves at 1:30 p. m., or an earlier train if desirable, but not any later train in the day than the 1:30 p. m., already named.

Those coming from the south and west by Philadelphia, will take the cars on the New York and Philadelphia New Line, and purchase tickets to Bethayres also, so that all can be met at the same station, and no confusion attend the sending for and meeting of the brethren. The depot in Philadelphia is at Third and Berks Streets—train leaves at 3:30 p. m. There will be no material difference made in the time of leaving each of the above named depots, when the summer Time Table is published.

Brethren, sisters and friends of our faith and order are cordially invited to visit us at the time of our association, and we hope a goodly number of gospel ministers will be enabled to come and proclaim the truth to us. WILLIAM J. PURINGTON.

The Warwick Association will meet (the Lord willing) with the New Vernon Church, 2½ miles from Howell's Depot, on the Erie Railway, in Orange Co., N. Y., on Wednesday before the second Sunday in June, 1877, at 10 a. m., and continue until Friday evening following.

Brethren and friends coming to the Warwick Association from the east or west, by the Erie Railway, will be met at Howell's Depot on the arrival of the way train from the west, at 1 p. m., and on the arrival of the Express Mail train which leaves foot of Chambers Street, New York, at 10:45 a. m., and arrives at Howells at 2:20; or on the Orange County Express, which leaves foot of Chambers Street at 4:30 p. m., arriving at Howells at 7:35 p. m. All who come by way of the Erie Railway will be met at Howell's on the day or evening before the meeting, as there will be no trains arriving on Wednesday in time for the meeting.

Those coming from the north by the New York & Oswego Midland Rail Road will be met at Winterton on the arrival of the train on Tuesday, instead of coming to Middletown, which would be about ten miles out of their way, as Winterton is as near New Vernon as they would be at Howells. Those who come by the New Jersey Midland can stop at Middletown or go on to Winterton as they may prefer.

A general invitation is extended.

For the information of those, especially of the members of the New Vernon and the Middletown Churches, who come to the association, and can spend the Sunday preceding or succeeding the association, we give notice that the church meeting will be held at New Vernon on Saturday at 1 p. m., and preaching and the ordinance of the Lord's Supper on the Sunday before the association, and a special church meeting at Middletown on

Saturday, and preaching and the Lord's Supper on the Sunday following, on which day meetings will be held all day at Middletown, beginning on Saturday at 1 p. m., and on Sunday at 10 a. m. Our brethren and sisters generally from sister churches are cordially invited to attend and participate with us at either or both places. Ministers from abroad are expected to be with us on both occasions.

The Chemung Association have appointed to meet with the church at Waverly, N. Y., on Wednesday before the third Sunday in June, at 10 a. m., and continue the two days following.

Those coming to the Chemung Association from the east, west and north will come by the Erie R. R. and Southern Central R. R. to Waverly. The trains will be met on Tuesday afternoon and on Wednesday morning. The train on the Ithica & Athens R. R. will be met at Factoryville on Wednesday morning. Those coming from the south will take the Lehigh Valley R. R. to Milan, where they will be met on Tuesday, or if on Wednesday morning, they will come on to Waverly. Those coming from the south and west by their own conveyance will stop at sister Watkins', one mile north of Milan village. Inquire in Waverly for Marvin Vail. All our brethren and friends are cordially and affectionately invited.

SILAS H. DURAND.

The Conference of Western New York will be held with the church at Rikers Hollow, Steuben Co., N. Y., on the third Sunday and Monday in June, about five miles from Blood's Station, on the Rochester Branch of the Erie Railway, at which station the friends will be met with conveyances by the brethren on the preceding day.

I wish to say to the brethren and friends abroad, in behalf of the O. S. Baptist Church at Riker's Hollow, that we wish to see them at the above named time, as many as can attend, assuring them that a cordial greeting and welcome to such things as we have awaits them. Ministering brethren are particularly requested to be in attendance.

Those coming by way of Canandaigua Lake will please inquire for D. L. Avery, at Naples. H. C. OLNEY, Clerk.

The Sandusky Association will convene with the Honey Creek Church, 4 miles from Bloomville, Seneca Co., Ohio, on Wednesday before the second Sunday in June, 1877, when and where we desire to see a goodly number of brethren of the Old School Baptist order, especially brethren in the ministry, from the east, west, north and south, are cordially invited to come and see and hear for themselves, because a report has gone out that we are not sound in the faith of the gospel of God. Brethren coming from the north-west and west by way of Toledo can come directly to Bloomville, on the Toledo, Tiffin & Eastern R. R., where they will be met with conveyances to places of entertainment and to the meeting. Those coming from the east and south-east on any of the Rail Roads by the way of Mansfield, can come directly to Bloomville, on the Mansfield, Cold Water & Lake Michigan R. R. Those coming from the south-west will come to Tiffin, there change cars, and come directly to Bloomville. All coming by the cars should take the first trains in the morning on Tuesday before the meeting.

LEWIS SEITZ.

NOTICE.

I would say to my friends who send me telegrams, that if the dispatches are sent directly to "Hatboro, Montgomery Co., Pa.," I shall then receive them without much delay, as an arrangement is made with the ticket agent to forward them immediately.

WILLIAM J. PURINGTON.

HISTORY OF KEHUKKE ASSOCIATION.

The Kehukkee Association, at her last October session, decided to have her history written up to the present time, and obtained the consent of Eld. C. B. Hassell, of Williamston, N. C., to prepare the same for publication.

All persons wishing one or more copies of said work, are requested to enter their names on some one of the subscription papers sent out to the various agents, or send their names directly to Joseph D. Biggs, Williamston, N. C., Clerk of said association.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

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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 Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y.; JUNE 15, 1877.

NO. 12.

POETRY.

SITTING AT THE FEET OF JESUS.

Sitting at the feet of Jesus
I would ever gladly be,
Listening to his gracious teachings,
As he kindly speaks to me.
Precious truths!
Precious words!
That blest resting-place affords;
Let me ever humbly sit
Learning at my Savior's feet.

Sitting at the feet of Jesus,
Cleansed from sin and purified
In that full and living fountain
Flowing from his pierced side;
Precious life!
Precious blood!
Shed for me by Christ the Lord;
Let me ever humbly sit
Thankful at my Savior's feet.

Sitting at the feet of Jesus,
Clothed in robes of righteousness,
Wrought by him in dying anguish;
I would wear that heavenly dress.
Precious robe!
Precious cost!
Earth can no such raiment boast;
Let me ever humbly sit
With garments pure, at Jesus' feet.

Sitting at the feet of Jesus,
In the world of heavenly rest,
I would join the raptured chorus,
Praise to him for ever blest.
Precious joy!
Precious praise!
Shall fill the everlasting days;
Let me there adoring sit
And cast my crown at Jesus' feet.

THE FLUTTERED DOVE.

My soul amid this stormy world
Is like some flutter'd dove,
And fain would be as swift of wing
To flee to him I love.

The cords that bound my heart to earth
Are broken by his hand;
Before his cross I found myself
A stranger in the land.

That visage marr'd, those sorrows deep,
The vinegar and gall,
Were Jesus' golden chains of love
His captive to enthrall.

My heart is with him on his throne,
And ill can brook delay;
Each moment list'ning for the voice,
"Rise up, and come away."

With hope deferr'd oft sick and faint,
"Why tarries he?" I cry;
And should my Savior chide my haste,
Sure I could make reply,—

May not an exile, Lord, desire
His own sweet land to see?
May not a captive seek release?
A pris'n'r to be free?

A child, when far away, may long
For home and kindred dear;
And she that waits her absent lord
May sigh till he appear.

I would, my Lord and Savior, know
That which no measure knows;
Would search the mystery of thy love,
The depth of all thy woes.

Gospel Standard.

CORRESPONDENCE.

[The following letter has been kindly furnished for publication by the sister to whom it is addressed, in the hope that it may be read with profit and interest by the readers of the SIGNS generally.]

LOXA, Ill., Jan. 1, 1877.

MISS SUSIE WOOLFORD—DEAR SISTER:—On this the first day of the new year I seat myself to answer your letter of July 9th last, which, on account of ill health on the part of myself, and other matters not necessary to mention, has remained so long unanswered that I am almost ashamed to write at all. I made the attempt once or twice, but failed; and when I lay anything of this kind aside, it seems hard for me to resume again. And even now the prospect is anything else but flattering as to my being able to produce a letter worthy of perusal. Well do I know and feel my extreme leanness and poverty. At this moment, as my mind reverts back over the eventful year just closed, I can see nothing but the unfruitful works of the flesh continually. No acceptable sacrifices have I brought unto the Lord. Hard, obdurate and desperately wicked my unfeeling heart has remained. Nothing have I rendered unto the Lord for all his numberless benefits toward me. My ways have been unequal, and all my steps in crooked paths. Yet, unworthy and rebellious as I have been, the Lord has smiled propitiously upon me. He has tenderly granted me ten thousand times more than I deserve. O that I could boast in his name every moment of my life, and continually remember him who is the God and Rock of my salvation. On him would I call, and say, "O send out thy light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles." Nothing short of the light, wisdom and power of God can bring any poor, erring mortal to the desired haven—the "true tabernacle, which the Lord pitched, and not man."

But, dear sister, I have not forgotten the two subjects to which you called my attention in your letter. The first was this, "And he gave them their request, but sent leanness into their soul."—Psa. cvi. 15. On this subject I can say but a word at present; yet I am aware of the extensive import of the text, it being a part of the experience of every member of the dear family of God. And I am, indeed, fully persuaded that I have experienced something of that leanness of soul the Lord sends when he has previously granted our desires

pertaining to the affairs of this mortal state. Our tiresome labors under Egypt's oppressive yoke are temporarily hidden under the shadow of present seemingly grievous trials, and with a disposition to murmur and complain at the ways of God, we only remember the leeks, the onions, the fishes, and other savory dishes that the land of Egypt afforded. Then, as you say, we begin to conclude that after all we made a mistake when we left the land of Egypt. But we cannot live in Egypt and Canaan at the same time, no more than we can serve God and mammon at the same time. The food that sustained our physical natures in Egypt is not the food calculated to do us good in spiritual Canaan. This we in our experience learn.

I will not, however, extend remarks on this part of the subject, as I wish more particularly to notice in my weak way the other subject referred to in your letter. This was in connection with the oath Joseph took of his brethren concerning the disposition of his bones, after that the Lord had visited them and delivered them out of the land of bondage and oppression, as he assured them the Lord would do in due process of time.—See last chapter of Genesis and 25th verse. You wanted, I believe, that I should tell you the meaning of Joseph's bones, or what they represent, if anything. I never professed to be an expounder of dark sayings, mysterious figures, or hard-to-be-understood parables; nor yet do I feel competent to write edifyingly on even the most simple scriptural expression. But praying for wisdom from on high to direct my effort for the comfort of those who desire the truth, I will proceed to say something, first, of the general character of Joseph, whom God "sent to Egypt to preserve life."

There are many things in the life, character and official acts of Joseph to remind us of him that was to come—the Christ, the Son of the living God. Who can trace all the incidents of his life and that of his brethren, and not see in the handwriting of God an unmistakable index of the ultimate course of his dealings with spiritual Israel, who were from the "beginning chosen to salvation?" From the day of his birth until the period when he said unto his brethren, "I die," every moment, almost, shows something of the deep, mysterious ways of God. He was envied, hated, maltreated, and sold to a company of wicked Ishmaelitish tradesmen. This most unnatural, criminal act, too, was con-

cocted and carried out in detail by his own brethren.

Christ was the son of David according to the flesh. In this respect he was of Jewish descent. The Jews were his brethren, his kinsmen in a fleshly sense. He was rejected, disowned, forsaken, and afflicted. Though the fowls of the air were provided with nests, and the foxes had safe retreats, yet he, "the man of sorrow and acquainted with grief," had not where to recline his weary head. Under the pressure of sorrow he sweat as it were great drops of blood falling to the ground. But his agony and deep sorrowing touches not the obdurate hearts of his implacable foes. Their insatiate thirst for gold, and with rage and envy rankling in their sullen breasts, they scruple not to sell our spiritual Joseph for thirty pieces of silver.

Joseph, though denounced as a "filthy dreamer," was not angry with his brethren for their ill treatment of him. Even when shame and confusion covered their faces, and they were deeply sensible of their unrighteous course, and when their bleeding hearts were ready to burst with grief and sorrow, Joseph, instead of rebuking and casting them off forever, is merciful, and kindly says unto them, "Come near, I pray you." And then, as if still intent on pouring in the oil of consolation, the only effectual panacea for wounded and distressed hearts, the merciful preserver of life whom God had sent into Egypt, further says to his brethren, "Now therefore be not grieved, nor angry with yourselves, that ye sold me thither; for God did send me before you to preserve life." How touchingly expressive is this of the mercy, kindness, love and clemency of the dear Savior. Of his busy tormentors he mildly says, "Father, forgive them, for they know not what they do." And so his tender compassion for us. Our sins confronted us on every side. We saw, in the heavenly light of God's truth, that it was our sins, cruel sins, that caused the Prince of glory to suffer the shame of the Roman cross. We were guilty before the law. Its precepts we had grossly violated, and on our heads must fall the stroke. Sinai's fire-wreathed summit appears full in view. We seek a hiding place under its trembling crest; but its dismal thunders echo our sentence. 'Tis the ministration of death, and "by its (the law's) deeds no flesh shall be justified;" and "Cursed is every one that continueth not in all things written in the book of the law to do them." We were the offenders, but

God is just, having salvation. Against him and him only had we sinned, and justice and judgment are the habitation of his throne. But O how far off we seemed to be from his holy presence. Deep sorrow and contrition fills our breasts, and we are, ere we are aware of it, made to acknowledge his justice and righteousness, though he were to drive us from his face forever. A burden rests on our aching hearts, and did we but possess worlds we would give them all for its removal. We would call out of the deep, but "Judgment is laid to the line, and righteousness to the plummet," and we have nothing to plead only that we are sinners. To us "this mountain is no hiding place"—affords no shelter from the impending storm. But while we were thus troubled and tossed by the restless waves, each moment bringing us nearer the dread vortex which opens wide to receive us, "the great trumpet is blown," and a sweet commanding voice salutes our ears. It was the voice of him against whom we had sinned—of Christ who was put to death in the flesh, and whose side was torn by our wicked hands. What joy inexpressible bursts upon us as we hear the compassionate and long-suffering Savior say, "Come unto me, all ye that labor and are heavy laden, and I will give you rest;" "Rise up, my love, my fair one, and come away;" and "Come, buy and eat; he that hath no money, come; yea, come buy wine and milk without money and without price." No wrathful vengeance appears in his heavenly countenance; the lustre of a brilliant victory rests on his sacred brow. A gleam of celestial radiance, brighter far than the most exquisite sunbeam, illumines the throne of God, from beneath which flows the river, the streams whereof make glad the city of God. We read our "title clear to mansions in the skies," for it is "Christ that died; who is he that condemneth?" "I am he that liveth and was dead, and behold I am alive forevermore. Amen."

I have already remarked that Joseph was sent into Egypt to preserve life; so also was Christ "the sent of God." He came from heaven, leaving the court of his Father, into this world, where darkness and oppression reigned supreme; "for darkness covered the earth, and gross darkness the people." Egypt signifies this; and here our spiritual Joseph came "to give eternal life to as many as the Father had given him." This life, too, he preserves, for it "is hid with Christ in God." Joseph laid up corn against the day of famine; and while the garnerers of Egypt groaned under the weight of plenty, the famishing Canaanites, whose "land failed for thirst," could draw supplies therefrom for their helpless and starving families. What wonderful provisions are made for the unconsumed sons of Jacob! The sweetest of manna is securely treasured in Christ against the dark day of spiritual famine and dearth. No desert so bleak and unproductive but what Christ can cause it to "blossom as the rose," and send

streams of refreshing waters forth for the weary pilgrim who toils through its burning sands. "My doctrine shall descend as the rain upon the earth, and distill as the dew upon the tender herbs." But I have, perhaps, dwelt sufficiently on generalities.

Joseph died in Egypt. An oath is recorded to the effect that his body must be removed hence to the land which God "swore to Abraham, Isaac and Jacob." This was all accomplished in full.—See Exodus xiii. 19. His body could not remain in the land of darkness and oppression, no more than the body of Christ, the Holy One, could remain and see corruption in the world, grave, or spiritual Egypt.—Ps. xvi. 10, and xlix. 9. The stipulations of the eternal covenant must be fully and faithfully performed. An oath verifies and assures the completion of every prophecy, promise, judgment and trial of the Israel of God.

Joseph's body, as I have already remarked, was taken out of Egypt, from under the power, dominion and ministrations of the wicked rulers that afflicted the Lord's people for so long a time, and brought into the land of his fathers, typical Canaan. His bones may represent all the house of Israel that came out of Egypt and passed over the sea; and these in turn, if I am not mistaken, very properly typify the gospel church, or spiritual Israel, redeemed, brought out, and safely established "in their own land," being delivered from the bondage of the law, the power of the grave, and from the darkness that "covers the earth," &c.

The body of Joseph was embalmed, so that when the body was removed from Egypt, (the grave, darkness,) every member also was taken up. In this we may be taught the resurrection of Christ, whose body was also embalmed, (anointed,) and the resurrection of all the members of his mystical body, as had long been contemplated by patriarch, prophet, and seer of old.—Isa. xxvi. 19. Here we see the glorious consummation of the promises of God to Abraham, Isaac and Jacob, who by faith saw the grand triumph of the Son of God, and the gathering of Israel from under the power and dominion of sin, and their final resurrection, ascension, and perfect happiness in that blissful immortality, where Christ sitteth at the right hand of God. As Joseph contemplated the complete deliverance of his brethren from the tyranny of their unfeeling task-masters, so does Christ declare the perfect deliverance and salvation of his people. "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,"—shall come out of Egypt and enter Canaan, which I think is typical of the gospel church. In this connection I will say that I am, and always have been, at a loss to understand how Canaan could represent more than this; in other words, how it could be a type of heaven. Consider it a figure of the church militant, and the trials, con-

licts, captivities, famines, and all the calamities that befel that people for their rebellion and disobedience, finds a hearty response in the experience of every child of grace, individually, as well as in the church collectively. If the Canaanites beset and gave them trouble, we also have a foe equally troublesome to contend with, in the person of our own flesh. They (the Israelites) experienced no temptation or trouble, of whatever nature, but what we ourselves encounter.

Heaven, I have reason to believe, is a place of rest, where no fleshly Canaanite can come to disturb or hinder its perpetual joys. It is the unclouded immortality that we hope to reach when done with the flesh or this earthly house. This kind of rest, perfect rest from all our toils, is not implied in the term Canaan, which signifies "merchant, trader, or that humbles and subdues." Consider the merchant, the trader and the subduer, and say whether or not theirs is an avocation requiring toil and care.

But I must bring my letter, made up of scattering thoughts, to a close. I have been a long time about it, and it looks like I might have done better; but my imperfections forbid. There are many things I should like to say on the subject mentioned herein, but I will try to be satisfied, leaving the remainder for abler pens than mine.

May the great Head of the church preserve and keep you, and all they that love his word and observe his commandments, is my desire and prayer.

Your brother, I trust, in the fellowship of the gospel,

J. G. SAWIN.

OTEGO, N. Y., Jan. 23, 1877.

ELD. BEEBE—MUCH ESTEEMED BROTHER:—Years have passed away since I last wrote something of the way in which I humbly hope the Lord has led me thus far on my pilgrimage journey, and I would not be unmindful of his watchful care over me, for it is evident I am one of the least of his dear children, if indeed I am a child, and I still cling to that precious hope which tells me I have been redeemed by his own precious blood, and if so, I am in possession of an inheritance that never will fade away. I have many doubts and fears when thinking of myself, but not one while contemplating the surety and reality of this holy religion, and the covenant that is ordered in all things, and is sure to all the seed; not to seeds, as of many, but to one, which is Christ and his bride. What a soul-cheering thought, well deserving all the praise of every heir of glory. While reading our welcome family paper, the SIGNS, the rich communications have so filled my soul, and seemed to smoothe the pathway, and further me on the way, that I could hardly refrain from responding to some of the sweet expressions; but where could I commence? The loaf could not be broken, the instrument was in full tune, the keys all in har-

mony, so that I could not speak of one in particular, but only enjoy the pure language of Canaan, and eat the manna which the Lord gives to his children. This distinguishing doctrine of God's electing love cannot be understood by the natural mind. All the science of the greatest minds can never fathom its depth nor its height, for the word declares that man by searching cannot find out God; only those who are born of the Spirit of God can know anything about the way and plan of salvation by rich, free and sovereign grace, and then it is made known only by divine revelation. Dear Elder Beebe, I feel to say I know that these things are so, that the Lord has taught them to me, and that they are written on my heart, never to be forgotten; and it often seems I can hold them as a treasure far beyond rubies. I love this separation from the world, and am made to rejoice in it. The Lord has given me rest from all the works of the law, and he satisfies his children with the fatness of his house, and they feel no more a stranger or a guest, but like a child at home. Well might the prophet Isaiah exclaim, "Look upon Zion, the city of our solemnities; thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of the cords be broken." Well do I remember hearing our much esteemed brother Durand preach from this and the two following verses; and as I write it comes back to me, how plainly and beautifully the Lord enabled his servant to set forth the quiet resting place of the Zion of our God. While the nations around work and strive to add to their habitation, which will at last fall like a mighty millstone in the midst of the sea, never more to rise; but his elect he will gather out of all nations, and they shall sit down with Abraham, Isaac and Jacob in the kingdom of our God, to go no more out forever, and then all will ascribe glory and honor, might, majesty and dominion to him that sits upon the throne, and to the Lamb forever.

"There we shall see his face,
And never, never sin;
There from the rivers of his grace
Drink endless pleasures in."

In looking over the past years, realizing in a measure the many mercies and blessings that have been so abundantly bestowed upon me and mine, and the dear band of brethren and sisters at Otego, I feel, how can I praise my blessed Benefactor enough for all those untold blessings? I know I come far short, but O that I may walk as becometh one who receives such daily favors. I would be a consistent follower of the holy child Jesus with all humility and godly conversation, that those without may see that I have been with Jesus and learned of him. I crave some of the best gifts, and I am given sometimes to say, Lord, it is enough; my cup is full. I felt in such a frame of mind a few weeks ago at the annual meeting at Osborn Hollow; there was such a holy solemnity that filled the house, and its brightness shone on

the faces of the dear children of God who were assembled there. I looked on in silent admiration, and it seemed as if my bodily strength would give way. Our dear brethren dropped many a handful on purpose for the poor Ruths to glean; and as I looked on those tried but faithful ones who stood up in the name of the Lord, declaring boldly the way and plan of salvation, my heart was melted to tears, and I think they did not fear the face of man, but were in possession of that love which casteth out fear. A feeling of praise and thanksgiving for what the Lord has done and will continue to do, ascended from my poor heart, that he would sustain his servants. Knowing some of their peculiar trials, they looked to me as if they had come up out of great tribulation, had not run without being sent of God, and it was such a gratification to hear from them out of the word. I write this, for it comes so fresh into my mind that I cannot well pass over it, neither can I forget your visit here in October. How sweet to recall it, and the precious truths that were spoken by the able defenders of the gospel; the preaching all through the meeting, as well as the conferences and the visits, were most excellent. How harmonious all the communications were; I could name many that were especially good; but as we are all creatures of time as well as children of promise, we trust, I will select none, for our hearts were made so glad to have our dear brethren and sisters from different parts come and sit with us in heavenly places in Christ; for truly it was so, and is still, whenever it is our high privilege to assemble together as we so often do in a church capacity, all speaking the same thing, without a jar or any discord. And may our God who rules on high be pleased to so direct our steps that we may as a church dwell in peace, so that we may never bring a disgrace on our sister churches with whom we as yet stand connected; and may our dear brother whose lot it is to go in and out before us be sustained and built up in the most holy faith of the gospel, and each one of us as members of the church try to stay up his hands, and not grieve him or one another by giving way to the evil devices of Satan, which are in our own flesh, thereby causing the hearts of the children to be sad, or bring a wound upon the cause we have professed before many witnesses to love. It is a fearful thing to thus fall into the hands of a just and holy God; but the Lord will save his own elect though as by fire. We may go in by and forbidden paths, go into the world and heap to ourselves gold, or any of the perishing things of this world, which the Lord can blast with one breath, for all things are his, the cattle upon the mountains, and every living thing, the earth and all that is therein belongs to him with whom we have to do; and if we thus forsake our own mercies, we shall surely lie down in sorrow. The words of the good old prophet now come so sweetly to my mind, "Arise, shine, for thy

light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee."—Isa. lx. 1, 2. I understand the prophet then had a view of the coming of the Son of Man, and the setting up of the gospel kingdom here upon earth; he saw the great darkness and idolatry of the people, which still continues, and will until time shall be no longer. With what enraptured thought the prophets of old by faith looked forward to these days of promise. It is truly recorded of them, 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 pilgrims and strangers on the earth. It is with a degree of reverential feeling that I contemplate the holy men of old.

I will now submit what I have written to your better judgment. I feel a willingness to cast in my mite, as witness of what the Lord has done for me, one so unworthy in myself, but made worthy in another, I trust. My dear father in Israel, when you last bid us adieu I felt it was perhaps the last time we should meet here below, but what matters if it is; yet my heart grew sad at the thought. A few more days and setting suns and we shall pass through the valley of the shadow of death, to dwell in the presence of God and all the holy angels forever.

With much love to all the household of faith, affectionately your sister,
C. L. FRENCH.

BILLOW, Ga., Dec. 25, 1876.

ELDER G. BEEBE & SON—DEAR BRETHREN:—To-day being a memorial day, I feel desirous to write a few lines concerning Christmas, if the blessed Lord will give me the ability, and to write about the first Christmas day. Eighteen hundred and seventy-six years ago was an eventful day. But just before this, the angel of the Lord appeared unto Joseph in a dream, saying, "Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, "Behold a virgin shall be with child, and shall bring forth a son, and thou shalt call his name Emanuel, which being interpreted is, God with us." Now this is the one I desire to write about. How did he make his appearance into the world? We find that Joseph went up to Bethlehem with his wife, to be taxed. It was there he was born, and wrapped in swaddling clothes, and laid in a manger, because there was no room in the inn. O brethren, see in what an humble manner the Lord of glory, the Governor of the Lord's people, Israel, made his appearance to his people. The lowest

place in the world! There was no room for him in the inn. Have we not all seen the time when our hearts were so crowded with guilt and sins that there was no room there for Jesus? We did not want him. But there were some who, when they had heard the news from the Lord, received it with joy, and came with haste, and saw the child and worshipped him. And the shepherds returned, glorifying and praising God. But they did not go to tell Herod, because he was troubled, and sent the wise men to Bethlehem, and said, "Go and search diligently for the child, and when ye have found him, bring me word again, that I may come and worship also." Now, did this old king desire to worship him in spirit and in truth? No. His actions afterward proved to the contrary. He thought this child was born to take the government from him, and be Governor of Israel naturally. He looked at it naturally, having no spiritual eye or understanding. He thought, Now this thing has come to pass, and lest I should lose my kingdom I will put an end to the young child's existence. Here began the first persecution of Jesus after his birth. But did Herod accomplish his wicked designs? He certainly did not; because Jesus' time had not yet come; he had not yet accomplished the object for which he came. It was impossible for men or devils to put him to death before the time appointed of the Father; for he had to be delivered according to the determinate counsel and foreknowledge of God: and he is unchangeable, the same yesterday, to-day, and forever.

This child was born to be a King, and to receive a kingdom. John testifies, "The kingdom of heaven is at hand." It is not an earthly kingdom, but spiritual. "My kingdom is not of this world." Then he is a King, and came and established his visible kingdom, and says it is not of this world, but is heavenly. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ." Now, when he shined in our hearts, it gave us light and spiritual knowledge; because light makes manifest. And now the kingdom of God is in us, and we are subjects of the same; for Christ is formed in us the hope of glory. That is the first heaven. "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." The King says, "If ye love me, keep my commandments." Yes, tell his people what the Lord hath done for your soul, and follow him in the liquid grave, and you will have the answer of a good conscience toward God. This is the second heaven, or blessed rest. Then you are prepared to sit together with them in heavenly places in Christ Jesus, in his heavenly kingdom. You then have an inheritance with the saints in light, which was prepared for you from the foundation of the world; and you received it at the time appointed of the Father. We

find it was predicted that Christ Jesus should come into the world to save his people from their sins, and we read that he did come. Now, in what condition did he find his bride? She had sold herself for naught, was in debt, and had nothing to pay. She had gone astray, was altogether unprofitable, and in the wilderness of sin. "The Lord's portion is his people, Jacob is the lot of his inheritance. He found him in a waste, howling wilderness, and in a desert land. He led him about, he instructed him, he kept him as the apple of his eye." It seems that Jacob is a figure of the church while in their sins, before they are brought to a knowledge of their pardon. Still they are the Lord's portion, his people, and the lot of his inheritance. He found Jacob in a waste, howling wilderness, and he found us going on in sin and folly, hateful, and hating one another, with no fear of God before our eyes, wild, like sheep gone astray, lost, and all manner of wild beasts of prey howling around; but we feared none of them at that time; but now, being found, and our eyes being opened, and our ears unstopped, we see the great danger we are in, and see no possible way of escape; our doom seems fixed, and is just. "He led him about, he instructed him." He led us, and showed us all things that ever we did; showed us our lost and ruined condition, and that our own righteousnesses are as filthy rags; that we were full of wounds and bruises and putrifying sores, from the soles of our feet even unto the head, and no soundness in us; that we were sinners, and that God cannot look upon sin. He leads us to try our own strength and righteousness, until we see that it all fails, and we are without hope, and without God in the world. When he has shown us all this, and we see our just condemnation before a holy God, we are then willing to fall into the hands of the living God, and say,

"If my soul be sent to hell,
Thy righteous law approves it well."

And here the Lord speaks peace to our troubled souls, saying, "Be of good cheer; thy sins, which are many, are all forgiven thee." Then we rejoice with joy unspeakable and full of glory. We see that he who knew no sin was made sin for us, that we might be made the righteousness of God in him. We can then lay hold on the hope set before us, which hope is as an anchor of the soul, both sure and steadfast, and enters into that within the vail, whither the Forerunner is for us entered. We can then sing, "Alleluah! The Lord God Omnipotent reigneth!" "You hath he quickened, who were dead in trespasses and in sins." "Blessed and holy are they that have part in the first resurrection; over such the second death hath no power." So "Israel shall be saved in the Lord with an everlasting salvation." After such a deliverance from the power of darkness, and translation into the kingdom of God's dear Son, we can say, "He 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."

Dear brethren and sisters in the Lord, I desire to write some of the travels of the Lord, the holy child Jesus, from the manger to the cross—some of the sufferings of the just for the unjust; but I have not space to write now.

Dear brother Beebe, I am greatly comforted by your many able editorials, the main one I now think of on the scripture, "The Spirit itself beareth witness with our spirit that we are the children of God." I had been cast down, in doubts and fears, so low that I can't find words to express it. A while before I read that editorial, and in my extremity, that scripture came into my mind, and it gave me satisfaction, ease and comfort; and when I read the editorial, it did truly renew my joy. And the one on "Gideon's Army, Lamps, Pitchers, &c.," made me rejoice that the Lord still gives us strength through his servants. And many others I could mention. I hope the dear brethren and sisters will continue to write their messages of love to the household of faith, through the medium of the SIGNS OF THE TIMES. I hope the sisters will continue to write, for some of the most joyous times with me are while reading their experiences. I indorse both of brother J. B. Hardy's letters; they suit me exactly.

Your unworthy brother,

W. P. MERRELL.

HUMBOLDT, Richardson Co., Neb.

ELDER G. BEEBE:—Inclosed you will find a letter that I received from brother Isaiah J. Clabaugh. I would like to see it in the SIGNS. It did me so much good, I think it will others, if there is another soul as hungry as I am.

BETTIE SNELL.

ALBANY, Gentry Co., Mo., Dec. 25, 1876.

DEAR SISTER SNELL AND COMPANION:—Your very kind letter of Dec. 5th is at hand, and although we are strangers in the flesh, I hope we are not so in the Spirit of the Lord and Savior Jesus Christ. Yours was forwarded to me from Tecumseh, Nebraska, and by the heading of this letter you will see that I have removed to Missouri, and therefore at present am unable to comply with your desire for me to visit you. Your kind letter (if a poor sinner like me is capable of discerning) breathed ample testimony that you are not a stranger to the grace of our dear Redeemer, who bore our sins in his own body on the tree, and in due time hath revealed unto the heirs of promise his pardoning love and grace. You, dear sister, appear hungry for gospel food, nor can you be content with the many "lo heres" and "lo theres" with which this world abounds. Jesus says, "Blessed are they which do hunger and thirst after righteousness, for they shall be filled." And to the disciples that John sent to ask him, "Art thou he that should come, or look we for another?" he said, among other things, "The poor have

the gospel preached unto them." These precious assurances, dear sister, often seem enough to fill us with the fullness of God. The hungry and thirsty soul witnessing the glory and partaking of the boundless supply of that river the streams whereof make glad the city of our God, are enabled with joy to draw deeply out of the wells of salvation. The gospel, to such characters, is meat and drink indeed. And while journeying here below, cumbered with depraved nature, their constant cry is, "Sirs, we would see Jesus." Having experienced, while under the condemning sentence of God's holy law, the utter worthlessness of the deeds of the flesh, and having been led by the directing hand of him who has loved them with an everlasting love, enabling them to flee for refuge to lay hold on the hope set before them, which hope they have as an anchor of the soul, both sure and steadfast, they become crucified unto the world, and the world unto them. Therefore they seek a city which is out of sight, whose builder and maker is God, and are declared strangers and pilgrims on earth, having fellowship alone for those who have been thus taught and thus brought. Hence they cannot be satisfied or enjoy their soul's desire while separated from the people of God, but are often, by the directing hand of the angel of peace, "sending men to Joppa, for Peter," or elsewhere, for the servants of God to speak words of comfort to them, and cheering them with the consolation of the gospel. But thanks be unto the Lord of glory, the consolations of his grace, the sweet influence of his presence, is not bounded or limited to the meetings of his saints, though great is their peace when Christ is in their midst. But while surrounded with the cares of this world, having fightings without and fears within, Jesus, their King, their Savior, often comes "when the door is shut," and says, "Peace be unto you." "My peace I give unto you." Not as the world gives, nor can it take it away.

O blessed Savior, how sweet are thy visits! And how happy is that people whose God is the Lord! "Happy art thou, O Israel! Who is like unto thee, O people saved by the Lord?"

Personally, dear sister, I fear that my interest with that dear people is not as clear as it should be.

"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."

But like a dear disciple of old, I often say, while pondering over my own mysterious case, "Lord, to whom shall we go? Thou hast the words of eternal life."

In conclusion I will say, dear sister, should my unprofitable life be spared to visit our dear brethren and sisters near Tecumseh, and also Little Flock Church, six miles east of Humboldt, I shall be glad to visit you. In the mean time, remember me, who am less than the least of all saints. The grace of our Lord be with you and yours.

Yours in hope of eternal life,
ISAIAH J. CLABAUGH.

P. S.—I wish to say further to you, dear sister, that there is an Old School Baptist Church east of Humboldt about eight miles, I think, called Little Flock. Elder Wood is their pastor. He lives near Tecumseh. I went down with him and brother Irwin (who lives six miles south of Tecumseh) to Little Flock, in July last, and had the pleasure of baptizing three in the fellowship of that church. Should you desire to go over there, inquire for the "Strattons." Their meetings are on the first Sunday and Saturday before. Union Church, south of Tecumseh, meets on the second Sunday and Saturday before in each month. Brother Irwin is a licentiate, and is very able in word and doctrine. Drop him a line at Tecumseh, and they will meet you, I think.

I. J. C.

[Extract of a letter from G. R. Riggs, in which he gives us a diary of his journey to and visit with the churches and brethren in Kentucky, occupying the time from December 14th to March 7th, and the pleasant acquaintances formed and happy seasons enjoyed from day to day during the whole time. However interesting these minute particulars might be to some, we have not room to insert them without crowding out matter of more general interest to our readers. In conclusion our brother writes:]

On my arrival home I found all well, and felt much improved myself. Now, my dear brethren, I believe I have given a brief sketch of the Old Baptist meetings which I attended, and now I wish to say that I am very much pleased with my visit. I formed a great many very dear and pleasant acquaintances. I regard the Baptists with whom I met very sound, well established, and firm in faith and practice. My dear brethren, I have an abiding love for you, and hope I have learned to love you for the truth's sake; and so long as memory lasts I will remember your kindness toward me. I desire to feel grateful to the donor of all blessings and the giver of every good gift, for the many pleasant seasons which I have enjoyed.

Since I came home I have been in the dark a great deal. I feel despondent, cast down and depressed, and sorrowful in soul and heart. I think of the pleasant seasons I enjoyed in times past, but it seems that they are all over now, and I am left to mourn and sigh and weep on account of sin. O how poor and needy and weak and sinful we are in ourselves. I feel to say with Paul, "In me, that is, in my flesh, dwelleth no good thing." It is the flesh that gives us so much trouble and distress, for it is the flesh that lusts against the spirit. And this trouble or warfare, it seems, should be encouraging and cheering to the tried children of our God, for it evinces the fact that we have the spirit, for it is the spirit and the flesh that lust against one another. The flesh is sinful and corrupt, and lusts after worldly and corrupt things; while the spirit is holy and without

sin, and its desires and emotions are for holiness and purity. Though this belligerence is experienced, yet when in the dark, and environed with gloom, we cannot take this conflict to be the experience of a child of God, but take it to be an evidence against us. We feel that if we were a child of God, we should not have such sinful thoughts, and feel so sterile, weak and poor. But the truth is, we should not know this if we had not received the Spirit; we should not have these sore trials and sorrowful conflicts if we had not the Spirit of God, for there would be nothing to lust against the flesh. So long as we tabernacle in the flesh we must experience these sore conflicts, trials and sorrows; but we look forward to a glorious, blessed deliverance from this body of death. We live in longing desire and joyful expectation to be freed from sin and death. While we sojourn here we live in a body of death, and therefore we die daily. We now groan within ourselves, being burdened, waiting for the adoption, to wit, the redemption of our bodies. When this corruptible shall have put on incorruption, then the warfare shall be at an end, and all our trials, conflicts, troubles and sorrows shall cease forever. This body, which is corrupt and sinful, a body of death, is to be changed, and quickened by the Spirit, which is the Spirit of adoption, the Spirit of God. Paul says, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Though "It doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is." We shall be satisfied when we awake with his likeness. This world is a world of sin and woe, and while we live here we are burdened with sin and groan within ourselves. But we have this sweet assurance, if we are the children of God, that we shall be caught up to meet the Lord in the air.

"Then to the raptured heights I soar,
Where fears and death are known no more."

Your brother in trial,

G. R. RIGGS.

SAN JOSE, Cal., Dec. 30, 1876.

DEAR BROTHER BEEBE:—Time's rapid wing has brought us near the close of 1876, and I should have forwarded my remittance for the coming year earlier, had I not been waiting for the last number to see if there was any change to be made in the price of your much-loved periodical. But why do I say yours? for so far as my acquaintance can be traced to the readers of the SIGNS, each one claims it as theirs; and 'tis a question I often ask, Do we all prize it as we should? Isolated as I am out here, out of reach of any of my faith and order, the sight of the SIGNS is hailed with joy, and doubly welcomed as an old loved friend. I turn first to the obituary list, to see who has gone home, and sometimes I see it is a brother or sister that I have known

face to face, and the tears come quick, chasing each other as I read of their triumphant death; but they are not bitter, for they relieve and soften the heart, for though we love them far beyond our kindred by natural ties, we feel to some extent the sorrow that the disciples felt when their Lord and Master was going to leave them. We wish to be submissive and give them up, but sorrow fills our heart, for we shall see them no more here; but we entertain the sweet hope that they are gone where the wicked cease to trouble, and the weary are at rest.

I was truly glad to learn by Elder I. N. Newkirk's letter in the SIGNS, from Scott's Valley, that he was there; also one from brother Gowen Clifford, from Santa Ana, that there is a church at Santa Rosa, with more members than I had thought to hear of being in reach of each other. The Lord is good in thus preserving his children, and enabling them to meet and encourage each other by the way. The Lord willing, I hope to hear preaching in California ere long, for if he wills it, it will surely come to pass in his own good time; for we are told, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles, they shall run and not be weary, they shall walk and not faint." O could I claim this sweet promise, how tranquilly could I rest in God's most holy will; for I know what he appoints is best, yet murmur at it still. For the warfare is still going on, the flesh lusting against the spirit, and the spirit against the flesh, so I cannot do the good I would, nor keep my conscience clean. And were it not for the reading of Paul's experience and others, there have been times when I have been tempted to believe that all was a delusion, and had to perish like the hope of the hypocrite, for the world opposes from without, and unbelief within; we fear, we faint, we grieve, we doubt, and feel the load of sin. Yet there are times when my roving mind is busy, for I am back in dear old Kentucky, at this or that June meeting or association, listening to you, or brethren Durand, Dudley, Johnson, Theobald, and others; and last, though not least, I am back in Missouri, listening to our dearly beloved and fearless defender of the truth, P. L. Branstetter. Why do I love you all, ye way-worn soldiers of the cross, ye faithful defenders of the truth, while the world looks upon your preaching with contempt and scorn? I leave it for each child to answer for themselves, and I hope this view or solution of the question will be as clusters of grapes to all of you when bowed down with doubts and fears; and when it is well with you, remember the writer at the throne of grace. Here let me say that I have been comforted, and derived more pleasure and profit from reading brother Johnson's book than I thought to enjoy from its perusal; and I think I know the dear brother too well to believe for a moment that this will increase his worldly vanity, for the credit is

not to him, but to his teacher; "for who maketh thee to differ from another? and what hast thou that thou hast not received? Blessed leveler, for it excludes all boasting, and brings us to our dear Redeemer's feet.

"O sweet to lie passive at his feet,
And know no will but his."

At such times the world has no power to charm, and we feel to clasp this dear Comforter in the arms of our affection, hoping to detain him; and in the language of Watts we can sing,

"I charge you all, ye earthly toys,
Approach not to disturb my joys;
Nor sin nor hell come near my heart,
Nor cause my Savior to depart."

But he does depart all too soon, and we are left again to look and hope for his return.

But I will stop, lest I weary you. I am still here at San Jose, for I prefer the valley to San Francisco. Here I enjoy the quiet of the country, as we live one mile from the business part of the city, and we miss the "trade winds" and the fogs from the ocean.

And now, love to yourself and family, and all the household of faith. Respectfully submitted to your better judgment, to publish or not, and all will be well with

M. B. DUDLEY.

DEAR ELDER BEEBE:—You will find in the first number of the SIGNS for the year 1860, and on first page, a letter written by Eld. Ezra Stout, and as but few of the brethren may now be in possession of it, and would be glad to see it in print, I would be glad if it could be republished in the SIGNS. I think it is all the letter from him that has been published in the SIGNS.

J. T. CROOKS.

PACIFIC Co., Washington Terr., Oct. 18, 1859.

DEAR BROTHER BEEBE:—I send you inclosed the money to renew my subscription to the SIGNS OF THE TIMES and the *Banner of Liberty*, as I do not feel willing to do without those valuable papers. As I feel low-spirited, I will give you something of my history and exercises.

I was born in Ohio, August 9, 1805, and born in sin and grew up in rebellion against God until I was 22 years of age. I had imbibed the doctrine of universal salvation, and was bold in contending for it until that period. Although I had thought and contended that if God did not save all mankind, he would be unjust, when it pleased him to reveal to me my deplorable condition, I then thought and could say, if he saved all the rest of mankind, and cast me off forever, he was just and holy. This scripture came to me with power, "Marvel not that I said unto thee, Ye must be born again." This gave me great trouble. I knew that to be born again implied a change from one state to another; and I was conscious that there was no such change in me; so, like other natural men I went to work to try to effect that change by making myself better. But the more I worked the worse I seemed to grow.

I could see that the law of God was holy, just and good; but I, alas! was carnal, sold under sin. My burden and distress of mind continued about three months, when I was made to tell my neighbors that I was a lost sinner; that the justice of God required my life. I could not see how God could be just in saving so great a sinner as I am. I went from house to house telling of the justice of God in my doom. On my way to hear Elder Wilson Thompson preach, I went into a field to see one of my young companions, and told him of my awful condition. I told him of my lost estate—that I was justly condemned before God, and that I must sink down where mercy could never reach me.

Dear brother, I believe that every prop that I had rested on was taken away, and then the Lord Jesus was manifested to my poor soul, and I think I was made to rejoice with joy that is unspeakable and full of glory. I went on and heard brother Thompson preach that afternoon, and the preaching was truly sweet to me. I thought I really loved the brethren, and could praise my Lord and Master; and although this was thirty-two years ago, I often go back to that time and field, and review the scene. But when I think of what a poor unworthy creature I am, it humbles me in dust and ashes, and I am constrained to give all the glory to God. Although I have many trials, still I think I have some manifestations of the love of God, and notwithstanding the tribulations of this mortal state, his power and grace surpasses the combined power of the world, the flesh and the devil, and he will surely keep his chosen ones.

I am living in a sparsely settled place, with but few Old School Baptists; that few are firmly on the Rock, Christ Jesus, and all speak the same things. What I am here for I know not. Our dear and loving brother, John T. Crooks, said he did not see how good could result from the lonely condition of myself and brother Willis; but we believe that all things do work together for good to them that love God, to them who are the called according to his purpose; and as my footsteps are tracing these Pacific shores, I can say, the same God who called me at first, is here to hear my feeble cry, and to measure out to me the gifts of his grace, according to the gift of Christ. My children have all married and left me; myself and wife are left alone, so far as regards our family; but the Lord has promised that he will never leave nor forsake his people. I think I enjoy some tokens of his grace, and can say that I have never seen an end of his goodness. I view the church, loved, and called with an holy calling. Paul says, "Ye are dead, and your life is hid with Christ in God." It is not in ourselves, for then we should soon lose it; but it is where neither the flesh or devil can find it. Although the children of the bond woman are preaching the *do and live* system, and are persecuting the children of the free woman, yet our God will bring

his people off conquerors, and more than conquerors, through him that has loved us and washed us in his own blood. By grace ye are saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast; for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk therein. Pray for us, and may God bless you. Farewell.

EZRA STOUT.

NEAR ALEXANDER CITY, Ala., Jan. 30, 1877.

DEAR BROTHER BEEBE:—Inclosed is our remittance for the SIGNS, which comes to us a welcome messenger, bearing tidings from those we much love, although many of them are entire strangers to us in the flesh. I should have written long ago and sent the money, but I feel so incompetent to write anything for publication that I have delayed from time to time; but I have come to the conclusion to venture to pen you a few lines. If I could only write as the brethren and sisters do, it would be a comfort and consolation for me to write; but I seem so little, and so far from doing right, that I am almost always in the dark, groping my way; and when I would do good, evil is present. But I hope the Lord will be my helper, and lead, guide and direct me through life, and in my dying moments that I may say, All is well; God's will be done, and not mine. And if that shall be my happy lot, why should I wish to stay here any longer? This world is a world of trouble and sorrow. I know if I am saved at all, it is not for any good that I have ever done, but it is grace, free grace. I sometimes hope I have a hope, and then I rejoice; but then again I get in great distress of mind, and think, Surely there is none so vile as I.

"I am a stranger here below,
And what I am 'tis hard to know;
I am so vile, so prone to sin,
I fear that I'm not born again."

This sad feeling often comes over me, and it makes me shudder as often as it comes. But this state of mind does not last always; if it did, surely I would be of all men most miserable. It will pass away, and then everything looks beautiful, and I am made to rejoice. But we must have our times of rejoicing and our times of trouble. My times of rejoicing come but seldom, but my times of trouble come often, for I see trouble every day I live. I see myself a great sinner, so guilty before a just and holy God, who will judge the world in righteousness.

Brother Beebe, if you will allow a poor, unworthy one to call you by that endearing name, I will say that you have this poor scribble at your disposal, and you can publish it in your valuable paper if you think there is a word in it that will comfort the least of God's little ones. I have been taking your valuable paper ever since July 1st, 1870—almost seven years. They and my bible have been almost all the preaching I have had in that long lapse of time, and I

would not be without them for twice their cost. I hope you will pray for us while you stay on earth, and may you live long and enjoy the present and future, and may God give unto you strength as your days may be. Farewell.

From your poor, unworthy brother and sister,

H. J. & S. E. PASLAY.

264 SOUTH 9TH ST., PHILADELPHIA, Pa.,
Dec. 27, 1876.

ELDER BEEBE AND SON—DEAR BRETHREN:—A word to you expressive of my deep and heartfelt gratitude to the Mighty One that you are thus spared to us, and enabled to go in and out among your people, administering in holy things, and I hope still enjoying health and vigor of body as well as mind; and that you may, if consistent with divine will, be long spared to journey with us through this wilderness to the promised land, is my constant, fervent wish. Although I am denied the privilege of either seeing you or sitting under your precious teachings, yet I am glad others enjoy what is denied me, and I live in hope that I may yet both see and hear you. I am denied many good things in this life, all, it seems to me, that make life desirable. I want health, home, and the society of my brethren; bereft of all these, I am ready to protest that life is not worth the living. There is nothing in all my surroundings which gives full satisfaction. I try to bear up, to be patient, to suffer long; but there are times when my spirit yields to chill despair, and all the joys, wealth and ambition of this beautiful world fall into nothing, and my poor, weary heart cries out for a better and a purer life beyond. 'Tis true, I know, that I am in the keeping of One who is too wise to err, and too good to be unkind, that he hath ordered all my ways, fixed and set my bounds, beyond which I cannot pass, and that all things shall work together for my good and his own glory, according to the counsel of his own will; for he hath declared, "My counsel shall stand, and I will do all my pleasure." And I read too, "These light afflictions which endure but for a season, do work for us a far more exceeding and eternal weight of glory." When I think of all these things, of all the promises to the faithful in Christ, that if I, unworthy as I am, am one with him, created in Christ Jesus, that all things are mine, and I am Christ's, and Christ is God's. What a portion, what a soul-satisfying portion, when the soul is made to realize all this fullness! what can harm or make it afraid? Yet O I am so prone to wander, so evil, weak and ignorant, and the way so long and dark, that I am often ready to perish, and constrained to cry out, "Lord, save, or I perish." Then I realize that on the helm of my tempest-tossed bark there rests a hand other than mine.

"One who has known in storms to sail,
I have on board;
Above the raging of the gale
I hear my Lord.

"He holds me when the billows smite,
I shall not fall;
If sharp, 'tis short, if long, 'tis light;
He tempers all."

I fear I have intruded too long upon you; so now, wishing you a "Merry Christmas," a "Happy New Year," and many returns, and hoping you will pray for a poor, unworthy one, I ever remain yours in hope of eternal life,

JANE JACKSON.

CHATHAM, Ky., Jan. 22, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I regret that I could not have sent our subscription sooner, for I think all should be prompt as possible in so doing. You will please forward to the same address as before, J. B. Bean, Augusta, Bracken Co., Ky. We derive so much comfort and instruction from our precious messenger of peace, love and gospel truth, I feel that we should not be without such a solace. Many refreshing moments have I experienced while perusing the contents of the SIGNS. Oft times when my soul becomes faint and weary, and longs for a morsel of gospel food, how soon is it nourished by the communications of the dear saints, who tell the same sweet story of Jesus and his wondrous love, as did those of old. How surprising, and yet how comforting, for us to read our own feelings expressed by some dear brother or sister, to whom we may be strangers in the flesh, more minutely than we ourselves could have done.

Dear veteran of the cross, I am now reading your first volume of the "Editorials," and my heart goes out in sympathy toward you, who so valiantly defended the truth as it is in Jesus, contending earnestly for the faith once delivered to the saints, notwithstanding the fiery persecution that was waged against you. Nothing save the Spirit and power of God could have sustained you in all your trials and temptations, and nothing but the teaching of the Holy Spirit could have prepared you for such a work. Truly the Lord has blessed you, in that he has not suffered you to be overcome by your enemies, but has given you grace and strength to endure all things with patience, for Jesus' sake. May you long be spared upon the battlements of our beloved city, whose builder and maker is God. And when your labors on earth are over, and your weary spirit is freed from its tenement of clay, may it enter into the promised rest beyond the veil, is the earnest desire of your little sister, who begs to be remembered in your prayers.

FENTIE BEAN.

DEAR BROTHER BEEBE:—I wish to say through the SIGNS that if you or any other ministering brethren will attend the Tygar's Valley River Association this summer, write to my husband, and he will give all the information wanted. Address R. Triplett, New Interest, Randolph Co., W. Va. We hope brother S. H. Durand will not forget us.

S. TRIPLETT.

CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, convened with the Ebenezer Church, Baltimore City, Maryland, May 16th, 17th & 18th, 1877, to the several churches of which she is composed, sends christian salutation.

DEAR BRETHREN:—According to custom, we desire to send you our annual epistle, in which to speak to you of some of the things that pertain to the kingdom of our Lord Jesus Christ, and to testify of our mutual faith and hope in the gospel, and to our understanding of what belongs to the order of God's house. It is always good and profitable to thus commune together, and we trust that a portion of the bread of heaven may be broken for you and for us, in this letter to you.

All divine truth is profitable to the believer, and all was written for our learning. There cannot be any circumstance in the life of any child of God, or in the walk of the church, for which there is not already a principle laid down in the bible, that will prove to be a sufficient guide.

Besides, God has put his word in the heart of his people, and that word, dwelling in them, is a lamp to their feet and a guide to their path all along the journey. If any man lack wisdom, let him ask of God, who giveth to all men liberally, is the inspired direction. And God does bestow strength and wisdom as our day.

We do not believe that God will suffer his flock, led as they are by his Spirit and his truth, to go too far astray. God's testimony, written in his word and in the hearts of his people, is one testimony, and furnishes an unfailing guide, which will never lead them astray. This is true, not only of the doctrine of God's word and the experience of his people, but also of the precepts, exhortations and directions for the believer's walk. There is no one commandment belonging to the gospel that is not written in the heart of the believer; as well as in the bible. The desire to know and to do the will of God is one of the inseparable marks of the Spirit of Truth. It is true this desire may be overborne and put out of sight for a season, through the power of the enemy and the carnal lusts of the flesh, so that we may be led to sin, even willfully; but the desire to obey still survives, and can never be turned out of the heart again. When the Lord says to that man, "Seek ye my face," the heart replies, "Thy face, Lord, will I seek." In that renewed heart there is an instant response to every word and commandment of God.

The truth revealed in the bible is not, then, a dry abstract of form, which out of the catechism we may learn, as we learn our A. B. C., and which we may argue over, and speculate upon, like some system of worldly philosophy, or even theology; but it is a living power, felt by, and exercised in the child of God; so that now a willing mind moves his willing

feet in the paths of swift obedience to God. The Savior said once, "Who-soever shall drink of the water that I shall give him, shall never thirst; but it shall be in him a well of water springing up into everlasting life." Does the word of God say, "Come out of her, my people, and be ye separate, and touch not the unclean thing?" before they can realize its meaning, that same word, working in them effectually both to will and to do, has fully accomplished that commanded separation, so that they can never be one with Babylon again. When they feel the power of the word working in them, the work is already done, and the result is that they obey the commandment outwardly, and repent, and flee away as for their lives. God has put a hatred for sin and falsehood in their hearts, and a love for truth and holiness, and then, seeing such words in the bible, they feel that in their own hearts there is a hearty response to them. Thus the form of the outward commandment has become a living power in them. By this power they are separate from the unclean thing. Their separation is not a self-imposed task of will-worship, an act of obedience done to a hated law, upon legal principles, which at best can only be an outward form, a hollow mockery; but it is the very spirit of loving obedience in them, heartily agreeing to the inspired words of scripture. Does the written word bid them take their cross and follow their Savior? there is in them such a desire to follow him through evil as well as good report, as cannot be expressed. Does the scripture bid them arise and be baptized? the Spirit of truth has already taught them the meaning of baptism. And to them, sprinkling and pouring can never answer, because in these forms there is no emblem of the death and resurrection they have experienced. Does the bible say, "Son, give me thy heart?" already is this the one supreme desire of that soul, which would not have a single wandering desire or thought, but would be wholly of the same mind that was in Christ.

Thus not only the doctrine of grace is written in the experience of God's people, as well as in the bible, but also the precepts of the gospel are so written. And to love, serve and obey God is now the sweet employ of the child of God. What a vast difference between the obedience taught by the Arminian scheme, and this obedience!—between the service of the unwilling slave, and that of the child!

But love and obedience to God is not all that is to be looked upon in this way. Love to God's people, our brethren in Christ, is also to be included. In our dealings with one another, whatever rule is given in God's word, love to our brethren makes that rule easy to follow; and there is no following them without love.

And now, dear brethren, this leads us to the consideration of a theme to which we wish to call your special attention. Whatever differences may exist among brethren, as to their

opinion of the meaning of portions of God's word, that bear upon what we are about to say, there is ONE thing which all will cheerfully admit, viz: that love is to be the ruling principle among the children of God. If there are offenses, they are to be dealt with in love to the offender. Brethren may not be agreed as to the difference between public and private offenses, or whether there is any difference; but that love must direct in any case, they all know and feel. Brethren are told to love each other with pure hearts fervently, and God has put fervent love in their hearts toward each other.

Another principle that must be admitted is, that love can work no harm to its object. If we love each other, we shall seek each other's good in every way, and in all we do. Another thing we think must also be admitted as truth, viz: that all the order and discipline of the church, as it was designed in love, by the Father of Israel, so also it must be carried out in love by us, else it cannot and will not answer the end for which it was designed. And if this be so, it follows that the object of all discipline of the disobedient child is to restore him to the right way, and to warn him of the dangers of the wrong way, and so save a soul from death, and hide a multitude of sins. Now, we think this is in agreement with the teaching of the scriptures, and also with the feelings and desires of the people of God, when led by the Spirit of the meek and lowly Savior. But, nevertheless, as long as we are in the flesh, we are subject to being overcome of evil, instead of overcoming evil with good. Therefore it is well that we have our minds stirred up to remember the right. We MAY undertake to carry out the discipline of the Lord's house, in the form and letter, while the spirit of that discipline is entirely lacking. Instead of beseeching them as brethren, we may try to lord it over God's heritage. Yea, we may use beseeching words, while the spirit behind is, to drive and lord it over our brethren. Because of this danger, brethren, we at this time would call your attention to this theme.

In enforcing the order of God's house, our first question, next to what is God's will, should be, What is my motive? What spirit am I directed by? Do I feel that I love the offender, the cause of God and the truth? If the offense is a general one, (that is, not an injury personal to ourselves alone) our first care should be to see that we love the offender, so that we cannot be hard or angry toward him, but patient and long-suffering. If it be a personal injury in any way, we should be careful that it is not revenge or spite that actuates us. In any and every instance, the glory of God, the good of the cause, and the welfare of the wrong doer, should be sought after first and last. The cause is not ours, but God's. The reproach is upon the cause, and not us. Therefore personal feelings should never enter into our action.

If a brother is doing wrong, the object is to save him; to get him to do right instead. If he has forsaken assembling with his brethren, the object should be to win him back again. If he has been swallowed up in the love of worldly gain, or carnal pleasures, or has gone in any of the paths of vice, we know that the hardest part is his own, that he will surely be beaten with many stripes, and so we should pity him, and lovingly and unshrinkingly warn him; and if at first he will not hear, try and try again. It takes a long time to discourage and drive true love to despair, and to wear out its long-suffering. It is well when the offender is humbled before God, and confesses his faults before God and his brethren, but he can show his sorrow and his repentance more perfectly by turning about and clearing himself of such things. Thus did the Corinthian disciples when Paul had rebuked them. And to turn them from sin, rather than that they should be humbled before us, is the chief object to be kept in view. Do we feel to earnestly and sorrowfully pray for the erring one, that God would give him repentance to the acknowledging of the truth? Do we have them in remembrance when we feel that to call upon the Lord is all we can do, in our time of need, and do we bring their burdens, as though they were our own, before the throne of grace and mercy? If we love our brother as ourself, this is what we should do.

It would be well for us to remember the parable of the prodigal son. Let us beware of the spirit of the "elder brother." O what gladness is it fitted to occasion in the house of God when the prodigal, who has been wasting his own living, comes home! He has robbed his brethren of much comfort and joy, it is true, and he has caused much anxiety; but he has robbed himself most of all, and most of the sorrow is his to bear. We have been made ashamed, it is true; but O! what shame is his, as he looks upon his rags, and returns in them to his Father's house. He needs that his brethren should strengthen, not reprove him; for he is hungry, and poor, and naked, and full of shame.

Brethren, we wish to call your attention to some portions of the word which bear upon this matter. First, we are told if any one errs from the truth, to restore such an one in the spirit of meekness, considering ourselves, lest we also be tempted. Two very important things are to be noticed here. "Consider thyself," is the first. And if we consider ourselves rightly, it will make us very meek and humble. And if in this frame, we shall seek to restore, not to cut off the erring one. If the hand or eye be sick, we first seek to heal the member, and it is not until we find the disease to be incurable, and that the whole body is in danger, that we cast them away; and the casting them away is as painful to the body as it can be to the member; and the body is as full of joy to get them back, healthy and sound again, as

the member is to be once more restored. Even so it should be with the body of Christ and her members. When Paul speaks of delivering one over to Satan, that he may learn not to blaspheme, we have no doubt that he refers to exclusion from church fellowship. Thus Paul shows that even exclusion is not to be done for the injury of the one cast away or put out from them, but to bring him to repentance, so that he shall no more blaspheme the name of God. It is to heal, and not to destroy him, that the pruning-knife is to be used. By exclusion from the church he is to learn what a heinous thing his sin is, in the sight of God and in the eye of the gospel rule.

The eighteenth chapter of Matthew is sometimes called the Baptist book of discipline, and the best of discipline in the world it is. In this chapter how perfectly does the Savior exhibit the spirit that should actuate his people in their obedience to his directions. Let us briefly glance at some things in the chapter. "If thy brother trespass against thee." He is a brother, and his trespass against thee makes him none the less thy brother. "Go and tell him his fault between thee and him alone." He may need to be told it, for he may not even be aware of it. And if he has trespassed unwittingly, how quickly will he make restoration. Then the trouble is all over at once. And we are to go "ALONE." Thus we show confidence in him, and thus also we exhibit our love for him, which will not let us injure him by telling the trouble to any one else.

"And if he shall hear thee, thou hast gained thy brother." What a sweet and pleasant and desirable result! By *hearing* us, is meant that he receives us in love, and is grieved that we are hurt. Afterwards, those two brethren love each other better than ever before.

"But if he will not hear thee, then take with thee one or two more. And why one or two more? To coerce him, to get witnesses against him? No! but that they may join with us in trying to remove all the difficulties. The Lord said, "That in the mouth of two or three witnesses every word may be established." That is, that they may, if God shall bless their words, help to take away the cause of grief, and accomplish a full reconciliation. It is all to *gain* the brother, not to destroy him. But if this is all in vain, at last "tell it to the church." And this is not to the intent that the church may harshly and sternly deal with him, and cut him off, or take vengeance upon him. O no! But still the object is to restore him, to heal the wound, if it be indeed possible. And not until the last hope has failed is he to be unto us as a heathen man and a publican. O what a fearful result! How earnestly is it to be avoided if possible! How painful to the tender love of the church! And how the bowels of her compassion will still yearn over him and after him. All this the love of God will lead us to do gladly and freely.

Thus, dear brethren, in all these

scriptures we plainly see love set forth, and that the direction of that love in our hearts, and the teaching of God's word, agree in this, as well as in all the rest of the gospel scheme. The love of the brethren is the result of the love of God shed abroad in the heart. Where the love of God abides, there will also be found love to all that bear his image.

Inspiration has said that love is the fulfilling of the law; for love worketh no ill to his neighbor. Thus it is seen that this love is inseparably connected with the proper administration of the discipline of the Lord's house, and where this is so, just and proper zeal will be displayed, both for the glory of God and the good of Zion.

Brethren, we commend these things to your attention, praying that peace and good will may abound in all your borders, for Jesus sake. Amen.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, to the several churches represented, sends this her annual Circular Letter.

CHRISTIAN BRETHREN:—Two or three generations have passed away since your organization as a community of churches, or as an association. It is now nearly eighty-two years since the messengers from Welsh Tract, Cow Marsh, Bryn Zion, Queen Ann's, Wilmington and Millian Churches, on October 24th, 1795, met to acknowledge each other and organize as an association for their mutual benefit. Some of the churches named have a record running back far beyond that date. The preachers and members of that day have long since been called home. The last of the names disappear from the records about fifty years ago. But the churches live. London Tract and Rock Springs have since been added to the family of churches, although their record goes back far beyond their connection with you. Some other names have appeared on the list for a time, and then have ceased, and appear no more. Their candlesticks have been removed, or else they have never been golden candlesticks at all, and were not required for the purpose of giving light. The number of preachers in your bounds have diminished. Formerly there were as a quite general thing five ordained preachers settled with these churches. It is to be hoped that the desire for, and enjoyment of gospel preaching has not diminished, and that there is and has been a desire and prayer to the Lord of the harvest that he would send more gospel laborers among you. The coming together of a community of churches as a family, to dwell in that unity and fellowship to which they severally had been called, was not a new or singular thing on the part of the Delaware churches. Other churches having obtained like precious faith, sought unto each other, and almost universally all over the country the several churches, as by a common impulse, formed into communities or as-

sociations. A prompting so generally known, and to which the churches so almost universally conformed, ought not to be difficult to trace after even the lapse of a century. Indeed so general and prevailing a mark characterizing gospel churches, will still exist, and the same motives will still bring about the same action. We feel quite safe in saying to you that *christian fellowship* was the underlying and moving cause of it all. As christians individually incline to come together as a body, a church, so churches find an attraction for each other. It is then, "That you may have fellowship with us," and that our fellowship may be shown to be with the Father and with his Son Jesus Christ, by being with the churches of the saints and with one another. As individuals, they submit themselves to the searching investigation of the church, and abide her discipline, inviting the most searching and unsparing criticism in regard to their experience and the fruit they bear; thus showing on the one hand how much they prize the christian love and confidence of their brethren, and on the other, how jealous they are over themselves, lest they should be deceived, or indulge in a vain hope. As churches, they submit themselves to one another for the Lord's sake. This disposition shows an esteem for the judgment of others, as also a desire for their love and recognition in the gospel. Long before the gospel day, or the organization of gospel churches, the far-seeing eye of Old Testament prophecy characterized saints as *companions*. This is a faithful saying, and it is found to mark out the disciples of Christ to this day. It is a mark peculiar to them, and that they all bear. Hence we could hardly conceive of a saint who did not desire a place in the membership and fellowship of a gospel church; nor of a gospel church that did not desire to be recognized and fellowshipped in the family of churches. Being companions, they seek the companionship of each other, and find it pleasant and profitable to dwell together. So the people of whom it was so long ago said that they should flow to the mountain of the house of the Lord, and that they should flow together, continue to fulfill the prediction, and show a desire to love as brethren and to walk as brethren. It may be worth our while to consider whether the end desired and sought has been fully obtained by associating, and by the general intercourse and correspondence resulting therefrom. The steadfastness and tenacity with which these relations and their consequent obligations have been adhered to and maintained, would seem of itself to answer all doubts and inquiries. It has undoubtedly been found both good and pleasant to dwell together. Those who are disposed to walk disorderly have been uniformly found to be disorganizers. They have avoided contact with the general brotherhood; while they that do the truth come to the light and submit themselves. They thus practically say to the

brethren, Search me, and try me; search my heart and know my ways, whether there be any unsoundness in me.

If we are capable of appreciating the general fellowship, confidence and christian love that now prevail throughout our country, the measurable security against impostors, and safety against inroads and disorders, we ought to be well satisfied with the results of the order that has been maintained. It would seem that every object that could have been had in view, or that might have appeared desirable to attain, had been secured and long enjoyed. Some attending circumstances have undoubtedly contributed in part to the present high standing of the churches in regard to their soundness, their union, and general and abounding fellowship. The ministry with which the churches have been blessed has not only been sound, but clear and pointed. The trumpet has given a certain sound, and the order and discipline of the gospel have been kept in view. A stern necessity seemed to force the churches and the ministry into this, and the result has been salutary. There may yet be some things to set in order, there may be some things wanting; but with the end ever in view, the tendency will be to go on to perfection, appreciating and rejoicing in all progress and furtherance in the divine life, lamenting all shortcomings. Let brethren visit each other, let them come among us, and what they have seen and heard let them declare unto us, that we may have fellowship one with another, and that they may behold our order, and the steadfastness of our faith in Christ. Let them warn, reprove, rebuke and exhort, with all long suffering and patience, and also commend and approve where there is evidently a patient continuance in well doing. It is desirable not only that candlesticks be not removed, but that they are seen to stand in their place, and their lamps trimmed, and their lights burning, that all they that come in may see the light. From henceforth let us watch over ourselves and over each other for each others good, lest we lose more or less of those things which we have wrought, but that we receive a full reward.

Let us hope unto the end for the grace that shall be brought unto you at the revelation of our Lord Jesus Christ.

E. RITTENHOUSE, Mod.
B. C. CUBBAGE, Clerk.

CORRESPONDING LETTERS.

The Baltimore Old School Baptist Association, in session with the Ebenezer Church, in Baltimore City, Md., May 16th, 17th & 18th, 1877, to the several associations with whom she corresponds, sendeth love in the Lord.

DEAR BRETHREN:—It is with much joy and gladness, through the abounding goodness and mercy of our covenant-keeping God, that we hail the privilege of again addressing you. Our hearts have truly been made glad in meeting with so goodly a number

of able ministers of the New Testament, who have come to us so richly laden with gospel truth, and who have not shunned to declare the whole counsel of God. And we are thankful to our heavenly Father that he has so richly blessed us, in bringing so many of the dear children of God together at this time, and that it has been truly a feast of fat things, of wine on the lees well refined, and that we have been permitted to sit under his shadow with great delight, and the banner of love has been over us, and that it has been a high and holy privilege to be thus favored; and while our souls have been fed with such rich, spiritual food, our temporal wants and comforts have been richly provided for.

Your letters of correspondence have been received in christian fellowship, and highly appreciated, in coming from the different branches of the one church of the true and living God, showing that we are one body in Christ. We desire a continuance of your correspondence, and may brotherly love continue.

Our next association is appointed to meet with the Warren Church, Baltimore County, Md., on Wednesday before the third Sunday in May, 1878, when and where we hope again to meet your messengers and receive your correspondence.

WM. GRAFTON, Mod.
F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, in session with the church at Bryn Zion, Kent Co., Del., May 23d, 24th and 25th, to the several associations and meetings with which she corresponds, sends christian remembrance.

DEAR BRETHREN:—We have great cause to thank, praise and adore the God of all grace and mercy, who rules alone after counsels of his own will, for the season that we are now passing, for it has truly been strengthening to our hope and comforting to our souls; and we think we have again realized something of the fellowship and oneness of the family of God, and we feel that such is profitable; therefore we desire a continuance of your correspondence. What a blessed lesson is taught in the school of Christ; for notwithstanding your ministers have come from their different quarters, they all have the same message, giving testimony that salvation is of the Lord, and that it is dealt out to the poor and the needy who are ready to perish. Dear brethren, we desire that you continue to be mindful of us, for we consider it a great favor to receive your ministers and messengers, which seem to bid us God speed. May Israel's God preside over you and us, and enable us all to continue in fellowship and peace.

We have appointed our next session to be held with our sister church at Welsh Tract, New Castle County, Delaware, to take place in May, 1878, when and where we hope to meet your ministers and messengers again.

E. RITTENHOUSE, Mod.
B. C. CUBBAGE, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1877.

PSALM XXIII.

Brother William W. Huston, of Switzerland Co., Ind., writes us, saying, "Brother Beebe—Please preach a short sermon to us on the twenty-third psalm."

The theme of the sweet singer in Israel, as expressed in this most precious psalm, is full of vital interest and substantial comfort to all the children of the most high God, especially when by the same Spirit that made his tongue the pen of a ready writer, they can rise from their groveling in the dust, and reach the exalted notes of the heavenly song, and with transporting joy sing with the spirit and understanding, making melody in their heart unto the Lord.

But we fear that we shall fail, especially in a short sermon, to express what little we know of the spirit and consolation of the subject. This psalm is so beautifully descriptive of the experience of the saints when exalted in the spirit of their mind, that the most we can say with the hope of profiting our readers, is simply to call their attention to it.

"The Lord is my Shepherd." The office and work of a shepherd is to take the care and oversight of a flock of sheep or other animals committed to their trust, to feed, protect, and look to their welfare; and the term is used figuratively both in the Old and New Testaments. And there are many kinds of shepherds spoken of as descriptive of good and bad shepherds, as applied to religious characters assuming to have the care of the people of God. Our Savior speaks of some who hold the position only as hirelings, who care not for the sheep, and serve only for pay; these are unreliable for protecting the sheep, for when they see the wolf coming they flee, and allow the wolf to catch and scatter the sheep. The prophet Isaiah describes some as blind watchmen who are ignorant, and calls them dumb dogs that cannot bark, to sound an alarm when danger approaches,—sleepy dogs, lying down, loving slumber, and greedy dogs which can never have enough; and he says of them, They are shepherds that cannot understand. But there is one trait in which this kind all agree. "They all look to their own way, every one for his gain from his quarter." And indulging in their drunken revelry, they are always predicting better times in the not far off future. "To-morrow, say they, shall be as this day, and much more abundant." They are always anticipating a millennium near at hand.—Read Isa. lvi. 9-12. Indeed we read of various kinds of shepherds; some howling, some idle, and some who instead of feeding the flock, feed themselves on the fatlings, and leave the poor of the flock to perish; and of some who pollute the water of which the sheep are to drink, with their feet, making it unwholesome and sickening. All these peculiar traits of character may be found even

at this day among those who profess to take the oversight of the flock of Christ; but we do not propose to make the application at this time.

We know that much of the comfort, security and welfare of a flock of sheep depend on the faithful care and providence of a shepherd. God's people are called sheep, and he has provided under-shepherds, whom the Holy Ghost has made overseers, to feed the flock of God which he has purchased with his own blood. These are under a solemn charge to feed the lambs and feed the sheep, and to take the oversight of them; not for filthy lucre, or selfish motives, but of a ready mind. But even those whom the Holy Ghost has made overseers do not always secure the prosperity, comfort and safety of the flock. The apostle Paul knew that, after his departing, grievous wolves would enter in among the Lord's shepherds, not sparing the flock; and even of their own selves (the Lord's shepherds) men should arise, speaking perverse things, to draw away disciples after them.—Acts xx. 28-30. The most careful, vigilant and faithful shepherds feel in their hearts to say, Who is sufficient for these things? They desire earnestly to feed the hungry, bleating flock, even when their own souls are empty, barren and cold; but all their supplies must come from above. They feel themselves less than the least of all saints, and servants of Christ, and for his sake servants of the church. From all these considerations we see how insecure the sheep and lambs of Christ would be if they had no better protection than the under-shepherds. Highly as they are commanded to esteem them for their work's sake, they must look beyond the watchmen to find him whom their soul loveth. But when we can say with the psalmist, "The Lord is my Shepherd," we may safely with him add, "I shall not want." The Man who is the FELLOW of the Lord of hosts is God's Shepherd, against whom the sword awoke, and who was smitten for the redemption of his sheep. He is the Shepherd of Israel, who led Jacob as a flock, who dwells between the cherubim, whose strength is displayed in our salvation.—Psalm lxxx. 1, 2. "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 are healed. For ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls."—1 Peter ii. 24, 25. This Shepherd and Bishop says, "I am the good Shepherd; the good Shepherd giveth his life for the sheep." And again, "I am the good Shepherd, and know my sheep, and am known of mine."—John x. 11, 14. This Shepherd, our text declares, is the LORD, The Jehovah, The mighty God, The everlasting Father, The Prince of Peace. He possesses all the attributes and perfections of the eternal Godhead, and with all the power of heaven and earth in his hands, that he should give eternal life to as many as the Father has given him.

Some of the essential qualifications of a good shepherd are stated in John x. He is interested in the flock of his charge. His own the sheep are; and his interest in them is so great that he laid down his life for them. It is highly important that a shepherd should know his own sheep, else some might stray away and get lost, and others not his own might be gathered by mistake in their stead. Jesus not only knows them which have already heard his voice and followed him, and are become familiar with his voice, but he also knows equally well those other sheep which also he must bring to his fold. It is important also that a good shepherd should know the wants and necessities of his sheep. Jesus is easily touched with the feeling of the infirmities of his people, and knows how to succor them when they are tempted. A shepherd to be perfectly reliable needs to have ample supplies of pasturage and provender, and a suitable place of comfort and security to fold them in winter, and shelter them from the storm. And also to have power to protect them from wolves, bears and lions, and from all their deadly enemies. All this our Shepherd has, and he says, "I give to them eternal life; and they shall never perish, neither shall any pluck them out of my hand."—John x. 27, 28.

Having dwelt thus far upon the office and work of a shepherd, and the unreliability of all other shepherds, compared with Jesus, the good Shepherd, we will let the sweet singer of Israel tell, in the subsequent verses of the psalm, how far the Lord, as our Shepherd, has removed his sheep from any liability to suffer from want.

"He maketh me to lie down in green pastures." We can imagine nothing better suited to the taste, or better adapted to the health and comfort of sheep, than luxuriant pasturage, fresh and green. Sometimes sheep have to forage in sterile fields, where they must labor hard to collect a bare subsistence, and perhaps expose themselves to savage beasts of prey in search of food. But when in that condition they become scattered, as sheep without a good shepherd. But the gospel fields into which the saints are brought are verdant, and rich with all that is grateful to their taste, and suited to their healthful growth. Here it is worthy of remark, our Lord is not like "the howling shepherds," who say to their flocks, "Only be faithful, and you shall have all the religion you live for: work hard, and eat what you have earned." But, "He maketh me to lie down;" that is, to rest, being abundantly supplied. We never knew a flock of sheep to lie down in a green pasture while suffering with hunger. It is natural to sheep when in a rich pasture to eat all they desire first, and then lie down and chew the cud. And it is in this way our Shepherd maketh his sheep to lie down; he fills their souls with the rich provisions of the gospel to overflowing, and then they lie down, or securely rest, in the blessed contemplation of the boundless goodness and grace of

the chief Shepherd and Bishop of their souls.

But sheep, even in a rich and verdant pasture, require drink as well as food. This, with every other necessity of the sheep, is anticipated by the good and provident Shepherd. "He leadeth me beside the still waters." He does not drive them, even when they are thirsty; for, "He calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them; and the sheep follow him, for they know his voice."—John x. 2, 3. He leads none but *his own* sheep; nor does he ever require them to go anywhere that he has not himself been. "For the Lamb that is in the midst of the throne shall feed them, and shall lead them unto living fountains of water."—Rev. vii. 17. However poor and perishing they may be, even when their tongue cleaveth to the roof of their mouth with thirst, so that they cannot articulate their prayer with their voice, he says, "I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."—Isa. xli. 17, 18. "There (in Jerusalem) the glorious Lord shall be unto us a place of broad rivers and streams," &c.—Isa. xxxiii. 21. This water is clear as crystal, and it proceedeth out of the throne of God and the Lamb; it is the pure water of life.—Rev. xxii. 1. None but the sheep of Christ ever thirsted for it; and therefore, every one that thirsteth are called by name, and led into it. The waters to which the sheep of the pasture of Christ are led, are not turbulent and muddy, but placid and tranquil and still.

"He restoreth my soul." The psalmist, like all the children of God, was conscious of soul-wanderings, like silly sheep. "All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Isa. liii. 6. "For ye were as sheep going astray; but ye are now returned unto the Shepherd and Bishop of your souls."—1 Peter ii. 25. Christ has restored, redeemed, bought back and reclaimed his people, by bearing their sins in his own body on the tree. Yet after our redemption and heavenly calling, how prone we have found ourselves to wander from the footsteps of the flock. How often has our good Shepherd left the ninety-nine in the fold and looked us up, and brought us back to the fold; thus in an experimental sense he hath restored our soul. By wandering we had lost our way, and never could have returned had he not himself searched and sought out those who had strayed in the dark and cloudy day. Truly he has not only restored, but he restoreth—the restoration is constantly going on. Blessed Shepherd, so careful of his flock.

"He leadeth me in paths of righteousness." The way of unrighteous-

ness is broad, and the gate is wide that leadeth to destruction; but the way of life is called a path, because strait is the gate, and narrow is the way that leadeth unto life, and few there be that find it.—Matt. vii. 13, 14. It is a path that no fowl knoweth, and which the vulture's eye hath not seen; the lion's whelps have not trodden it, nor the fierce lion passed by it.—Job. xxviii. 7, 8. "It shall be called, The way of holiness; the unclean shall not pass over it; but it shall be for these: the wayfaring men, though fools, shall not err therein."—Isa. xxxv. 8. Our God has promised, saying, "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. The ways of wisdom are ways of pleasantness, and all her paths are peace. But there is no peace to the wicked, saith your God. The way of peace no man in an unregenerate state has ever known; yet by the matchless grace of God the redeemed and quickened saints are led in the paths of righteousness, as in ways they had not; and which they never could have found or walked in if they were not led by their Shepherd, as he led Joseph. The paths of righteousness include all the laws and ordinances of the house of God in which the saints are commanded to walk, but in none of which have we ever walked one step only as our precious Shepherd has led us. And this he has done for his name's sake; not for or in consideration of any work or merit of ours. "Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations. Not for your sakes do I this, saith the Lord God, be it known unto you; be ashamed and confounded for your own ways, O house of Israel."—Ezek. xxxvi. 31, 32. With what heartfelt gratitude then should we contemplate the self-moving goodness of our God, who for his own glory has displayed the riches of his grace in our salvation, and redeemed us from our own ways, and brought us to his fold, and made us meet to be partakers with the saints in light, and having rescued us from the power of darkness, now leads us in the ways of righteousness for his name's sake.

There is also another sense in which the sons of God are led in paths of righteousness *for his name's sake*. As children they have an inherent interest in the name of their Father; and as the wife has an interest in the name of her husband, so the name of the Lord is a tower of strength to all who are born of God and married to Christ. The name of the father or husband is held responsible for the support and protection of the children or the wife.

"Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." Though *I walk*; not have walked, or

may hereafter walk, for it is in the present tense. The psalmist was, at the time he wrote and sang this cheerful song, in the valley of the shadow of death. This valley lies all the way along, from the time we enter it by a new and spiritual birth, until we pass beyond the substance that casts the shadow. From the time the children of light enter this valley, their faith looks forward to a more perfect state, a state of perfect day, where "rests no shadow, falls no stain," where the blazing light of the refulgent glory of God will be seen without a veil between. Now, while in the valley we see but in part and know but in part, because the perfect radiance of that light is intercepted by death, as an intervening substance between us and the supreme brightness of that glory which is to be revealed to us after death, the last enemy, shall be destroyed. Till then, death as a substance between us and the perfection of immortal light, will cast its shadow upon us; but when these mortals shall put on immortality, death shall be vanquished and swallowed up of life, and no more intercept the light or cast a shadow upon us. In our present state we are walking in the valley, and the gloomy shade of mortality veils and obscures the brightness of that glory which awaits the saints beyond the grave, but we need not fear; the shadow cannot hurt us, for our Shepherd is with us. We are aware that this figure is frequently applied to death itself, as though the psalmist was looking forward to the dissolution of his mortal body, and spake of death as a shadow, rather than as a substance; but had that been his meaning, would he not have said, When I shall walk through, &c., then *thou wilt be with me*? But how different his language: *Though I walk through, thou art with me*. Literally a shadow can be cast in no other way. Yonder in the distance shines the sun in the heavens, but between us and the sun there are intervening clouds; they cast their shadow on us because beyond them the light is more refulgent than on this side of the obscuring clouds; but in being finally raised up above the clouds, the shadow of the clouds will be left behind us, for they can cast no shadow unless they are between us and the light. Neither the shadow of death nor death itself can separate our Shepherd from us. Neither death, nor life, nor angels, 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, for that love is in Christ, and Christ is in us the hope of glory; hence he is with us, and we shall not want; we need not fear.

"Thy rod and thy staff they comfort me." The ancient shepherds, we are told, used a rod and a staff. Every sheep and lamb belonging to his charge passed under the shepherd's rod into the sheep fold, that it might be known that every one of them was provided for, and none but his own sheep. And surely every child of God must pass under the rod of our Shepherd; for "Whom the

Lord loveth he chasteneth, and scourgeth every son whom he receiveth." Thus our passing under the rod proves that the Lord is our Shepherd, and we shall not want. The shepherds' staff was probably used in defending the flock from their enemies; they are a comfort to all the flock of our blessed Shepherd.

"Thou preparest a table before me, in the presence of mine enemies." Here the figure is changed, from sheep in a verdant pasture, by still waters, amply provided for, and perfectly secure from want and danger, to a family of children in their father's house, with a table prepared with a rich supply of all they require for food or comfort. They sit down under his shadow with great delight, and his fruit is sweet to their taste; he brings them to his banqueting house, and his banner over them is love. This feast of fat things full of marrow, and of wines on the lees, well refined, the Lord has not only provided, but he has also prepared. Not only the precious pass-over lamb, roast with fire, but he has prepared the exact amount of bitter herbs necessary to be eaten with it. He has abundantly blessed the provisions of his house, and satisfies his poor with bread. This table is furnished with all the dainties of the gospel: the bread that came down from heaven, and the pure water of life, clear as crystal, which flows from the throne of God and of the Lamb. Yea, he gives his flesh as meat indeed, and his blood as drink indeed. And all this rich provision is furnished to the poor and needy without money and without price. This table he has prepared before his people in the presence of their enemies. They have enemies within as well as without. The corruptions of their own depraved earthly nature, which would prefer to eat their own bread and wear their own apparel, would resist the wholesome doctrine of Christ, and rather be filled with the husks which swine do eat. Doubts, fears, darkness and unbelief are present, even when with our mind we serve the law of God, and feed at his table. And while our enemies which are without oppose, revile and persecute, they are made to witness with envy the spreading of the table for the support and comfort of God's people.

"Thou anointed my head with oil." As the precious ointment was poured on the head of Aaron, that ran down upon the beard, and went down to the skirts of his garments, so the Spirit of the Lord God is upon the head of the body, the church, and descends from the head, down the beard, and to all parts of the church; so that they have an unction from the Holy One, and know all things, and the anointing which they have received from him abideth in them, and they have no need that any man teach them, but as the same anointing teacheth them of all things, &c.—1 John ii. 20, 27. Our limited capacity, at present, like little cups, soon overflow with the "oil of gladness," with which our glorious Head is anointed above his fellows. Our overflowing

joy runs out from saint to saint, and from heart to heart, and its rich perfume fills the whole church of the living God, and gives the blessed assurance to all who are thus anointed that the goodness and mercy of God shall follow them all the days of their life, and that they shall dwell in the house or church of the Lord forever. There are sacred and powerful attractions for all the people of God in the house of the Lord, which is his church; there the table of the Lord is prepared, there the wholesome food and rich dainties of the gospel are spread, and all the provisions are abundantly blessed. There the whole family and household of our God are gathered to the feast, and there the King of glory presides at the head of the table. Thither the tribes of the Lord go up. There the joyful songs of the redeemed are heard, and

"There our best friends and kindred dwell,
There God our Savior reigns.
There would we find a lasting rest,
While others go and come;
No more a stranger or a guest,
But like a child at home."

ORDINATIONS.

SATURDAY, May 26, 1877.

The Regular Old School Baptist Church of Christ called Mt. Carmel, situated in Hancock Co., Ind., met, and after preaching by Elder Robert W. Thompson, proceeded to business; and when reference of unfinished business was called for, a reference relating to the ordination of brother JOHN F. WEAVER to the gospel ministry was reported. The reference was taken up, and committees appointed to visit the several churches reported, and the names of the messengers sent therefrom enrolled as follows:

Antioch—Elder Wm. P. Jones, brethren B. Southard and G. W. Whitehead.

Providence—Elders Jesse G. Jackson and Robert W. Thompson, and brethren W. J. Allen and John A. Tyner.

First Fall Creek—Brother J. Clifford.

Shiloh—A. Everson and W. N. Tharp, licentiates, and brethren J. Tyner and B. Coffield.

Blue River—Brethren J. Osburn, G. D. Porter and F. Cronch.

Mt. Carmel—Elders G. S. Weaver, D. Caudel, and brother W. P. Denney, with three other brethren whose names I failed to obtain.

The council proceeded to organize by choosing Eld. J. G. Jackson Moderator, and Wm. N. Tharp Clerk, in connection with W. P. Denney, church clerk.

Brother Weaver was then called upon, and proceeded to relate his experience and call to the ministry, also his doctrinal views of the scriptures, to the entire satisfaction of the council.

By motion brother Weaver was required to withdraw from the council for a short time, that the council have an opportunity to consult.

After a short consultation the council agreed by unanimous vote to proceed with the ordination.

By motion the council proceeded in the following manner:

The presbytery to be composed of all the ordained ministers present, to wit: Jesse G. Jackson, Robert W. Thompson, George S. Weaver, David Caudel, William P. Jones and Wm. H. Curtis.

Elder David Caudel delivered the ordination prayer, and Jesse G. Jackson delivered the charge in the form of a sermon on Sunday.

By motion the Clerk was instructed to present to brother John F. Weaver a copy of the minutes of the proceedings of this council, as a certificate of his authority as an ordained minister.

The Clerk was also instructed, by general consent of the council, to report the same to the SIGNS OF THE TIMES for publication.

JESSE G. JACKSON, Mod.

W. N. THARP, Clerk.

W. P. DENNEY, Ass't Clerk.

MISCELLANEOUS.

MARGARETVILLE, N. Y., May 21, 1877.

ELD. G. BEEBE & SON:—Please say through the SIGNS OF THE TIMES for the benefit of the friends in Olive and Hurley, and all that may attend the council with the Middletown Church, that they will be met at Dean's Corners, June 26th, on the arrival of the afternoon train, and conveyed to places of entertainment and to the council.

E. M. FAULKNER.

If there are any of the Old Regular Predestinarian Baptists in St. Louis, and they see this notice, I would like to make their acquaintance, having recently come into the city. Call on or address, J. H. McDonald, No. 524 Summit Ave.

INQUIRIES AFTER TRUTH

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

ELDER BEEBE:—Some time since I requested you to give your views on 2 Kings vii. 9, but I have never seen them in the SIGNS. If you have spare time, I would be pleased to have your views on said passage.

Yours in hope of eternal life,

CAROLINE KELLY.

ENTERPRISE, Ind.

BROTHER BEEBE:—I wish your views on Solomon's Song v. 3, first clause.

S. G. SUPPLEE.

BROTHER BEEBE:—I wish you to give your views on Rom. ix. 33.

J. C. WILLIAMS.

MARRIAGES.

March 1, 1877, at the residence of the bride's father, brother Jonathan Jones, six miles south of Maryville, Nodaway Co., Mo., by Eld. R. M. Simmons, Miss Caroline Jones and Mr. Samuel C. Hammond, all of Nodaway Co., Mo.

OBITUARY NOTICES.

Departed this life after a very brief illness of three days duration, **Elder Ezra Stout**, at his residence in the city of Jefferson, Marion Co., Oregon, aged 71 years, 7 months and 23 days. His disease was thought to be black Erysipelas, of a very severe type, which commenced on the thumb of the left hand, about noon on Monday, the 2d day of April. The whole hand soon became affected, and swelled very badly, and was very painful. In a short time the right arm also became affected and swelled to considerable size. The disease of both arms inclined to the body. At first there was no apprehension of danger. The doctor even thought, and said, that he would be well in a few days. On Wednesday, the 4th, his disease became more alarming, and every exertion was made to arrest it, and to allay his sufferings. Early on Thursday fears were entertained relative to his recovery, and relatives were sent for. Up to this time he could communicate his wants, but his tongue soon became affected, so that he could not speak, but manifested a desire to do so. His hands were so badly swelled that he could not use them. It was thought that he remained conscious to the last. He grew worse until ten minutes to three o'clock p. m., Thursday, the 5th, when he fell asleep in Jesus and his spirit took its flight to the mansions of bliss. I was not with him during his illness; I did not learn that he was sick until about the time of his death. He was at my house on the Friday before his death, in about his usual state of health. I have enjoyed the pleasure of his company a great deal for many years, which was very agreeable to me. He once gave me a synopsis of his history, but I have lost it, and cannot give dates so particularly as I would like. In the year 1827, when he was about 22 years of age, it pleased God to awaken him to a sense of his lost condition by reason of sin, and to bring him to a knowledge of the truth, and enabled him to realize an interest in the atoning blood of Jesus. If I am not mistaken, he united with the Mill Creek Church, Hamilton Co., Ohio, and was baptized by Elder Lyons, in the spring of 1828. He moved from Ohio to Illinois in 1831, commenced preaching in 1835, and was ordained between that time and 1841, probably in 1836 or 1837, as I see from the minutes of the Morgan Association, of Ill., that he was a messenger to that association in 1841, and was then an Elder. He was afterwards a member of the Sangamon Association, from the Sandy Creek Church, in 1844, and after the organization of the Sandy Creek Association, the Sandy Creek Church went into that association, where he remained until he finally moved to Oregon, in 1852, and united with the Molalla Church, then in the Siloam Association. After remaining in that church a few years, he moved his membership to Little Flock Church, where he remained until 1864, when he, with other brethren and sisters, were constituted into what is known as the Providence Church. In 1867 he was called by the Bethel Church, in Linn County, to take the oversight thereof, and he moved his membership and united with said church, where he has remained ever since a faithful member until the time of his death. Thus his time and talent have been spent for a long period in laboring for the church of Christ, and very many brethren and sisters can attest his warm devotion to the cause. While young and in the prime of life, he has braved the inclemency of the weather, enduring hardships and toil for the benefit of his brethren, seldom, if ever, failing to be at his appointments. No person could have been more faithful. He was always on hand, and even in old age remained prompt, until enfeebled in body, and the care of his loving companion, who was his senior by two years, and who had been with him through all his pilgrimage, became very much afflicted, which called for his attention at home. The dear old sister still survives him, waiting the final summons, saying, "Child, your Father calls, Come home."

As a citizen, he was honorable and trustworthy; as a husband, father and friend, he was kind and indulgent; as a member of the church of Christ, he was a pattern of piety, prompt in duty, always loving and courteous, which endeared him to his brethren, and he

will be greatly missed by all the churches and associations here in Oregon, and by no person more than by myself, for he was a brother indeed. He leaves a widow, one son, four daughters, and many grandchildren and a few great-grandchildren, to mourn their loss. We shall see him no more in the flesh, but we hope and trust that when this mortality shall cease with us here on earth, we shall be enabled by grace divine to unite with him in heaven to praise the great Three-One forever and forever. Amen.

J. T. CROOKS.

MILLER'S STATION, Linn Co., Ore.

Please publish the death of little **Marshall D. Lewis**, son of Thomas and Mary P. Lewis, of the town of Columbia, Jackson Co., Mich., aged 17 months. His disease was whooping cough, which terminated in consumption. He died in my arms, without a struggle, and his spirit was wafted to realms of eternal day, to be with Jesus forever. He sweetly breathed his last on the 4th of June, 1876.

ALSO,

DIED—Sept. 25, 1876, my dear and only daughter, **Della V. Lewis**, aged 18 years and 6 months. From her childhood she had not been blessed with a very strong constitution. One year ago last January she was attacked with a very bad cough, which terminated in consumption. She bore her sickness with great composure, always saying that if her time to go had come, she would have to go. Our association came off in June, which she attended, although very weak and poor in flesh at the time. She often said, "Ma, this is the last meeting I shall ever attend." She seemed to enjoy much of the glories of the upper world. When I would say to her, "Della, how you are afflicted," she would say, "O Ma, the Lord is so good, and I have always been so wicked. O Ma, I will have to leave you before the leaves fall." For three weeks before her death her mind seemed to be wrapt in deep thought. I could see it in her countenance. She had a new physician called one week before her last, and although she took his medicine, she said it was of no use, for the time was at hand. The day she died I was sitting by her bedside, and could not refrain from weeping. She turned to me and said, "Ma, do not weep for me. O Ma, I am not afraid to die. My sins are all forgiven me. O my Savior was so very precious to me last night." She had a poor spell then, and we thought she was going, but she revived again, and said, "Ma, he was precious, so very precious." I said to her, "O, are you going to leave us?" She said, "O Ma, I don't know when, but it makes no difference whether I live or die; it is the same with me." In a few moments our dear old brother I. U. Every, of Ulster County, N. Y., came in, and she gave him the same assurance that she soon should fall asleep in Jesus, and these words were sweet to her:

"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."

I trust she is now with that precious Jesus she so much loved, in that heavenly city where the inhabitants shall not say, I am sick, while I am still left to mourn the absence of my dear and only girl. I feel to say, Bless the Lord, O my soul, in giving me such a blessed assurance of her glorious home in heaven. She leaves her father and mother and four brothers to mourn; but we know our loss is her unspeakable gain.

Eld. Thomas Swartout was called on to address the people on the occasion.

May it be my happy lot to die with glory so full in view.

Yours in hope of eternal life,
MARY P. LEWIS.

By request of sister Beaver, I send you the notice of the death of her husband, **George Beaver**, who departed this life March 15, 1877. He was born March 16, 1814, was married to the present widow March 16, fourteen years ago, and was interred on the 16th of the same month.

The subject of this notice was a warm friend to the Baptists after his wife joined the church, she having been one of our worst

opposers; but when the Lord opened her heart to attend to the things appointed in the house of God for his followers to observe, then their doors as well as their hearts were open to receive the Lord's poor, who always met with a hearty welcome from him. Although he was not a man of many words, yet his manner proved his friendship. He was a good neighbor, and a kind and affectionate husband and father. He leaves a widow and eight children (four boys and four girls) to mourn their loss; but we have reason to hope, from the evidence he gave before he died, that our loss is his eternal gain.

ALSO,

My mother, **Margaret Weaver**, departed this life March 14, 1877. She was born in Hardy County, Va., Dec. 10, 1797, moved to Ohio with her parents about the year 1819, and settled in Franklin County. She was married to my father, who still survives her, in 1826, and joined the Bethel Church, in Franklin Co., Ohio, in 1834. At the time of the division she took her stand with the Old School, believing them to be the Lord's afflicted and poor people, everywhere spoken against. In 1851 she called for a letter of dismission, and moved to Hamilton County, Ind., and put her letter in with the White River Church, and there remained until the dissolution of that church. She then cast her lot with the Mt. Carmel Church, Hancock Co., Ind., where she remained in fellowship till her death. She leaves a husband, two sons and the church to mourn their loss, and as brother D. Candell said at the funeral, so will the Baptists in Ohio and Indiana say, who knew her. Truly a mother in Israel is fallen. But we have hope, and believe that she has fallen asleep, to awake in the likeness of the Son of God, and meet the Lord in the air, and so ever be with the Lord.

GEORGE S. WEAVER.

FISHER'S STATION, Ind.

Departed this life November 11, 1876, sister **Sabrina Barnes**, aged 74 years. Her maiden name was Watkins. She was born in Kentucky, moved to Tennessee, and from thence to Illinois, where she united with the Old School Baptists. She came to Marion County, Iowa, in 1856, and united with the Old School Baptist Church called Little Flock, and was a worthy member up to her death. She was firm and unwavering in the apostles' doctrine, and had no fellowship whatever with the unfruitful works of darkness, but reproved them.

"Precious in the sight of the Lord is the death of his saints."

"Her aching head is at rest,
Her weeping and sighing are o'er;
She has gone with her Jesus to rest,
With angels and saints to adore."

She leaves a kind husband, who is an Old Baptist in belief, but thinks himself unworthy to unite with the church of God. He is an Israelite who has no confidence in the flesh. She also leaves four children with her sorrowing husband, who feel very lonely, and with the church realize the fact that she is gone to her house above, not made with hands, eternal in the heavens.

ALSO,

It becomes my painful duty to announce the death of one of God's chosen vessels of mercy which he had before prepared unto glory. My father-in-law, **Henry Watkins**, fell asleep in Jesus Dec. 27, 1876, aged 69 years, 6 months and 27 days. He was born in Kentucky, and moved to Tennessee when quite small, and thence to Iowa in 1851. He was baptized on the first Sunday in October, 1850, by Eld. Samson Dotson, in fellowship with Concord Church, Warren Co., Ten. He united with Little Flock Church, in Marion Co., Iowa, in 1852, of which he was chosen deacon, and he came as near filling that office according to the scriptures, as any one I ever knew. He did not think that all he had to do was to serve the brethren and sisters with bread and wine at the communion, but also to see and administer to the wants of the poor of the flock. Neither did he say to God's ministering servants, Be ye warmed and filled, and gave not unto them. Many in Tennessee and Iowa can testify to his liberality. He will be greatly missed by the poor of the flock. He truly was a kind hus-

band and tender father, and by hard work and good management he and his wife accumulated a good deal of property, the most of which they gave to their children before his death. He leaves a wife, six children and fifteen grandchildren, who miss him greatly. O how we miss him at meeting. His seat was never vacant when he was able to fill it. "The righteous perisheth, and no man layeth it to heart; and merciful men are taken away. None considereth that the righteous is taken away from the evil to come. He shall enter into peace. They shall rest in their beds, each one walking in his uprightness." —Isa. lvii. 1. We are told to sorrow not for those who are asleep, even 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. For this we say unto you by the word of the Lord, that we which remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God, and the dead in Christ shall rise first. Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord. Wherefore comfort one another with these words." These words are as consoling now as when Paul wrote them.

I was from home, visiting destitute churches in southern Missouri, at the time of his death.

The "Baptist Watchman" will please copy these two obituaries and oblige the friends.

R. S. BANKS.

KNOXVILLE, IOWA.

Brother **Barton Richards** died at his residence in Loudoun Co., Va., April 3, 1877. He was paralyzed on Monday, the 2d, about noon, and died in the evening of the following day, about 9 o'clock. He was in the 78th year of his age, and up to the time he was stricken down his health was remarkably good. About 11 o'clock that day (the 2d) he walked out a short distance from the house, and not returning at dinner time one of his daughters went to look for him, and found him lying near a fence. He could not speak, but looked at her wishfully, and held up one hand, which were the only signs of consciousness he made after they found him. A while after they carried him into the house his eyes closed, and his breathing became more difficult, which continued until he was released from the grasp of "the last enemy," death. He was buried on the 5th, at Ebenezer, and Elder Badger preached on the occasion from 1 Cor. xv. 49.

Brother Richards was baptized by Elder Polkinhorn, and united with the church at Ebenezer, in 1833, where he continued a highly esteemed and useful member until called to lay his armor by. In his early pilgrimage the church passed through some trying scenes, in which he bore a conspicuous part. Through all the conflicts with New Schoolism, and afterward, when men of our own selves arose, speaking perverse things, to draw away disciples after them, he was steadfast and immovable, earnestly contending for the faith once delivered to the saints. And through his pilgrimage he continued watchful, not willing to receive any into the house (church) except through the door, nor to admit anything, however plausible and harmless it might appear, that had not a "Thus saith the Lord" to sustain it. He had a rare gift as a disciplinarian. While he was firm and faithful in admonishing his brethren, he was also forbearing and gentle with them. Nothing seemed to give him greater joy than for brethren to walk in gospel order.—2 John 4, and 3 John 4. He was Clerk of the church several years, in the early part of his membership, and afterwards was chosen deacon, which office he held and used well until his pilgrimage closed. He adorned his profession by his walk and conversation, and was respected by all who knew him. He will be greatly missed by the churches in this region of country, especially by Ebenezer, where he was a member and "a pillar."—Rev. iii. 12. We feel that it was needful that he should have continued in the flesh, for our welfare, yet we know that to depart was far better

for him, (Phil. i. 23, 24) and we would "be still," and learn that what God does is right.

Brother Richards left four daughters and one son, who deeply feel and miss his wise counsel and fatherly care. May the Lord sustain them under this trying dispensation, and be a father of the fatherless to them.

E. C. TRUSSELL.

SNICKERSVILLE, Va.

Again I am called upon to inform the readers of our family paper, the SIGNS OF THE TIMES, that death is still doing its work among us.

Brother **Nehemiah Butler**, of Sanford, Me., died April 8th, 1877, aged 76 years, lacking a few days. It was evident that in his youthful days God revealed himself to him as he does not to the world, and made him a firm Predestinarian Baptist. He then united with the Baptists and felt at home. Some years after, the new things were brought into the church, said to be auxiliaries to help forward the work of God. Then a conditional system was preached, informing the sinner that he was his own free agent, that he could by the help of God become a child of God at any time, by giving up to the strivings of the Spirit, and becoming willing for God to save him; or that he could withstand the strivings of the Spirit, and so doing would seal his eternal damnation. He then left the church, and stood alone for some years. After I came here he soon united with the Old School Baptist Church of North Berwick, which was about twenty-six years ago. I have been intimately acquainted with him from that time until his death, and never found him in the least shaken in his belief. He did not believe it was right for him or any one, after they believed that these new things did not belong to the church of God, and that this conditional system was not the gospel, to follow after it, or to take any part with them in their worship. He often would refer to this, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." The last time I saw him he talked as freely as ever about these things. He was a kind husband, father and brother, and a good soldier in the cause of Christ, and died at his post. May God bless his sorrowing wife, eight children, two sisters, and others that mourn. This makes six members of our church that have died within a few months.

Yours in tribulation,

WM. QUINT.

NORTH BERWICK, Me.

We have received a very lengthy obituary of **Mr. Thomas M. Graves**, who departed this life at his late residence in the city of New York, on Thursday, April 5th, 1877, written by brother J. E. Player, which the crowded columns of our obituary department will not allow us to insert. His age is not stated, but we presume he was between fifty and sixty years of age. We were well acquainted with the deceased, and esteemed him highly many years ago when he and his amiable companion were members of the Ebenezer Church in the city of New York, and in fellowship with the churches of our connection; and he has rendered us valuable service as a subscriber to and agent for the SIGNS OF THE TIMES. We sympathize with his bereaved and widowed companion, and all who mourn his departure; and we trust their affliction may be overruled to their good and the glory of our God.—EDS.

DIED—At her residence in Wicomico Co., Md, April 24, 1877, **Mrs. Eliza J. Evans**, wife of Capt. Ichabod Evans, aged 43 years. She was baptized by Elder Durand, October 16, 1874, and united with the Revastico Church, where her affections had long been. She leaves a husband and many friends, who deeply feel the weight of the dispensation; but they sorrow not as those who have no hope.

ICHABOD EVANS.

ASSOCIATIONAL.

The Des Moines River Association will meet with the Round Prairie Church, on Saturday before the third Sunday in August, 1877, at the house of brother Wm. Smith, 5 miles north-east of Fairfield, and 2½ south of Perlee, Jefferson Co., Iowa, to commence at 10 o'clock a. m. and continue the two following days.

The friends coming on the Chicago, Burlington & Quincy R.R. will stop at Fairfield. Those coming on the Chicago & South-Western will stop at Perlee, and will be met with teams to take them to the meeting.

We give a cordial invitation to brethren and sisters to come and see us, and we hope a goodly number of gospel ministers will come and proclaim the truth to us. If some of the brethren and sisters will call on Mr. Wm. Rolan in Fairfield, they will be cordially received and cared for.

JACOB WRIGHT.

The White Water Regular Baptist Association will meet with the Shiloh Church, in Hancock Co., Ind., on Wednesday before the second Saturday in August, 1877, at 10 o'clock a. m.

Those coming on the Columbus and Indianapolis division of the Panhandle route will get off at Greenfield, and those coming on the Cincinnati, Hamilton & Indianapolis Road will get off at Morristown. Those coming from the east will arrive at either place about 6 o'clock in the evening. Those coming from the west should arrive about the middle of the day. Those getting off at Greenfield may inquire for brother John Allen, or Harvey Goble, and there will be conveyances there for the evening train, and also at Morristown, which is on the opposite side of the place of meeting.

We earnestly request a general attendance of the brethren from the east, west, north and south, and especially of the ministry.

HARVEY WRIGHT.

YEARLY MEETINGS.

There will be a yearly meeting held with the Middletown & Halcott Church, on the first Saturday and Sunday in July, (7th and 8th.) A general invitation is extended to those of our faith and order to meet with us. Those coming on the cars had better come the day before the meeting, and stop at Griffin's Corners, and they will find conveyances to the place of meeting.

JAMES MILLER, Clerk.

A yearly meeting will be held with the church of Middleburgh, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, (23d & 24th) to commence at ten o'clock a. m. each day, at the meeting house near Jas. Borthwick's.

We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. Deacon Cooper will meet those who come on the cars at the Middleburgh Depot, on Friday p. m.

In behalf of the church,

JAMES BORTHWICK, Clerk.

THREE DAYS MEETINGS.

Providence permitting, there will be a three days meeting held with the Lebanon Church, 2½ miles south-west of Lincoln, Logan Co., Ill., to commence on Friday before the fifth Sunday in July, 1877, at 4 p. m. A cordial invitation is extended to all of our faith and order, and ministering brethren in particular. We hope to see a good turnout.

Those coming from the east, west, north or south, by rail, will be met at the different depots and conveyed to the meeting and to places of entertainment.

DANIEL BALDWIN.

HISTORY OF KEHUKKE ASSOCIATION.

The Kehukkee Association, at her last October session, decided to have her history written up to the present time, and obtained the consent of Eld. C. B. Hassell, of Williamston, N. C., to prepare the same for publication.

All persons wishing one or more copies of said work, are requested to enter their names on some one of the subscription papers sent out to the various agents, or send their names directly to Joseph D. Biggs, Williamston, N. C., Clerk of said association.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., JULY 1, 1877.

NO. 13.

POETRY.

BIRTH-DAY—JUNE 14, 1877.

How great thy goodness, Lord, appears,
Through all my days, and weeks, and years!
Thy mercies let me now review,
On this, my birth-day—sixty-two.

Thy power protected me from harm,
When lying on my mother's arm,
A helpless babe, a fragile flower,
Devoid of knowledge, will or power.

Childhood and youth, beset with snares,
And dangers thick, and childish cares,
When I was thoughtless, vain and blind,
Bear witness thou wast ever kind.

Thousands have fallen at my side,
While sailing o'er life's stormy tide;
The waves would oft my vessel fill,
But thou would'st speak, and all was still.

When I look back to thirty-three,
When first thou didst appear to me,
And count the years up—forty-four,
I blush, that I have learned no more!

So long to be in grace's school,
And yet to find myself a fool!
I ought by now to be a man,
Yet I'm a child of but a span!

With shame my life I now review—
My faults abound—good deeds are few—
A checkered life of sun and shade,
Sometimes quite bold, but oft afraid.

Yet, Lord, of something will I boast,
Now that I'm near the shining coast—
I'll boast of grace, I'll boast of thee,
And of thy goodness shewn to me.

I. N. VANMETER.

MACOMB, Ill.

THE IMMUTABILITY OF GOD.

God's laws are all immutable,
And changeless all his ways;
The same before the world was made,
The same through endless days.

No power in earth or hell combined
Can change that firm decree
That marks the soul for joy or woe
Through all eternity.

Chosen in Christ God's people were
Ere glittering stars were made;
Before the sun was formed to shine,
Or earth's foundations laid.

The book of life their names contained
By his express command;
I hear Jehovah say that none
Shall pluck them from his hand.

All those the Father gave the Son,
His evermore remain;
For not one drop of Jesus' blood
Was ever shed in vain.

The chosen seed of Israel's race,
The ransomed from the fall,
The elect of God, are only those
Whom Christ the Lord shall call.

Lest we should boast, 'tis "not by works,"
We gain a home in heaven;
"By grace ye're saved," and "through faith,"
By God the Father given.

Jehovah's ways are not like ours;
His promises are sure;
And those whom Jesus deigns to call,
May ever rest secure.

For, "To my Father's house I go,
To prepare a place for thee,
That where I am," the Savior said,
"There ye may also be."

E. E. L.

CENRE MORELAND, Pa.

CORRESPONDENCE.

JONAH'S CONFESSION.

"When my soul fainted within me I remembered the LORD, and my prayer came in unto thee, into thine holy temple. They that observe lying vanities, forsake their own mercy. But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord."—Jonah ii. 7—9.

Jonah was an Hebrew, a preacher, and a type of Christ; therefore he may be regarded as a representative of Jesus, and his servants, and people. "For as Jonah was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. xii. 40. And as Jonah came up again from the deep, and went and preached to Nineveh, that great city, so Christ arose from the depths of death, and went and preached righteousness in the great congregation. And as the surrender of Jonah and his baptism into the depths of the sea brought salvation unto all that were with him in the ship, and led them to sacrifice unto the LORD, and worship the living and true God, so likewise the baptism of Jesus into death is the salvation of all who were with him in the ark of God's covenant, and they worship him when they see this.

Jonah knew and feared the Lord, for he was of the children of Israel, the people of God, and was acquainted with the mighty works of God and his just judgments; therefore the Lord would call and send him to preach to Nineveh. But Jonah was a man in the flesh, and subject to the dominant passions and motions of the flesh, as all men are by nature; therefore the Lord must humble and convert and prepare him, before he would obey him and go to Nineveh. It is thus with every one of the Lord's preachers. Like Jonah, and like Peter, each one is self-willed, as are all fleshly religionists, seeking to have his own way, and in effect saying, "I will never do this." Therefore Peter and each profitable servant of God must be sifted in Satan's sieve, for the destruction of the flesh, and unto the obedience of faith. The Lord knoweth perfectly each servant of his, and understandeth their thoughts afar off; and so he gives to every one, according to his work, that discipline which is needful and best, and which will work a cure. Therefore the Lord let his servant Jonah have his own way for a time; for it was in the heart of Jonah to flee unto Tarshish from the presence of the Lord, rather than to go to Nineveh and preach unto it, as the Lord bade him.

Just so it is until this day: whenever the word of the Lord comes to a man whom he will send, saying, "Go and preach," that man will at first refuse, as Jonah did, and prefer to do something else, or seek to go in another course. So the Lord let Jonah go; but not from him, as Jonah sought to do, for his presence went with him in judgment and mercy. Jonah had left the word of the Lord and fled from him, but the Lord would not forsake Jonah. Ah, the fearful tempest convinced Jonah that the Lord was there, upon the sea; but O how dreadful was his presence! "For I know," said Jonah, "that for my sake this great tempest is upon you." So Jonah willingly surrendered himself to be cast into the sea, choosing strangling rather than life, and doubtless thinking that now he would *never preach*. Poor man! he had yet to be taught that the Lord both kills and makes alive, that he will bring down and subdue the stoutest rebel, and save from the lowest hell. Therefore, though Jonah could not have believed it, when he sunk into darkness, and the "billows and waves passed over him," yet he shall go to Nineveh and preach—go willingly, too. No doubt he thought to die, and now felt that he was not fit to live; but the Lord is merciful to our unrighteousness, and "prepared a great fish to swallow up Jonah," that he might not perish. It was now, and as thus deeply chastened, cut off and humbled, that Jonah made the good confession in the words of the text. In his blind disobedience and perverse self-will, the Lord, in his past mercies and faithfulness, was forgotten; but when Jonah cried by reason of his affliction unto the Lord, and the waters of tribulation compassed him about, even to the soul, he was then sensibly brought into a state of dependence upon the Lord and submission to him. "When my soul fainted within me (not till then) I remembered the Lord." He remembered how kind and good the Lord was to him, and how mercifully and faithfully he had delivered and kept him hitherto. "And my prayer came in unto thee, into thine holy temple." His prayer now was in the spirit, it was the cry of the humble, the sacrifice of a broken heart and contrite spirit, and was heard and accepted in God's holy temple. "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."—Isa. xli. 17.

And now comes the penitent con-

fession. "They that observe lying vanities forsake their own mercy." In his own soul Jonah deeply felt the truth of this; for he now saw and felt that his own wisdom and strength and way were folly and weakness and madness, or lying vanities, which had deceived and disappointed him woefully, and that his own mercy was to obey the Lord. Therefore he most willingly and meekly comes to this solemn and wise conclusion: "But I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed. Salvation is of the Lord." This lovely spirit and beautiful sentiment was far from his heart when he started to flee to Tarshish; for then he was a novice, and lifted up with pride, and fell into the condemnation of the devil; but now he had received a divine schooling, and had been taught of the Lord, who had sorely chastened him, but had not given him over unto death. Now therefore he would offer praise unto God, who had so wonderfully brought up his life from corruption; and having vowed to serve the Lord, he would do so, and pay or fulfill his grateful obligations. "SALVATION IS OF THE LORD." This Jonah knew for himself, and this henceforth shall be his watchword, and the watchword of every preacher whom the Lord calls, qualifies and sends.

Jonah's collegiate term now closed, and the great Teacher and Master gave him his diploma, took him from college, and sent him forth to preach. "And the word of the Lord came unto Jonah the second time, saying, Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. So Jonah arose, and went unto Nineveh, according to the word of the Lord." How different is his spirit and conduct now! He is willing and obedient. No more fleeing to Tarshish. Ah, that was the way that free will led him; but he knew better now, since the Lord had come to him when he was ready to perish upon his stormy voyage, and taught him effectually that "Salvation is of the Lord." This is the perfect work of the Lord, here is a perfect lesson, and Jonah is a pattern of the Lord's preachers. Moreover, all the heirs of salvation must, as did Jonah, sink into deep waters of tribulation for their transgressions, be made to cry, "Lord, save me, I perish," and with the voice of thanksgiving confess, "Salvation is of the Lord."

Finally, in the example of Jonah, the important and excellent lesson of obedience is solemnly presented to us all, preachers and brethren.

Many, like Jonah, think it hard to be obedient to the voice of the Lord, in reference to their deep and solemn impressions and convictions of duty, bidding them to take up their cross and follow Christ, or saying, "Go thou and preach the kingdom of God," but as did the prophet Jonah, so will they be made to confess in anguish of soul that they have forsaken their own mercy. "Whatsoever a man soweth, that shall he also reap." "Blessed are they that do his commandments." "This man (a doer of the work) shall be blessed in his deed."

D. BARTLEY.

MAY 25, 1877.

DENMARKE, Miss., May 30, 1877.

DEAR BRETHREN BEEBE:—As I have to write to you on business, I have concluded to pen a few lines, and give a sketch of my past history. Not that I feel able to write to the edification of the family of God, but I feel it to be a duty to write. Many of the dear brethren and sister, scattered over this broad land, tell my past experience better than I can, and I feel it a duty I owe them, to try to tell them how I hope the Lord has led me along, and instructed me. I was born in Merriwether County, Georgia, in the year 1835. I have no recollection of caring about my future state until I was twelve or fifteen years old, when I lost a very dear friend by death, which greatly alarmed me. O! the thought that they had gone to a world unknown to us, and to know that we should never see them again in this world, and no hope of ever seeing them in that world of rest; for we believed that they were gone to rest. O the horrid thought that seized me! Well do I remember the first time that I went out and tried to ask God to have mercy on me, a poor wretch, undone. I went into the thick woods and bowed down, as full of good works, I reckon, as any poor boy ever was, under the same circumstances; for I then thought I had the ability to ask God to forgive my sins, and he would do it right then. But alas! I was disappointed. And right here let me say, that I believe every one who has been brought in, believed that they at first had to work themselves in; and they will keep on thinking so, until they are taught better. I was over thirty years old before I learned better, and then, I think, I was taught from above. I did not learn it of men, for they all advised me to work, which I was trying to do all the time. But the Lord taught me that it is not by works of righteousness which we have done, but by the blood of the everlasting covenant the prisoners are to be sent forth out of the pit wherein is no water. For fifteen long years I was under the heavy burden of sin. I went to the mourners' bench nearly every time an opportunity offered. It made no difference with me what denomination it was, for I was in trouble, and I thought I had to work or die. I was willing for any person that I thought was a christian to pray for me. And when I would go to the Methodists'

meeting, there was one lady that I was very anxious should pray for me, for I thought I would be pardoned for her sake, she was such a good woman. But all did no good, yet I kept on trying. I thought surely the good Lord would forgive me for my works' sake. Time rolled on, and I went into the late war, and my bad feelings wore off to some extent; but there were times when my load of sin was very heavy to bear. I lived on in this way until the year 1870, and in that year I hope the Lord opened my eyes to see my true condition, a poor wretch, condemned to die, without one plea. I saw that no earthly power could do me any good. I saw that one sin would send me to hell, to say nothing about the sins I had been committing all my life. About this time I went to hear a Missionary Baptist preach, and I thought he was a good man. His text was, "Hear him." I did not pay any attention to the sermon, for the text struck me with such force. I seemed to see Christ in a different light from what I ever had before; that all my works were as filthy rags; that he does every thing after the counsel of his own will; that the prayers of poor, sinful man do not change his purpose. I went home from preaching that evening with different feelings from what I had before; but the same load of guilt was bearing me down. I was so troubled when I got home that I could not stay at the house, and went out into the field for relief; but no relief came. My wife, at that time, had made no public profession, but I believed that she was a christian. She saw that I was in a great deal of trouble, and seemed to sympathize with me. After our evening repast, and the shades of night had set in, she purposed to sing, and commenced singing that favorite old hymn,

"Awake, my soul, in joyful lays,
And sing thy great Redeemer's praise;
He justly claims a song from me,
His loving kindness O how free!"

She had sung a verse or two, when I seemed to be carried off to another land. My load of guilt was gone, and I felt like all the powers within me could bless his holy name. Well do I remember the words that sounded in my ears all the next day, as though they were spoken in an audible voice, "Follow me;" and I believed that to mean to follow Christ in the ordinances of his house. But now came the trying time with me. I wanted to follow him, but hardly knew which way to go. I was halting between two opinions. I wanted to go with the Missionaries, but wanted to be baptized by an Old School Baptist. I could not get my consent to go with either party, so I concluded to get an Old Baptist to baptize me, and get a certificate from him, and go and join the Missionaries. So, on the next Thursday, I mounted my horse and went to see Eld. M. C. Maples, and told him what I wanted. He said he could not comply with my request, consistently with the rules of the Primitive Baptist Church, but he said if I would visit their church on their next conference day, and they

would receive me, that he would baptize me, and then if I became dissatisfied with them, and proved to be an orderly member, that the church would grant me a letter, and that would carry me into the Missionary Baptist Church. Accordingly, on Saturday before the second Sunday in July, 1870, I went to the Laodicea Church, Pontotoc Co., Miss., about eight miles from where I lived, and tried to tell the church what I hoped the Lord had done for me. I told a very little, for I knew but little; but they received me, and the next morning I hope that I followed the example of the Savior. I was led down into the water by Elder Maples, with two others, and as I arose from the watery grave I felt that I had done my duty so far. I have had many doubts and fears since that time, but I never have regretted my going down into the water that lovely Sunday morning. Thirteen months from that time I had the pleasure of seeing my dear companion buried with Christ in baptism. I still have a name among the Old School Baptists, and the longer I stay with them the better I like them. Brother Maples said, on the day I went to the church, that he had longed to see the day when one of my father's sons would fill his seat in that church, he having been called home in the year 1864. He and my mother had been living with the Primitive Baptists over forty years, and he having served as deacon forty years. But they are both done with time and time things, and I have full assurance that they are at rest. I was the youngest child of twelve, and the only one that ever had a name with the Old Baptists.

I will say in conclusion, that I do believe the doctrine preached by the Primitive Baptists is the doctrine of God our Savior, and I do believe that every one that Christ died for will be saved, in spite of all the powers of darkness.

As ever your friend, and, I hope, brother,

T. W. WILSON.

UTICA, N. Y., March 7, 1877.

DEAR BRETHREN BEEBE:—By the help of the dear Lord, I thought I would try and fulfill a promise which I partly made to some of the brethren; but feeling my inability and unworthiness, it is with fear and trembling that I attempt again to tell what I hope the dear Lord has done for my soul.

It is eighteen years since it first came to my mind to tell in writing what I hoped the Lord had done for me, not thinking of having it published; so it was hid away for seventeen years; and never getting any better, but seeming to get worse, I have let it go till now, and Solomon says that there is a time for all things. And now I know that I cannot speak a word that will be of any comfort to any one, unless I am guided by the Spirit, which guideth into all truth.

I must go back to the time when the dear Lord spake to my poor soul, which is twenty-six years ago. He showed me that it was vain to trust

in an arm of flesh. That night has never been long forgotten, when he said to my poor soul, "Fear not; I am thy Shepherd; thou shalt not want." I found that "Where the word of a king is, there is power." For I felt like a beggar raised from the dunghill and set among princes. The dear Lord had previously blest my soul abundantly, while sitting under the preached word; but he saw fit to remove the earthen vessel which I was trusting in, in part, for spiritual supplies. Being a child, I spake as a child, and went mourning as a child. I well remember one day, when I was mourning and pining like a fretful child, that a good old christian brother said to me, "Brother John, you are a child; you have got to be weaned." But I did not know then what it meant, nor until the Lord spoke to me, and then it came with power; for he speaks the word, and it is done. For a time I was weaned from trusting to an arm of flesh, and was made to look away from things below, and to look to the great Shepherd of Israel.

Soon after this my mind was drawn to this country, but some of the brethren tried to persuade me not to come, for they did not know whether I should find any true gospel preached here. I told them that I knew the same God was in America that we worshiped there, and the dear Lord had assured me that he was my Shepherd, and that I should not want; and blessed be his holy name, he hath been faithful to his promise, and I am constrained to say, "The Lord hath done great things for me, whereof I am glad."

When I first came to this country, the dear Lord in his providence located me where the gospel was preached, which is a blessing. But it has not been all sunshine since I have been here; for I well remember the first year I was in this country, what gross darkness I felt to be left in. It seemed as if God had entirely forsaken me. I felt like the church of old, that my God had forgotten me, and that I was cast off forever. I felt to envy even the brute creation, for I thought that when they died there would be an end of them, but what would become of my poor soul? And with the world and its vain things my poor soul could find no peace or comfort, and I felt encompassed with hewn stones. If I looked on the right hand, I could not behold him, and if I looked on the left, I could not see him. Thus I was left till the dear Lord made me to know that "Thou God seest me," and that "he maketh darkness, and it is night." And it is midnight with the soul, till he, bright morning star, bids darkness flee. And the Lord has made me by painful experience to know, after I have worked up all my trash, that it takes the same power to remove that darkness from the soul, that it did when the Lord said, "Let there be light, and there was light." And when he speaks the word, it is done. I once thought that if I should be spared to live as long as some that I looked upon as fathers in Israel, I

should not have these dark places to travel through; for the dear old brethren looked so cheerful to me, and I hoped to grow more upright and perfect. But O! instead of that, I seem to grow downward all the time, and now all my hopes are cut off of ever getting any better in this world, while carrying about this vile body of sin and death.

I well remember, some sixteen years ago, when in darkness, and troubles like a mountain before me, that the devil came with such power as seemed to shake both body and soul, saying, "Where now is thy God?" And bless the dear Lord, he soon gave me faith to answer him with these words, "My God is in the heavens, and he doeth whatsoever he pleases." And again the Lord enabled me to say, My God is here, a present help in time of need. Yes, the light appeared, and the enemy had to fly quickly, for he hates the light of the Sun of Righteousness. My poor soul was lifted up and made to ride in the chariot of love with my Lord, and it was a joyful day to my soul; it was the house of God and the gate of heaven. All the day long he was the theme of my song. But when I look back over my pathway, for a good many years, what long nights and cold and dreary winters I have had to pass through, sinning and repenting all the way. Sometimes the dear Lord would give me here a little, and there a little, so that my poor soul was kept alive; but often I felt to have a lifeless life, and worst of all, oftentimes a careless care; neither hot nor cold. But bless the Lord, he never suffered me to go back into the world, and sometimes he enabled me to cry, My leanness! and to feel my poverty. O what a kind Father the dear Lord is! How he watches over his children for good!

About three years ago, being harassed a great deal in my mind, I often could compare myself to the troubled sea, throwing up its mire and dirt. I could not get that sweet consolation and those pleasant smiles from my precious Savior, as once I did, and often did I cry, O that it were with me as in days that are past, when the candle of the Lord shone round about me, and I had sweet access to his throne, and the golden sceptre was held out. The word says, "If the vision tarry, wait for it;" it will come at the Lord's appointed time. And the time arrived for the dear Lord to show me that his church was all inclosed, and on this wise it was shown to me: the devil was permitted to show me the whole body of anti-christ at a glance; and he said to me, See how they flourish and prosper. And now, said he, that is the true church. It seemed to stagger me for a moment, and then these words came with power into my mind, "Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers."—Isa. i. 8. The moment the light broke into my soul, I was enabled to tell the devil that he was a liar, and the father of lies, and he fled apace, for the Sun had risen. I saw the church inclosed by grace,

out of the world's wide wilderness. There was the remnant the Lord has preserved, to whom he hath declared that he will be their God, and they shall be his people. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." Yea, she is shut up and sealed by the Lord, so that all the powers of earth or hell cannot break the seal nor steal one of the jewels that are sealed therein. This is the people that shall dwell alone, and shall not be reckoned among the nations. And because the dear Lord hath shown them his covenant, and made them to feel their utter helplessness, and they are not of the world, but are a chosen generation, a royal priesthood, and a peculiar people, therefore the world hates them, and above all, hates the doctrine which they love. If they were of the world, the world would love its own.

But, dear brethren, after summer comes fall and winter, and so it is with the soul. With the poet we often have to say, "And why are my winters so long?" The poor soul is made to feel its coldness and barrenness, and to long for spring to come, that he may again hear the voice of the turtle dove in the land. How I did wish that the Lord would give some brother light, and a desire to write upon that portion of Isaiah; but then, without eyes to see, and a heart to understand, it would be to the soul but a dry morsel.

For some months I had to travel a great deal in the dark, often sighing and grieving, and like a weary traveler on the road, longing for the morning light, and sometimes stop to examine my roll, to see if I had not quite mistook the way. For surely, the poor soul thinks, I cannot belong to that royal family, for if I did I should not have those abominable evils dwelling within; for the scriptures declare, "Ye are the temple of the living God," and "Jesus Christ is in you, except ye be reprobates." And here I am, I cannot go to the throne of grace as I desire, for when I attempt to pray, or read, sin is mixed with all I do. But what a blessing that there is a way by Calvary; for Christ is the way. Yes, the precious word declares that there is no other way; and when the child of God is in his right mind, he desires no other way; for he has tried all other ways; and all the physicians of the land doth the poor sinner try, but finds that he grows worse and worse, until all his hopes are gone, and he becomes poor and helpless. Here the poor soul feels himself at the end of the earth, and is made to cry with Jonah, "I am cast out of thy sight." Although, as it were, in the belly of hell, yet there was life in the soul, which enabled him to say, "Once more will I look toward thy holy temple," and declare that "Salvation is of the Lord." I know and can testify to some of these castings down, and to being raised up by him that said, "I am the way." I well remember one Sunday, while listening to brother Durand, preaching of these precious truth, and I felt to enjoy the

precious promises. But when I sat down to the ordinance of the supper, O what a dark cloud came over my mind. It was the thickest darkness that ever the Lord led me through, darkness wherein seemed no light, yea, darkness that might be felt. My hope seemed all gone, and my God had forsaken me, and like a withered branch I was cut off, and only fit for the fire. Thus I went till the latter part of the next day, sighing and groaning, until the blessed Spirit gave me a desire once more to attempt to go in unto the King, and if I perished, I would perish there. So I fell upon my knees, but nearly all I could say was, "God, be merciful to me, a sinner;" and there I lay, begging and pleading as a poor culprit pleading for his life. I arose feeling no better, and said, Lord, what shall I do? Then these words rushed into my mind, You have been to the Lord with your burden, and now you are taking it away with you. This made my poor soul to cry out, O Lord, if possible, remove this burden from me; and in a moment these precious words came with power to my poor soul, "Can a woman forget her sucking child, the son of her womb? Yea, she may, yet will I not forget thee. Behold I have graven thee upon the palms of my hands, thy walls are continually before me." Light and gladness sprang up in my soul, and the captive was set free; then could I exclaim, Salvation is of the Lord.. In the evening we had meeting, and I felt like a bird loosed from the fowler's snare. The first hymn the Elder gave out was very sweet to me; it was this:

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

"I love the Lord, he bowed his ear,
And chased my grief away;
O let my heart no more despair,
While I have breath to pray."

Then I could say, "A day in thy courts, O Lord, is better than a thousand elsewhere." Here again I was enabled to set up another Ebenezer stone, and say, Hitherto the Lord has helped me, and enabled me to feed upon the rich pastures, and to lie down beside the still waters, that I might receive strength for the journey; for the Lord knew what a thorny road I soon should have to travel through, for it was all marked out in eternity. It was not long before I found I had another lesson to learn, for the dear Lord showed me what a sinful wretch I was, which at times made me cry out, "O wretched man that I am! who shall deliver me from the body of this death?" I seemed to hear the Lord say, Son of man, come up hither, and I will show you greater abominations. Yet I found my thoughts were evil, and that continually. O what a deplorable creature is man, when set in the light of God's countenance, and then the Lord to withdraw the shining of his countenance, and suffer all the hideous beasts of the forest to come forth. Now those who have traveled here know what I mean, but some may say, after having such a de-

liverance, I ought not to doubt again. But I do, and it seems to be my lot to go doubting and fearing, whether I am on the track or not.

"Like one alone I seem to be,
O was there ever one like me?"

I well remember one day, yet it was night with my poor soul, that the devil was permitted to bring such an enormous long black list before me in the court of conscience. It appeared that all my sins from earliest recollection to that time were all laid bare before me, and he told me that I knew it was all true, and could not deny it, for I knew what a great sinner I had been. Now, he said, where is your evidence? which made my poor soul tremble, and look back to where I hope the dear Lord first revealed himself to me. But he was permitted to throw dust into my eyes, that I could not see clearly. Then I was brought to where the Lord told me that he was my Shepherd, and I should not want. But the devil had the impudence to tell me that it was he that spoke those words to me, and it seemed to shake my poor soul; and left as it were without the strength of my Lord, I could not tell him he was a liar, nor to begone. So I was left to be tossed about upon a tempestuous ocean for some time, for I had no power to shake him off. There I was brought again to realize those precious words of our Lord, "Without me ye can do nothing," and I had to go begging and groaning that the Lord would condescend in mercy to look down upon me, and drive that enemy with all his hellish crew down to the pit. I well remember one time when I was so harassed by the enemy that I found myself begging of the Lord, that if it was his will to send me to hell, that if it were possible he would put me somewhere by myself, where I could praise his holy name, for I was sure that he would be just in casting me down to destruction, and I felt, "Though he slay me, yet will I praise him." After a long and stormy winter, spring again appeared, and the Lord again set my soul at liberty, and brought me to his banqueting house, and his banner over me was love. I dreamed one night that we had a meeting in a cottage on one of the avenues of this city, and Elder Durand was to preach, and I thought he gave out a hymn, and they sang; then he said he wished some one of the brethren would pray, but they all sat silent, and I felt that they were all more fit to make mention of the name of the Lord than I was. After a few minutes the Elder began to pray, and the first I knew I was praying too, and O what a sensation passed through my mind: what would they think and say of me? I tried to stop, but could not, and I thought I lowered my voice to know if the Elder had stopped; but he had not, and after a few minutes I lowered my voice again, and could not hear him. I was in great trouble, and thought I would tell them the truth, that the Lord made me pray, and I could not help it. I thought this all passed through my mind while in prayer, then I found

myself outside of the house on the avenue, and it was thronged with people going to the west, scorning and laughing at me. My eyes were open, and I tried to close them, but could not, neither could I stop praying. I was surprised to see every now and then one come out from among the multitude and stop and listen to me; but they did not look like the giddy multitude that were passing by, but as if they were poor, despised people. After I found I could not close my eyes I tried to look upward, but could not until the multitude were past, and I found those that came out from them staid by me, and in a moment my eyes were lifted up, and I beheld that precious Jesus, clothed in a body. The moment I saw him I exclaimed, This is that same precious Jesus that was revealed to me as my Savior; and then the Lord sent these words with power, "Stand still, and see the salvation of the Lord." Then by faith I saw him hanging on the cross, but now I saw him high and lifted up, standing as Mediator between a holy God and poor, fallen man, and the beauty I saw in him I cannot describe. He was all pure, and my soul seemed as if it would leap out after him, and clasp him in its arms. What I saw beyond that precious Savior I never have been able to describe, any further than it was all glorious, and made me cry out with a loud voice, O my soul, praise ye the Lord. I frightened my wife, and she awakened me to know what was the matter. I told her there was nothing, it was all well, for I felt as if it was heaven below, for my soul was filled with praise, and I was again upon the mount for a short time, and was enabled to say, I know that my Redeemer liveth, and I shall see him for myself, and not for another. Yes, we feel safe when the Lord takes us by the hand and leads us along in the light of his countenance. But how apt we are, after being led along, and seemingly gained a little strength, to start off and try to walk alone; but as sure as we do we fall, and get besmeared or crippled, and then we have to lie there until the good Samaritan comes and takes us up again. I once thought the passage would be smoother the further I journeyed along, and that I should get better; but all those notions are taken away, and instead of getting better, I seem to get worse, and do not expect to get any better while I have to carry this body of sin and death about with me. I expect to go limping and begging all the way, for the Master has declared that in the world we shall have tribulation. Yes, and blessed be his name, he has said that in him there is peace; and when he giveth peace, there is none can make trouble; and when he giveth light to the soul, there is no power can make darkness; and when he makes darkness, and the poor soul is kept in darkness that can be felt, it would be vain to go to an arm of flesh for help; and if the night be ever so long, it must wait till the sun arise.

Brother Beebe, I will leave this to

your better judgment, to do with it as you please. I had to write just as the Spirit directed my mind, and what I have tasted and handled of the good word of life.

I remain your unworthy brother, but I trust in Christ,

JOHN W. ALEXANDER.

MILDALE, Conn., June 5, 1877.

DEAR FATHER IN ISRAEL:—I arrived last evening, after a week's absence from my quiet home, having attended the Delaware River Association, where I met the friends and advocates of the truth, defending the glorious doctrine of our dear Lord and Savior, while my heart was made glad by the warm response in my own soul. I cannot refrain (though with much trembling) from sending you the following experience, (written after reading the touching experience of sister Bell, published in the SIGNS some few months since, while under great emotion and sympathy,) and I send it forth as the way opens, for "necessity is laid upon me."

In my earlier years I was under some restraint from my dear mother, who brought me up in the nurture and admonition of the Lord, and there were times when I aspired to do good and be good; and when there was a revival in the neighborhood, I well recall how I exhorted others to take up their cross and be prepared for the end of the world, which was prophesied to come in 1843. Some few years after my lot was cast among Unitarians, or Universalists, and their independent views very much aroused all the enthusiasm of my nature, and I drank deep in the vortex of her flatteries, and led a gay and giddy life. But there came a time when death severed a cord that time could not heal, for I mourned as one having no comforter; and thus were all my cherished hopes and ideas of a beautiful hereafter blasted, and I felt myself a wanderer on the sea of life. My husband's parents, who were Congregationalists, held family worship, and I was glad of the opportunity of being present, yet I did not wish them to think so. After commencing housekeeping my mother and step-father came to live with us. He was a man taught of God, and extremely kind and good, and had much watchful care over me, fearing I might become a convert to the Congregationalists, as he felt I was to be deeply exercised. Yet I strove to conceal my feelings; and when upon his death bed a few days later, he had a view of my spiritual birth, and I a poor, trembling sinner under condemnation, and could not extricate myself, and when a few days after his burial one of his friends of like precious faith called to see my mother, I felt I would have given worlds to have possessed the same faith. But I was suffered to be a silent, double mourner, until it pleased the Lord to cause a faint hope to spring up in my heart, and then I tried to think it was of mine own free will; but there was not so much joy, as a desire to know and be led

by the truth, and I did so wish to understand what my father's views were, for I knew them to be so different from those of other professing christians. About this time, 1857, my husband felt a good deal exercised, and we had some little degree of enjoyment in spiritual things, yet he failed to find that rest and peace that it had been his privilege to enjoy in earlier years. His parents were very desirous to have us unite with them, but the doctrine of election troubled him so much that he could not get any satisfaction from their teachings, and could not join them; and as I could not feel to go without him, I was an humble mourner many years, for within six short months we were called to part with a dear babe, and then another of two years, the pride and joy of our hearts. I could not reconcile myself to this last bereavement; I hungered and thirsted after spiritual food, and my husband cared less about attending their meetings, and when constrained to go to please me, there was nothing went right, until I verily believed there was no home for me anywhere. At last, through the providence of God, I met the friend of my father who had been sent by the Lord to my mother's house. He commenced to speak of John's baptism, and I listened with great attention before venturing any remarks; then the tears began to flow, and after thus committing myself, I longed for that rest I knew he was the recipient of; and after reading a book upon sanctification by faith, I vainly thought to obtain it in that way—just believing, it seemed so easy. But the most harrowing feelings of remorse, unworthiness, and abject despair seized me, and for nearly three days I was in the gall of bitterness and despair. Upon retiring at night I felt to ask my heavenly Father for mercy—it was all I could do. About three o'clock in the morning I awoke, and could hardly believe my feelings, so changed, so quiet and peaceful. Then the assurance came, this is sanctification, or as I now qualify it, the spiritual birth. For several weeks I felt so full of this new love that when the thought of uniting with the church was again presented, I felt it was unnecessary, the Lord would take care of me. The subject of baptism troubled me, although I had been sprinkled in infancy, and if there were any order of christians that would baptize, and then let me go free, without trammeling myself with creed or doctrine, I felt there would be the place for me; consequently I availed myself of all the information I could get from books of the different denominations. Lastly, while visiting my cousin I met an Old Baptist, whose conversation seemed much like that of my father's, and I listened with no little degree of interest. Then a feeling of unrest seized me, and I felt constrained to ask the meaning of this passage, "Ho, every one that thirsteth;" when the question came back, Who caused you to thirst? The scales began to fall from my eyes, and the blessed doctrine of

election opened up before me, so beautiful, wonderful and mysterious, that that which had hitherto been a mystery, was as clear as the noonday sun. And when the SIGNS OF THE TIMES was given me to peruse, I felt that I must at once subscribe for them; and as they came to me richly laden with the experience of those who had been taught like myself, was it a wonder that I desired to attend the following association? The way was open for me to go, and if I had known what my feelings were to have been while there, my heart would have failed me, for such were the fierce conflicts within, that whichever way I turned I could not extricate myself. Baptism did not seem clear to my mind, and yet I could not feel to return home without uniting myself with this household of faith. The last night of the meeting was one of mingled contrition, reconciliation, prayer and desire, a desire that my dear husband who had been so near to me all these years might be with me to witness this solemn scene. O I can never forget how I looked in vain for his dear face to sanction his approval. But that was not my privilege, I was called alone; but in following this command of my Savior there was a blessing received that I could not mistake, there was a victory, a lifting up and establishing my feet upon a Rock that was immovable. But when I returned to my home, and my husband met me, my looks revealed the story sooner than words could tell him. He was broken down with grief and astonishment, to think that I whom he idolized should have taken such a step without his knowledge. And here has been my most severe trial, when the enemy would creep in at times and take advantage of my weakness, making me believe that I was too hasty, that I should have had the approval of my husband, for he tried to forgive, and has never withheld me from attending such meetings as it has been my privilege from time to time. I feel and know I have been greatly blessed, and that I am unworthy of so many mercies and blessings. And when I have been many times cast down with doubts, trials and temptations, I have no power to cast them away; yet I know from whence my deliverance comes. Then I can feel that it is all good for me, and I can rejoice in what the Lord has done. When in retrospect I look back over my past life, and can see the landmarks that trace the path in which I have been led, I can truly feel that the way of man is not in himself, and that each trial I have been called to pass through I could not go back and take up the same burden again; but have been led step by step, and lifted up upon a higher plane, to a deeper and richer experience, where the light of the Sun of Righteousness is more precious to my soul than all the world beside.

It is now thirteen years this present week since I united myself with this dear people, and I feel to say with Ruth, This people are my peo-

ple, and their God my God. It is not by works of righteousness which we have done, but by the precious blood of Christ that has redeemed us, and brought us up out of great tribulation. "Looking unto Jesus, the author and finisher of our faith," we are enabled to sit together in heavenly places in Christ Jesus, feeding upon the manna that he alone can give. And to all my dear kindred in Christ I feel to say that the doctrine of the resurrection never opened up to me so clearly and beautifully as within the past week; and I have only to say that I shall be satisfied when I awake in his likeness, where there will be fullness evermore.

Sincerely yours in faith and hope,
SARAH J. CLARK.

MACOMB, Ill., June 5, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have had on hand for many months some requests for my views, through the SIGNS OF THE TIMES, on portions of scripture, but for the want of time and light, and a readiness of mind, I have hitherto neglected to write. Now I shall venture, in much weakness, to notice very briefly two of said requests in one communication, as they are, at least in part, pertaining to the same subject.

The first text to which my attention was called is found in 1 Peter iii. 19, 20: "By which also he went and preached to the spirits in prison," &c. This passage has always been rather dark to me, and I am not now satisfied that I understand what is meant by the spirits in prison. It was by the same Spirit of God that quickened and raised up Christ from the dead, from Joseph's tomb, and that shall quicken our mortal bodies, that he went and preached to the disobedient and ungodly antediluvians before the flood. He preached to them through Noah, a preacher of righteousness, (2 Peter ii. 5.) while the ark was being prepared. Noah was a just and righteous man, and walked with God, (Gen. vi. 9, and vii. 1.) and he preached righteousness to his ungodly countrymen. The prophets prophesied by the Spirit of Christ, "Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow."—1 Peter i. 11. The spirits in prison, or, as the Geneva version of 1557 reads, "the spirits that are in prison," I incline to the opinion that the present tense is intended, as we find in chapter iv., verse 6, "For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." These disobedient spirits, or men, were swept away by the flood, and their bodies slumber in the prison of death, and their conscious spirits are "reserved in everlasting chains under darkness unto the judgment of the great day," "suffering the vengeance of eternal fire."—Jude 6, 8. The dead shall be

judged, or sentenced for sins and deeds done in their lives, in the body. "The dead were judged out of those things which were written in the book, according to their works."—Rev. xx. 12. He is "ready to judge the quick and the dead."—1 Peter iv. 5. "Who shall judge the quick and the dead at his appearing and his kingdom."—2 Tim. iv. 1. The long-suffering of God waited with these ungodly men in the days of Noah, and he endures with much long-suffering the vessels of wrath fitted (by sin) to destruction; but their judgment now of a long time lingereth not, and their damnation slumbereth not. The spirits in prison shall be judged, for death and hell shall deliver up the dead which are in them, and they shall be judged.

These brief remarks are submitted, if published, to a young brother Tucker, in Hancock Co., Ill.

The other request was sent me by brother C. G. Samuel, of Coatsburg, Ill., and is recorded in 1 Cor. xv. 21, 22, respecting the resurrection of the dead; and he requests me to give my views at length upon the subject of death in Adam, and life, or the resurrection of the dead, in Christ. While I admit the vital importance and glory of the doctrine of the resurrection of Christ and his people, and the unjust also, and while I acknowledge my high esteem and christian love for brother S., yet I cannot feel free to write at length on this subject for the SIGNS at present. My reasons for declining at present are, first, that the subject of "Death in Adam—Life in Christ," has been of late so ably and thoroughly investigated by Elder Bartley, in pamphlet form, and so often written on through the SIGNS and other periodicals, that it seems to me to be unnecessary; and secondly, I do not, I presume and hope, know anything new upon the subject, nor could I hope to shed any new light upon what has been so fully elucidated by able pens. True, I am deeply pained and alarmed at the speculative and even presumptuous inquiries and remarks made through the pulpit and the press by modern divines, and even by some claiming our name, upon the doctrine of the resurrection. Very few, I do hope, of those bearing our name will be heard asking, as I have been mortified to hear some ask, "How are the dead raised up, and with what body do they come?" "How can God possibly gather up the dust of the dead and form bodies again?" "I cannot see how God could raise up millions of the dead, and change them in a moment," &c. No, you cannot see, sure enough, how the infinite, all-wise and almighty Jehovah could do many things that puny and blind worms of the dust could not do. Small atoms of the small dust of the balance, who cannot even stretch a thought half-way to God, cannot comprehend the unapproachable majesty and glory of him who inhabits eternity, and is obeyed by worlds, and seraphs, and men, and worms. Depraved and blinded human reason utterly fails to conceive

of the character of him before whom the highest seraphs veil their faces and cast their crowns. "Thou thoughtest that I was altogether such an one as thyself."—Psa. l. 21. We are so apt to measure the wisdom and power of God by our own diminutive capacities, that we need reminding that, "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts."—Isa. lv. 9. "Why should it be thought a thing incredible with you, that God should raise the dead?" There is nothing impossible with God, and he has declared that all that are in the graves shall come forth; that he will ransom them from the power of the grave, and redeem them from death. Cannot his children confide in the word of his power, and let every man be held as a liar who does not implicitly believe him? How did he create the heavens and the earth, with all their fullness? How did he make the first man out of the dust? Can he not gather up his dust again? It is a plain and clear truth as a fact, but a mystery as to its manner. The same man that died in Adam, not only in soul, morally, but that dies corporally, and returns to dust, is raised up. I, a sinner saved by grace, if at all, am the same man that shall rise; hence I rejoice that it is I, myself, that have hope of the resurrection to immortality. I understand the apostle in this chapter (1 Cor. xv.) to be speaking concerning Christ and the church only; but the resurrection of the ungodly also is fully taught in the bible elsewhere. All that are Christ's die in Adam, and are, or will be, made alive in Christ at his coming. The same Spirit that quickened him and raised him up, quickens each of his children in time in regeneration, and shall also quicken them and raise them up again, personally, at the last day. This is a glorious truth, which to deny, is a denial of the resurrection of the Son of God.

I. N. VANMETER.

BUTLER, Md., Dec. 27, 1876.

ELDER BEEBE AND SON—DEAR BRETHREN:—I send some thoughts on Psa. cxlix. 1, for your disposal.

"Praise ye the Lord. Sing unto the Lord a new song, and his praise in the congregation of the saints." In truth and verity every heaven-born child sings a new song. However many or various might have been the songs sung, and believed by them to have been spiritual, and have met the hearty approbation of the majority of the religious world as such, before being born of the Spirit of God, now these no more give pleasure or comfort, but are turned to ashes, as the apples of Sodom; and a song not learned by natural men or women, or taught in the schools of men, called in this Psalm and many other places in the scripture, "a new song," which none but the redeemed of the Lord can sing. "The Lord is my strength and song, and is become my salvation." "Make me to understand the way of

thy precept, so shall I talk of thy wondrous works." "I will run the way of thy commandments, when thou shalt enlarge my heart." The heaven-born child, having been brought to know its dependence and weakness, willingly ascribes all power to God. This is entirely new. The natural man, whether a professor or not, thinks he sees many things essential to his soul's salvation which he must do, and without his taking these initiatory steps, as they call them, their souls will not nor cannot be saved; by their wooings and prayers and importunities persuade Christ to wash away their sins and nail them to the cross, as though he was still suffering, suspended between earth and sky. This fallacious doctrine is embraced by every natural man and woman, the learned and wise as well as the ignorant and foolish. These are as old as the first offering without faith, and are now lauded and sung by all carnal professors, with the God-dishonoring abbreviations that are attached to many of their names. But love is the highest note in the new song. "We love him because he first loved us." And Nathaniel, likewise, thought our sins had completely hidden us from his loving notice, as the fig tree did him; but wonder of wonders! he loved us notwithstanding the hideous black dress of sin, the enmity and deceit of the heart, and having seen us afar off, worse, more miserable far than the prodigal son, yet insensible to our ruined condition, he sent his holy law written in our hearts, saying, Obey or die. A longer or shorter struggle to keep its holy commands, and failure is the result, death its penalty, with a full and complete view of the sinfulness of ourselves, and an acknowledgement of the justice of God and the holiness of the law, that no sinner can obey and keep, it taking a perfect and pure subject to keep a holy and just law. "The law is holy, just and good;" "we, carnal, sold under sin." Now a live and sensible sinner, with no means of escape through the merits of man's wisdom or goodness, but lifeless and dead to all things that we ever heard or read or knew of, until Christ reveals himself as the way, the truth and the life. The law, the school-master to Christ, that is, fitted us, by its just demands and our inability, for just such a perfect Savior as the wonderful God is: a whole sacrifice, a spotless Lamb, a full and complete atonement, a surety equally able and willing to every demand that law or justice asks. The new song that the saint sings is love, power and mercy. They sing of love, because he hath loved us, and washed us from our sins in his own blood. Of power, because he alone was able to open the book, and loose the seals thereof, in heaven, earth, or under the earth. Of mercy, because it was an entirely free-will offering, purposed in eternity and made in time, when many of the saints had passed from time, and many were yet unborn. And those who were with him, as his disciples, were utterly power-

less to do him good. His own arm brought salvation, though it required a vast amount of suffering, even as it were great drops of blood falling to the ground, like sweat, and the terrible death of the cross. Now the manifestation of his love and mercy to each child of grace is not by natural reason, nor through the faculties of the natural man; but a new principle is implanted, called faith, and it is the gift of God. Through this principle, belonging only to God's people, they realize Christ, the Son of God, the origin and author of their salvation; for the carnal mind cannot embrace the attributes of Deity, on account of its depravity, selfishness, and covetousness, being altogether too contracted and limited, besides its animosity and opposition. It is then by faith only that we view complete salvation in the mercy of God, through the offering of his Son on Calvary, and faith enables us to embrace him as our living Mediator. When faith enlarges our hearts we run in the way of his commandments, and praise ascends to him, the author and giver of every good and perfect gift, as sweet incense, wafted on heavenly breezes back again to the gracious giver, "the Sun of Righteousness," in whom every ray of spiritual light is centred, and from him must flow into our dark, benighted hearts, before a single sentence of praise can be felt, much less sung, in the congregation of the saints. The wondrous depths of love and mercy to poor, justly condemned sinners, is realized through faith. The completeness of the sacrifice made once for all, and its suitability and adaptability to our wretched condition, is known to us by faith. The hope that is the anchor of the soul, was brought into existence through faith, and abides, sustained by faith, and can never fail, because of God's oath and promise made to his Son, and to his children, saying, "My mercy will I keep for him forevermore, and my covenant shall stand fast. His seed also will I make to endure forever, and his throne as the days of heaven. If his children forsake my law, and walk not in my judgments, if they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquities with stripes; nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is gone out of my lips. Once I have sworn by my holiness, that I will not lie unto David. His seed shall endure forever," &c. It is thus his praise is sung, by giving him the honor for his own work, and for the Redeemer's sake.

THOS. H. SCOTT.

STEPHENVILLE, Texas, Jan. 26, 1877.

BRETHREN G. BEEBE & SON:—It seems strange that I should close this without saying something about God's poor and afflicted people, and especially of some of my wanderings, and to be brief as possible, it is

for the want of knowledge and spiritual understanding. It seems that God is standing afar off, and never draws himself nigh unto me. He knows what a poor, ignorant mortal I am. He knows that the mind is willing, but the flesh is weak. He knows, too, that if I were capable and able, that I would willingly devote my whole life to his cause and service. O that I could pray, and that I knew what to pray for. If I could open the portals of my heart to God in supplicant prayer, I feel that this heart of stone would soften, and I could once more feel the electric thrill of God's pure and holy love. If I could shed the bitter, scalding tears that once so often traced each other down my cheeks, I think my heart would be light, and I could then drink in the full fruition of his matchless love.

I miss my church privileges so much out here in this wild Texas country. How often do I wish that I was back in my dear Kentucky home, sitting under the sound of brother J. F. Johnson's preaching, as of old. Your precious paper is the most preaching I get. There are a few out here who claim to belong to the despised and persecuted, and I occasionally hear some preaching. I have heard brother Buchanan preach several times, who proclaims the riches of God's grace. He is not ashamed to own his Lord, and renounce the sect he used to preach for, (the Methodists,) and was one himself.

Brother Beebe, I have more than once been requested to write for the SIGNS by distant brethren and sisters, but I so utterly feel my incompetency that I must decline; not only so, but I feel the need of Christ more than I ever did in my life. If this is worth room in your paper, give it a place, that should their eyes chance to fall on these lines, they may accept my apology.

Now I have one request to make: if it is not asking too much, I would like to have your views on Luke xii. 45, 46. I have never asked your views on any passage of scripture before, because I know how you are troubled with requests of this nature; but if you decline to do so I shall not be offended. If you should do so, you would confer a favor on an earnest inquirer after truth.

Yours unworthily,

GABE. B. PAXTON.

(Editorial reply on page 154.)

Piqua, Ohio, Jan. 3, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—We live in a city of about eight thousand inhabitants, and my wife and I are the only Old School Predestinarian Baptists in the city. We are surrounded by about a dozen meeting houses, called churches, but we cannot recognize them as such. We have to go seven miles to find what we call a church, and there we have a brother, George Cottrell, who preaches Christ and him crucified, the only name given under heaven whereby we must be saved. It will be nineteen years in April since he commenced serving the Harmony Church. He is getting old, and so are we, and frequently we cannot go, and then, O how we appreciate the SIGNS. Yours in love, for the truth's sake,

B. D. DUBOIS.

CIRCULAR LETTERS.

The Elders and Messengers composing the Delaware River Old School Baptist Association, in session with the Southampton Church, Bucks County, Pa., May 30th, 31st and June 1st, 1877, to the several churches whose messengers we are.

BELoved BRETHREN:—"Grace be unto you, and peace from God our Father, and the Lord Jesus Christ," who hath abundantly blessed and preserved us through the vicissitudes of another year, the "Centennial Year" of our Independence as a nation. And while we have seen by contrast in bringing together the different parts of our own country and the nations of the earth, the great advancement we have made in mechanism, art and science, the rapid strides we have made to greatness and power, we have also seen, with great fear and awful forebodings, the wickedness of the depraved human heart and our weakness as a nation, when justice, truth and virtue give place to the corrupt passions of ambitious men, whose hearts are fully set to do evil, and whose god is mammon and unrighteousness. How applicable the language of the prophet Isaiah in the fifty-ninth chapter: "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the streets, and equity cannot enter." And while we have been passing through seasons of great anxiety, mourning the deplorable state of our country, a more solemn scene arrests our attention. The religious world in vast assemblage joined, send up a united cry to their god, imploring a blessing to convert the world; with prayers and songs they have gathered tens and thousands to their fold, professedly turned them from evil to good. But hath righteousness and peace taken the place of evil? No; the world is full of wickedness, murder, wrath, strife, envy, and all manner of evil. Are not many of them thus gathered, manifesting the character written of them? "Ye compass sea and land to make one proselyte; and when ye have made him, he is two fold more the child of hell than yourselves."

Beloved brethren, the church of the living God, whom we trust we are addressing, is in the world, and surrounded by its temptations and evils; but we have the prayer of our Savior, that we shall be kept from the evil thereof. And it is also written that vengeance shall overtake the wicked; the wrath and indignation of an angry God shall destroy them. The exhortation of the apostle to the church at Colosse, iii. 1, is worthy of our attention at this time. "If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God." The children of God in their lives, as fallen, degenerate sons of Adam, dead in trespasses and sins, walking in their own strength, and trusting in works that they call righteous, which they can do at will and pleasure, to cancel the debt of sin charged against them, pass on in carnal security until

God sends an arrow from his quiver, piercing their hearts, and bringing them to a knowledge of themselves, and of God, the sovereign Ruler of the universe; which knowledge enables them to see themselves sinners, condemned, and the wrath of God abiding upon them, and the weight of their guilt sinking them down to everlasting destruction. But as the dark shadows of despair close around them, the light of the Sun of Righteousness beams forth, and Jesus, who was made a little lower than the angels for the sufferings of death, appears the atoning sacrifice; they behold the Lamb of God slain for them, and the law that held them firmly bound fulfilled, and arising from under its curse the redeemed soul with full confidence looks away to Jesus, the author and finisher of his faith, and prayerfully inquires, "Lord, what wilt thou have me to do?" And when they receive the command, "Follow thou me," how pleasant to "seek those things that are above," in the company of the saints, and to follow with them in the footsteps of Jesus, and to realize the battle over, the victory won, and to sit down under the banner of Immanuel, his love encircling every fold as it waves over their heads, shielding them from all harm. How delightful to peruse the pages of divine truth, to dwell upon the love and perfections of God, and to slake their thirst at the fountain, the streams whereof make glad the city of our God, and to feast their longing appetites upon the rich fruits of the Lord's table, ripened and sweetened in the sunshine of the Savior's love, receiving strength thereby to journey on to a more perfect walk in the heavenly way. Then the Savior's yoke is easy, and his burden light, and it is their meat and drink to do the will of God.

Beloved brethren, we profess to be risen with Christ; as we have therefore received Christ Jesus the Lord, are we so walking in him? Are we rooted in him, built up and established in the faith, as we have been taught, abounding therein with thanksgiving? Or are we being spoiled through philosophy and vain deceit, after the traditions of men, after the rudiments of the world; and not after Christ? For in him dwelleth all the fullness of the Godhead bodily, and we are complete in him which is the Head of all principality and power. Are we seeking those things which are above, where Christ sitteth on the right hand of God? or are our affections set on things on the earth? Do we remember that we are dead, and that our life is hid with Christ in God, and that when Christ who is our life shall appear, that we shall also appear with him in glory? Are we mortifying our members that are upon the earth, fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry? Do we remember that for these things' sake the wrath of God cometh on the children of disobedience, in the which we sometimes walked when we lived in them?

But now we are expected to put off all these, anger, wrath, malice, blasphemy, filthy communications out of our mouth, and to lie not one to another, seeing that we have put off the old man with his deeds, and have put on the new man, which is renewed in knowledge after him that created him; and to put on therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; and above all things put on charity, which is the bond of perfectness. Let the peace of God rule in our hearts, let the word of Christ dwell in us richly in all wisdom, teaching and admonishing one another in psalms and spiritual songs, singing with grace in your hearts to the Lord.

Dearly beloved, it becomes us in this day of darkness and strife to examine ourselves. Are we abounding in love, or is our love growing cold, and our minds dark and selfish? Are our visits to our pastor as frequent as they should be? Do we speak words of comfort and encouragement to him, and contribute of that fullness that the Lord has bestowed upon us for his support, and those incumbent upon him? Do we hold up his hands by filling our places in the appointments of the church? Do we prefer Jerusalem above our chief joys, and are we living in and contending for the faith and order of God's house, as delivered to the saints? Do we cut off right hands and pluck out right eyes when they become an offense? Do we speak often one to another of the things which are above, where Christ sitteth on the right hand of God, exhorting one another to love and obedience? Are we often with them at the throne of grace, asking for such blessings as the Lord hath in store for his people, remembering that he has said for all these things he would be sought unto? Do we sing with them of the wonders of redeeming love, making melody in our hearts unto God? And is the church with us attractive, and beautiful as a city set upon a hill, that quickened souls should desire it for habitation, and beholding our order, shall be constrained to say, Beautiful is Mount Zion for situation, the joy of the whole earth; I would rather be a door keeper in the house of my God, than to dwell in the tents of wickedness? Brethren, if these things be in us and abound, they make us that we 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.

God hath in all ages permitted his servants by faith to look beyond the narrow bounds of earth through the mists of the dark, deep river of death, to see Jesus exalted a Prince and a Savior at God's right hand. It is recorded, "The Lord said unto my Lord, Sit thou on my right hand, until I make thy enemies thy footstool." Hence our Savior, when he

had finished the work of redemption, ascended to his Father, the right hand of God, the seat of power, honor and glory, beholding the travail of his soul with full satisfaction, and continues the advocate and intercessor of his people.

We will close this letter with the exhortation of the apostle to the Ephesian brethren, recorded vi. 10: "Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness, and your feet shod with the preparation of the gospel of peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints."

P. HARTWELL, Mod.

A. B. FRANCIS, Clerk.

The Warwick-Old School Baptist Association, convened with the Baptist Church of Christ at New Vernon, Orange Co., N. Y., on the 6th, 7th and 8th days of June, in the year 1877, to the churches of which we are composed, grace be unto you, and peace from God the Father, and from our Lord Jesus Christ.

DEAR BRETHREN IN THE LORD:—

In accordance with our annual custom we address you once more upon the most interesting of all subjects, that which relates to the Zion of our God. We cannot but hope that the principles of doctrine, faith and practice, together with those things which have been set forth relative to the order of the church, have been of service to you, and have contributed in some measure to establish you in the truth, and confirm you in your most holy faith. This hope encourages us to address you again; not with the expectation of presenting anything new or strange for your consideration, "but we would not be negligent to put you always in remembrance of these things, though ye know them, and be established in the present truth. Yea, we think it meet, as long as we are in this tabernacle, to stir you up by putting you in remembrance." For we do not believe that the apostles of our Lord Jesus Christ have followed cunningly devised fables (as many have in modern times) when they made known unto us the power and coming of our Lord Jesus Christ, but were witnesses of his majesty, and they declared that which they had heard, which

they had seen with their eyes, which they had looked upon, and which their hands had handled of the word of life. It becomes us, dear brethren, when these things are brought to our hearing, to remember the admonition of our Lord, "Take heed how ye hear." The psalmist says, "Our God is in the heavens. He hath done whatsoever he hath pleased." But speaking of the heathen, he adds, "Their idols (or gods) are silver and gold, the work of men's hands. They have mouths, but they speak not; eyes have they, but they see not. They have ears, but they hear not; noses have they, but they smell not. They have hands, but they handle not; feet have they, but they walk not, neither speak they through their throat. They that make them are like unto them, so is every one that trusteth in them."—Psa. cxv. 3-8. The contrast between the God of Israel and the idols here described by the inspired psalmist, is alike in character, if not in degree, with that which exists between the children of the living and true God, and the makers and worshipers of these dumb idols. They may profess to worship God, and may call themselves christians; but according to their own testimony they are the proselytes of men, unto whom they acknowledge themselves indebted for their conversion, and are gained by the cunning craftiness and zeal of those who compass sea and land to gain one proselyte, and if successful, our Savior says they make him two fold more the child of hell than themselves. The only fear of God, of which they have knowledge, is that taught by the precepts of men; and while they draw near unto God with their mouth, and honor him with their lips, their heart is far from God, and the Lord has said, "In vain do they worship me, teaching for doctrines the commandments of men;" and they show by their enmity to the truth that they are of their father the devil, and the lusts of their father they will do.—John viii. 44. But the children of God are represented as a chosen generation, a royal priesthood, a holy nation, a peculiar people, that they should show forth the praises of him who hath called them out of darkness into his marvelous light.—1 Peter ii. 9. And that, coming unto a living stone, disallowed indeed of men, but chosen of God and precious, they as lively stones are built up a spiritual house, a holy priesthood, to offer spiritual sacrifices acceptable to God by Jesus Christ.—1 Peter ii. 4, 5.

No one can possibly offer such sacrifices unless born of the Spirit of God, as it is written, "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. Our blessed Redeemer said to his disciples, "If ye love me, keep my commandments, and I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth,

whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."—John xiv. 15-17.

Without faith it is impossible to please God; and faith being the gift of God, and the fruit of the Spirit, cannot be exercised by the natural man, who is destitute of the Spirit, or even by the children of God, else the disciples would not have prayed, "Lord, increase our faith." Natural men, knowing only worldly things, speak of the world, and the world heareth them.—1 John iv. 5. Faith, as a fruit of the Spirit, works by love, purifies the heart, and overcomes the world. There never has been an era in the history of the church when it behooved the children of God to take greater heed how they hear. The time seems fully come, predicted by the inspired apostle, when evil men and seducers shall wax worse and worse, deceiving and being deceived. We should require that every word shall agree with the law and the testimony; and this divine testimony is bound, and the holy law is sealed among the disciples of our Lord Jesus Christ. The spirit of opposition to the truth as it is in Jesus, and to that doctrine which is according to godliness, has now culminated in a system of religion and benevolence, wholly of a worldly character, so attractive that vast multitudes are yielding allegiance to it. This system is known by the name of Universal Charity, and a more seductive spirit never came forth from the father of lies, a more bitter foe to Christ and malignant enemy to his cross never was set up to be admired and worshiped by the world; and this mystery of iniquity has assumed such vast proportions that it now opposeth and exalteth itself above all that is called God, or that is worshiped, so that it, as God, sitteth in the temple of God, showing itself that it is God, and unblushingly assuming all the attributes of Deity, and with effrontery unparalleled denying the sovereignty of God, the efficiency of the atonement of our Lord Jesus Christ, and the work of the Holy Spirit in quickening sinners dead in trespasses and in sins, into divine and spiritual life, and their being kept by the power of God through faith unto salvation. This charity for the grossest errors, and those who promulgate them, has forced itself into almost universal acquiescence; and the few who dare to oppose its anti-scriptural pretensions are stigmatized as bigots, or anti-nomians, and denounced as the enemies of God, of truth and morality, and as advocating sentiments dangerous to the welfare of society, and calculated to harden men in sin, and to encourage them to lead licentious lives. It is our duty to expose this pretended Universal Charity, which is nothing more than self-love, and as far as possible prevent its pernicious tendencies, and arrest its baleful progress. Every principle of divine truth is of the utmost importance to the believer, and the surren-

der of even one such principle is attended with irreparable loss; for his life must be sustained by every word that proceedeth out of the mouth of God.—Matt. iv. 4.

This charity has a high sounding zeal of God, but like that of the Jews, it is not according to knowledge, and its advocates being ignorant of the righteousness of God, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.—Rom. x. 3. But further, they count that which is imputed to the believer by faith in our Lord Jesus Christ as foolishness, and call it "imputed nonsense." Those who oppose the truth, rejoice in iniquity, and advocate false doctrine, measure the Almighty by their own diminutive standard, and think him altogether like unto themselves, for which most presumptuous thought God has fearfully reprov'd them.—Psa. l. 21. Denying the absolute sovereignty of God, and denouncing his predestination of his people in Christ, his electing love in choosing them out from the world, his distinguishing grace given them from everlasting, drawing them with the bands of his love, as with the cords of a man.—Hosea xi. 4. For these they have substituted man's so-called free will and human effort, which they assert can be made effectual in the salvation of all who will unite with them in their grand schemes for the evangelization of the world. Thus they essay to wrest the sceptre from the hand of our divine Redeemer, invade his royal prerogative, and would, were it possible, dethrone him whom God has set upon his holy hill of Zion. In effect they say, "Let us break their bands asunder, and cast their cords from us."—Psa. ii. Thus would they abrogate the sovereignty of God, and enthrone free will; for the one perfect offering of our great High Priest, by which he hath perfected forever them that are sanctified, (Heb. x. 14) they have substituted the imperfect works of poor, frail and sinful worms, and assert that conditions of salvation, which they can perform, are more efficacious than the blood of Christ, by which alone is the remission of sin.

Universal Charity asserts that God loves all mankind with an equal love, and desires the salvation of the whole human family, and gave his Son to die for them; while the scriptures set forth the discriminating love of God, who loved his people even as he loved his only beloved Son, and that was with a love which existed before the foundation of the world.—John xvii. 23, 24. While God says, "The secret of the Lord is with them that fear him, and he will show them his covenant."—Psa. xxv. 14. He saith unto the wicked, "What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth?"—Psa. l. 16. The perfect obedience of our Lord in answering all the demands of that holy law which his people had transgressed, fulfilling all its jots and

tittles, and thus bringing in an everlasting righteousness, which is to all and upon all who believe in him, is looked upon with abhorrence; while the imperfect righteousness of the creature, which is comparable to filthy rags, will, as they declare, render its possessor well pleasing in the sight of a pure and holy God, who has declared that the sacrifice of the wicked is abomination.—Prov. xxi. 27. Our glorious Redeemer, who declared that all power is given him both in heaven and on earth, and who in his prayer to his Father used these words, "As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him," is represented by these advocates of Universal Charity as knocking at the bolted door of the sinner's heart, begging and entreating permission, and in many instances turning sorrowfully away, and is compelled to leave the sinner to perish, whom they assert he died to save. Thus they falsify the word of the Omnipotent God, who spake in vision to his Holy One, saying, "Thy children shall be willing in the day of thy power," (Psalm cx. 3;) and the Redeemer is represented as needing the co-operation of men to aid in the salvation of sinners. Such blasphemy is enough to cause every child of God to cry with the aged patriarch, "O my soul, come not thou into their secret; unto their assembly, mine honor, be not thou united." While this system of Universal Charity absolutely denies every principle of the gospel of Christ, and unceasingly labors to make the doctrine of salvation by grace alone odious in the eyes of men, it seems to look with peculiar horror upon that which proclaims the absolute salvation of the people of God, and their final perseverance unto eternal life. They doubtless know that all who receive this assurance of their salvation will break from their net, and escape from their drag, and they can no longer make merchandise of them. It has been well said, "That teaching men to deny the final perseverance of the saints in the strength of the Lord, because of their infirmities, is weakening their confidence in the sufficient grace and long-suffering mercy of God. This doctrine is an enemy to faith, a nurse to unbelief, and a handmaid to the devil himself, because it makes us stagger at the immutable promises of God, and leaves a door for Satan, the accuser of the saints, to come in at." The command of God to his prophets, apostles, and ministers of the gospel is, "Comfort ye, comfort ye my people. Speak ye comfortably unto Jerusalem; cry unto her that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins."—Isa. xl. 1, 2. Prove from the scriptures that it is possible for a subject of the grace of God to fall away finally and be lost forever, and the comfort of every child of God is inevitably destroyed, and his hope would be sunk into utter despair. This would be effected if he could be

persuaded that the atonement of Christ was insufficient for his complete redemption; but we have the most positive assurance that the redemption of their soul is precious and complete, (Psa. xlix. 8,) and can say with the inspired writer, "Into thine hand I commit my spirit, for thou hast redeemed me, O Lord God of truth." It was this full assurance of the full triumph of every heir of promise, who has fled for refuge to the hope set before him, which led the great Apostle to the Gentiles to throw out the bold challenge, Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth? It is Christ that died; yea rather that is risen again, who is at the right hand of God, who also maketh intercession for us. 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." Believing these glorious truths, the child of grace can exultingly sing,

"Enough, my gracious Lord,
Let faith triumphant cry;
My soul can on this promise live,
Can on this promise die.

"Yes, I to the end shall endure,
As sure as the earnest is given;
More happy, but not more secure,
The glorified spirits in heaven."

GILBERT BEEBE, Mod.
WM. L. BENEDICT, Clerk.

The Chemung Old School Baptist Association, in session with the Chemung Old School Baptist Church, at Waverly, N. Y., June 13th, 14th & 15th, 1877, to the several churches of whose messengers she is composed, sendeth christian salutation.

DEAR BRETHREN:—According to a custom of long standing we send you this, our annual epistle of love, in which we would wish to speak to you of the goodness and power and wisdom of our God which are manifested in the salvation of sinners, and to stir up your pure minds by way of remembrance of these precious things. The psalmist exclaims, "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." And an inspired apostle expresses the wish for his brethren that the Lord would work in them all the good pleasure of his goodness. All the precious meaning of the word goodness is felt in the soul when the Lord appears in his love and mercy. Then his name is as ointment poured forth, and his word is most sweet; yea, sweeter than honey and the honey comb. And when we have felt how exceedingly obnoxious sin is to a holy God, and how strict and righteous and unchangeable are his judgments against the sinner, we

stand amazed at the infinite power and wisdom displayed in the salvation of a justly condemned sinner. All power in heaven and in earth was in the Savior's hands for the purpose of salvation. He is the power of God and the wisdom of God. Through death he obtained power on earth to forgive sins, having died for the sins of his people, and arisen again for their justification.

We would desire to contemplate that wonderful name which is given unto him, The Word of God. A word is that medium by which one mind communicates its will, knowledge, purposes, to another. A holy God purposed salvation, love and mercy for poor, lost sinners before the world began. This purpose was eternal, and was purposed in Christ Jesus. He, then, as the embodiment of the will and purposes of God, and the medium of communication from him to his chosen people, is called the word of God. "In the beginning was the Word, and the Word was with God, and the Word was God." All things were made by him. His people were chosen in him, and grace was given them in him before the world began. But God is of purer eyes than to behold evil, and cannot look upon iniquity. He can no more look upon sin than the sun can look upon darkness. His look destroys the sinner. He is a consuming fire. But the Word was made flesh and dwelt among us, and passing through death, the blessed Word, the holy and glorious Word, reached us in our lost estate, and brought life and immortality to light through the gospel. Thus when the dear Savior appears to our waiting souls we experience in him all the goodness of God, all his blessed purpose of love and salvation. We may speak a word to one, and fail to convey our will or purpose to his mind by that word; but when Jesus as the Word appears, the will of God is sweetly worked in us, and we are made to experience the precious things which he has prepared for them that love him. The Savior says, "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." He has power to make any one hear his word unto whom he speaks, so that the hearing is proof that he has given life. But it is not a hearing with the natural ear. He says to his disciples, "The words that I speak unto you, they are spirit and they are life." And to the Pharisees he says, "Why do ye not understand my speech? even because ye cannot hear my word." And again, "He that is of God heareth my words. Ye therefore hear them not, because ye are not of God." The lame man at the pool of Bethesda heard his word, for it restored him. The man with the withered hand heard it, as did also Lazarus, and the son of the widow of Nain. His word conveys all his will. Thus by his word of power we were made to experience the forgiveness of our sins, and to rejoice in hope of the glory of

God. And now embraced in him who is the Word are all the admonitions and exhortations that have been spoken to us in his name, as well as the promises. May we take heed to them, for in the keeping of them is great reward. Let us search the word carefully, and may the Lord keep us near to him in obedience to his precepts, that we may enjoy his favor manifestly. The flesh lusteth against the spirit, and the spirit against the flesh; and these two are contrary the one to the other, so that we cannot do the things that we would. Yet while we have great tribulation on account of this warfare, it is given us by grace to walk in the spirit, and so not to fulfill the lusts of the flesh. "And herein," said the apostle Paul, "do I exercise myself to have always a conscience void of offense toward God and toward men." Only in an orderly walk according to the precepts of our Savior, both as individual members and as churches of Christ, is true spiritual comfort and peace to be found. And may the Lord direct your feet in this way of peace for his name's sake.

GILBERT BEEBE, Mod.

WM. M. SMOOT, Clerk.

CORRESPONDING LETTERS.

The Delaware River Old School Baptist Association, in session with the church at Southampton, Bucks Co., Pa., May 30th, 31st, and June 1st, 1877, to the several associations, &c., with whom we correspond, Greeting.

BELOVED BRETHREN:—At the close of our annual meeting for the year 1877 we cheerfully address to you this, our letter of correspondence, that you may know that we feel to reciprocate the brotherly kindness, love and fellowship displayed toward us in your several messages of love which have been gladly received by us. We have been highly favored by our kind heavenly Father in being permitted to assemble according to previous appointment in one of the places where prayer and supplication are wont to be made, and that those by whom we are surrounded have been restrained from interference with our assembling together, and that the laws of our land are so administered that we still enjoy their protection. For all these we desire to be truly and sincerely thankful to the God of all comfort, and giver of every good gift unto his children. It is he that rules the universe, and disposes of all events therein, and there is naught that concerns or affects us but is by his appointment.

We have also been favored with pleasant weather, our meeting has been largely attended by members of our own churches, and a goodly number of brethren and sisters from abroad, together with quite a full compliment of ministering brethren, who have come to us richly laden with the good things of the kingdom. Our God filled their earthen vessels, and we have been permitted to drink deeply from the "wells of salvation." Christ and him crucified has been the theme, set forth as a whole Savior to

poor, lost sinners. Like Paul, when met by the brethren at Appii-forum and the Three Taverns, as he journeyed towards Rome, we feel to "thank God and take courage."

We have received communications from most of our correspondents, but from some cause have failed to receive either minutes or messengers from a few that are named in our Minutes, as you will see. We desire a continuance of your correspondence, always feeling glad to receive your communications, and especially, whenever practicable, your messengers.

Our several churches are all in a lively condition, well established in the truth, though we have to record with sadness the depletion of our numbers by death, and have not had corresponding additions. But in this, as in all other things, we rely upon God who is faithful to perform his covenant which he hath made with his servant David.

Our next meeting is appointed with the church at Washington, South River, Middlesex Co., N. J., to begin on Wednesday before the first Sunday in June, 1878, when and where we hope to hear again from you. May grace, mercy and peace attend you. Amen.

P. HARTWELL, Mod.

A. B. FRANCIS, Clerk.

The Warwick Old School Baptist Association, convened with the church at New Vernon, Orange Co., N. Y., June 6th, 7th and 8th, 1877, to the associations and meetings with whom she corresponds, sends greeting.

DEARLY BELOVED:—God, who is rich in mercy, has favored us with another opportunity of meeting together for his worship, and for communion with our kindred in Christ, which has been delightful and refreshing to us. The business of the association has been transacted in harmony, and the ministering brethren, your messengers, have borne a faithful testimony to the truth as it is in Jesus, and we have witnessed how beautiful upon the mountains are the feet of them that bring good tidings, that publish peace and salvation, and say unto Zion, Thy God reigneth. The letters from the churches indicate but little ingathering, but they are at peace among themselves.

Our next association is appointed to be held with the church at Middletown, to begin on Wednesday before the second Sunday in June, 1878, when and where we hope to meet a goodly number of your messengers, and receive your letters of correspondence. May grace, mercy and peace be multiplied unto you, and all the Israel of our God. Farewell.

GILBERT BEEBE, Mod.

WM. L. BENEDICT, Clerk.

The Chemung Old School Baptist Association, to the associations and meetings with which she corresponds.

DEAR BRETHREN:—Through the merciful kindness of a covenant-keeping God we have been permitted to assemble in our associate capacity,

and we have been made to rejoice with joy unspeakable and full of glory. Your letters of correspondence have been received with christian love and fellowship, and the spirit of christian love has been manifested by all the brethren. There have been quite a number of ministering brethren with us, who have not shunned to declare the whole counsel of God, regardless of what men may say, preaching Christ and him crucified as the way, the truth, and the life, to the comfort and edification of the saints. We desire to continue our correspondence with you in love and fellowship.

Our next association, the Lord willing, will be held with our sister church at Bardette, N. Y., commencing on Wednesday before the third Sunday in June, 1878, continuing three days, where we hope to meet your messengers and hear your messages of love.

GILBERT BEEBE, Mod.

WM. M. SMOOT, Clerk.

ORDINATIONS.

By an act of the Regular Predestinarian Baptist Church called Salem, situated in Marshall Co., Ill., a council was called on Saturday before the fourth Sunday in May, 1877, for the purpose of taking into consideration the propriety of setting apart by ordination to the full work of the ministry, brother JOHN DOWNEY, one of their members.

After singing and prayer, and a short discourse, the church organized for business; and the reference called up referring to the ordination, the churches being called, the following persons were found to be present:

Sandy Creek—Eld. W. A. Thompson, deacons T. M. Stansell and Henry Hiltabrand.

Bureau—Deacon E. Ketchum.

Ebenezer—Eld. Samuel Bradbur.

Spoon River—Elder O. S. Thompson.

Barren Grove—Eld. S. Ketchum.

All of the above churches are in the Sandy Creek Association.

Concord Church, Sangamon Association—Elder J. H. Myers, who, together with Elder Joseph Richardson and deacon John Moulds of their own church, were organized by choosing Elder W. A. Thompson Moderator, and Elder S. Ketchum Clerk.

The candidate being placed in the hands of the presbytery, gave a relation of his christian experience and call to the ministry.

All being satisfied, the ordination was proceeded with in the following order:

Prayer by S. Bradbur.

Laying on of hands by the ministers present.

Charge by J. H. Myers.

Right hand of fellowship by the council and church.

The business being completed, the council arose, after instructing the clerk to send the proceedings to the SIGNS OF THE TIMES and for publication.

Benediction by the Moderator.

WM. A. THOMPSON, Mod.

SMITH KETCHUM, Clerk.

According to previous arrangement a meeting was called by the Henderson Church of Regular Predestinarian Baptists, Knox Co., Ill., on Saturday, June 2d, 1877, for the ordination of JOHN M. BROWN, one of her members, to the gospel ministry. The following proceedings were had:

The church being organized for business by her Moderator, the following messengers from sister churches were found to be present, viz:

New Hope—Elder I. N. Vanmeter, and deacons A. W. Simmons and John Vandever.

New Bethany—Eld. S. L. Dark.

Three Forks of Nodaway, Iowa—Elder R. M. Simmons.

The council was then organized by choosing Elder Simmons Moderator, and Elder Vanmeter Clerk. There being other deacons, and quite a number of other visiting brethren present from sister churches, they were all invited to seats in the council.

The candidate was then requested to give a brief relation of his christian experience, call to the ministry and doctrinal views, which he did to the entire satisfaction of the council.

The candidate then was requested to withdraw from the council a few minutes, and inquiry was made of the church respecting the moral character, &c., of the brother, and it was reported to be unblemished, and it was unanimously agreed that we proceed with the ordination.

The candidate was then called in, and requested to kneel with the three Elders, who laid on hands, Elder Dark offering prayer to Almighty God.

A charge was then given to him and to the church by Eld. Vanmeter, and the right hand of fellowship was given by Elder Simmons, together with the church and council.

The brother clerk was then requested to send a copy of the above proceedings to the SIGNS OF THE TIMES for publication.

Benediction by Elder Brown.

R. M. SIMMONS, Mod.

I. N. VANMETER, Clerk.

MISCELLANEOUS.

Extract from the letter of the First Hopewell Church, to the Delaware River Association:

"THE HISTORY OF OUR OWN COUNTY FALSIFIED.

A new work entitled, "Historical Atlas of Mercer County," in giving a sketch of the Baptist Churches, leaves the old church of Hopewell, constituted over 162 years ago, with its faithful record and ministry, down to the present time, with its pastor and 211 members, entirely unnoticed for the last 35 years, and then closes the historical sketch with the false statement that the First and Second Hopewell Churches were organized into one church some years ago, but have since separated, and culminated in the organization of the "Calvary Baptist Church" of Hopewell. The First and Second Hopewell Churches were never organized into one church, and consequently have never separated; and we will here state the remarkable circumstance, that not one person that was ever a member of the First or Second Hopewell Churches is now, nor ever has been, a member of the so-called "Calvary Baptist Church;" a fact so significant that there is no excuse whatever for the false statement. But it forms for them a link in the chain of the minutes of the "Central Baptist Association of New Jersey," long desired and sought after by those that oppose the truth, and have been laboring since 1830 to promulgate their false doctrines and systems from the pulpits built by our fathers for the publication of the doctrine and precepts of the gospel of the Son of God, and by his mercy and power are continued unto us to this day."

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1877.

REPLY TO BROTHER G. B. PAXTON,
ON PAGE 150.

"But and if that servant shall say in his heart, My Lord delayeth his coming, and shall begin to beat the men-servants and maidens, and to eat and drink, and to be drunken, the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers."—Luke xii. 45, 46.

These words of Jesus are substantially the same as those recorded Matt. xxiv. 48, 49. Whether both evangelists refer to the same time and place, when and where they were spoken by our Lord, is unnecessary for us to know, for in both cases they were addressed to the disciples, as a solemn admonition to faithfulness in the discharge of their duties as stewards of their Lord over his household, to give to those of the household their meat in due season.

In Matthew these words were spoken in connection with our Lord's answer to the questions which the disciples asked him privately as he sat upon the Mount of Olives, and immediately after he had predicted to them the approaching destruction of Jerusalem. The disciples asked him privately, saying, "Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world?" From these considerations we infer that the solemn charge and admonition was given to the disciples privately, and to them especially as his stewards or ministers, whose duty it was and should be to feed the flock of God, and as faithful stewards to give them their meat in due season. Both Matthew and Luke, in the connection of our text, intimate that the Lord of these disciples, whom he had made stewards of his word, was about to leave them for a season, and that in the time of his absence they would be sorely tried, both by temptations and persecution, such trying times as had never before been. "Then shall they deliver you up to be afflicted, and shall kill you, and ye shall be hated of all nations for my name's sake. And then many shall be offended, and shall betray one another. And many false prophets shall rise, and shall deceive many. And because iniquity shall abound, the love of many shall wax cold. But he that shall endure unto the end shall be saved."—Matt. xxiv. 9-13. To prepare his disciples for this approaching trial, these solemn admonitions were given, and enforced by the parables which follow in the twenty-fourth, and also the three parables in the twenty-fifth chapter of Matthew, as also in the closing part of this twelfth chapter of Luke.

"Then Peter said unto him, Lord, speakest thou this parable unto us, or even unto all? And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their portion in due sea-

son? Blessed is that servant, whom his Lord when he cometh shall find so doing. Of a truth I say unto you, He will make him ruler over all that he hath." This question and reply immediately precede the text on which our views are desired, and show that the stewards in the parables mean the ministers of Christ. These ministers thus far were not yet fully invested with apostolic gifts. They were still with their Lord under the law. The Mediatorial work of Christ on the earth was not yet finished; but the time drew near when he was to finish transgression, and make an end of sin. Soon he was to suffer the painful death of the cross, and to arise on the third day, and then he was going to his Father, and to their Father, to his God, and to their God. He told them that he was going to receive a kingdom, and to return to them again. He would not leave them comfortless, he would come to them again, and receive them to himself, that where he was, there they might be also. Now in this dreadful hour, in which the Shepherd should be smitten and the sheep scattered, they as stewards were to watch and be sober. And to the extent of the gifts they then had received, they were to minister to those of the spiritual household, and those of them that should endure to the end should be saved. Not from everlasting perdition, for in that salvation they were already perfectly secure; but they should be saved from the wretched condition which should be visited upon the unfaithful servants, which were to be cut in sunder, or separated from the fellowship of the faithful, as we will notice more fully hereafter.

So far as we see these parables applied to the apostles, as stewards, they all were, with the exception of Judas Iscariot, approved, when our Lord returned to them by his Spirit, on the day of pentecost, when they were all of one accord in one place; and then they were endued with power from on high, and made rulers of all things pertaining to the kingdom, invested with the keys of the kingdom, with power from on high to bind and loose; and whatsoever they bound on earth was also bound in heaven. No longer were they restricted or forbidden to go to the Gentiles, or any cities of the Samaritans; but now, far as the boundaries of the Redeemer's spiritual dominion extended, from the rivers to the ends of the earth, and from the day of their enlargement to the end of the world, these princes were enthroned to rule over all the church of Christ. These faithful apostles of the Lamb, who had followed the Redeemer in the time of his temptations, now in the regeneration of the church, and his exaltation to the throne of his glory, were seated on the twelve thrones, to judge the twelve tribes of his regenerated or anti-typical Israel.

"But and if that servant shall say in his heart, My Lord delayeth his coming," &c., he shall be cut in sunder, and his place shall be with unbelievers. Thus, as far as the appli-

cation is descriptive of the apostle, Judas was cut asunder from the apostles, and went to his own place; but as we are not told where that place is, we shall not be able to tell others.

We will now attempt to find the application of these solemn admonitions to the people of God generally, but to the ministers of Christ particularly. There is a sense in which all the disciples of Christ are stewards. All they possess, both of spiritual gifts and temporal substance, is intrusted to them as stewards, and all to be laid at the apostles' feet, to be entirely subject to their direction. But as the parable under consideration speaks of stewards whose duty it is to feed the members of the household with their meat in due season, we infer that it relates particularly to the ministers of the gospel, who, like Peter, are commanded to feed the sheep and lambs of Jesus; or like the Elders who were charged to "Feed the flock of God which he has purchased with his own blood," and to take the charge of them over the which the Holy Ghost has made them overseers. A solemn charge is upon them. Paul says, "Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required of stewards that a man be found faithful."—1 Cor. iv. 1, 2. "For a bishop must be blameless, as the steward of God," &c.—Titus i. 7. And Peter commands, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever. Amen."—1 Peter iv. 10, 11.

A steward put in charge of his master's goods is accountable to him for the manner in which he performs or neglects his duty. The comfort and welfare of all the church depends much on the faithful discharge of his duty. If he neglects to feed them seasonably, they suffer hunger, through his inexcusable neglect. If he gives them their portion of meat in due season, they are fed and comforted; there is a fearful responsibility resting on him. The Lord will surely come and call his stewards to a reckoning, and of this they are aware; but if that servant, or any one of the Lord's servants, shall say in his or their heart, My Lord delayeth his coming, is it not possible that even a true minister of Christ may become careless, and derelict in duty, presuming that the Lord will be slow to call them to account by sore chastisement, and indulging a carnal propensity to indolence, cease their vigilant care of the flock, and in this carnal state begin to beat, instead of feeding the members of the household? In this state of disorder the unfaithful steward, yielding to carnal indulgence, will soon begin to court association with the infatuated religionists of the world; perhaps

by exchange of pulpits with neighboring religious denominations, who are drunken with the wine of the golden cup of Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the earth, or in some other way pandering to the popular habits of anti-christ, until they themselves become drunken and reckless; and when the men-servants and maidens of the Lord's household, hungering for their supply of gospel food, begin to remonstrate, if they ask for bread, he will give them a stone, or if they ask for an egg, he will give them a scorpion. When instead of shewing the spirit of their station, as stewards, they assume to be lords over God's heritage, and in a haughty dictatorial manner smite with the fist of wickedness.

"The Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers." The words of wisdom to her children are, "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Prov. xxix. 1. Even so shall the day of severe reckoning suddenly overtake the unfaithful pastors, rebellious shepherds, or undutiful stewards, who thus neglect to feed the flock of God, and mingle with the drunken.

But this rigid discipline which shall come suddenly as a chastisement upon the unfaithful steward, though it shall cut him in sunder, or sunder him from his official standing as a steward, and cut him off from the fellowship and privileges of the church, and cast him out into the company of unbelievers, does not consign him to the final perdition of the ungodly. To be cast out from the communion and recognition of the saints, and into association with the world, would not be unpleasant to a graceless hypocrite—it would be to restore them to their own element; but to a disobedient child of God, to be sundered from the fellowship of the church, and turned out into the world, would surely produce weeping and gnashing of teeth.

It may be thought by some that this part of the parable cannot apply to one of the Lord's chosen people; but the question of Peter, in verse 41, and our Lord's reply to him, leaves no doubt in our mind that it applies to any servant of the Lord who should ever fall into the transgressions signified by the parable. The two verses immediately following (47, 48) are to our mind a strong confirmation of the application we have made. They show that the chastisement of the servants of the Lord shall be proportioned to the enormity of their transgressions. "And that servant which knew his Lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes. But he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes. For unto whomsoever much is given, of him shall be much required; and to whom men

have committed much, of him they will ask the more." To the ministers of Christ, as stewards, much has been committed, and their responsibility is proportionately great; but those who through infirmity or ignorance of the Master's will, do err, shall be chastened with less severity. But in all cases, "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."—Heb. xii. 6-8.

As we have before intimated, we regard not only the ministers of the gospel as stewards, but every child of God has some gift committed to him or to her, to be used for the general good of the whole church; and it becomes us, who feel very poor and destitute, as well as it does those of greater gifts, to seriously inquire, What has God bestowed on us, whereby we may contribute, if it be but a mite, to the common edification and prosperity of the church of God? "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit with all."—1 Cor. xii. 6, 7; read also the whole chapter. May we all feel the importance of faithful and unremitting conformity to the vocation wherewith we are called of the Lord, and remember that "The way of transgressors is hard."—Prov. xiii.

THE KIDS, AND THE SHEPHERDS' TENTS.

Brother Levi R. Poteet, of Arkansas, desires an elucidation of the text, "If thou know not, O thou fairest among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds' tents."—Song i. 8.

The principal point on which our brother desires to be enlightened is in regard to the kids, which are not lambs, nor can they grow up to become sheep. In our understanding of this beautiful figure, or cluster of figures, the Gentile church, or rather the gospel church among the Gentiles, is represented as the fairest among women. Compared with the church in the wilderness, and all the daughters of the old Jerusalem, in point of beauty, the gospel church in all respects as far excels the Jewish, as Rachel excelled Leah. Leah was tender eyed, and far less attractive to Jacob than Rachel, who was well favored and beautiful. The whole Song of songs sets forth by a multitude of expressive figures the exceeding beauty of the church, as clothed with the sun, having the moon under her feet, and on her head a crown of twelve stars. Fair as the moon, clear as the sun, and terrible as an army with banners. Yet as she views herself in her native de-

pravity, she is as black as the tents of Kedar; but in the comeliness which Christ has put upon her, she is white and pure as the curtains of Solomon. She is the perfection of beauty.

In the context immediately preceding the text she is anxiously inquiring of her Beloved, "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon: for why should I be as one that turneth aside by the flocks of thy companions?" None are so conscious as christians of their constant need of the guardian care of their Shepherd to prevent them from turning aside from the pathway of holiness; hence none so fervently pray to be led and instructed of the Lord, and by him conducted into the green pastures, by the still waters, where there is peace and safety, rich pasture and living streams, and where they may rest at noon.

Our text is the response of him whom her soul loveth to her earnest inquiry. "If thou know not, O thou fairest among women, go thy way." The way pointed out is her way, exclusively her own; it was cast up for the ransomed of the Lord, as a way of holiness. The unclean shall not walk in it, nor can they find it; the vultures' eyes have not seen it, nor have the lions' whelps trodden in it. It is marked out by the good Shepherd, who, when he putteth forth his own sheep, goeth before them, and they hear his voice and follow him; hence it is known by the footsteps of the flock of God which he has purchased with his own blood. In this way the church of Christ must walk if she would walk worthy of the high vocation wherewith she is called. "And feed thy kids beside the Shepherds' tents." There is a plurality of shepherds, who, to distinguish them from Christ as the chief Shepherd, are called under-shepherds, who are called of God to feed the flock, and take the oversight of the sheep; and they dwell in tents, that is, they have no permanent or stationary dwelling on earth; they, like tents, are portable, moving about from place to place wherever the chief Shepherd sends them, until they shall finish their course, and receive their crown of righteousness. Whether these tents are in our text designed to represent the branches of the church where they labor, or where they may be located, it is evident that the church is to attend on the ministry of the Lord's shepherds, and then to feed their kids.

The pastoral habits of the orientals will throw light upon this figure. Their fields of pasturage for their flocks of sheep or goats or herds of cattle, were remote from the cities and towns, and from their permanent dwelling houses, and the shepherds had their tents wherever the flocks were to be kept. So the apostles and evangelists, pastors and teachers, must labor and abide where the flocks to whom they minister are to be fed and cared for. The footsteps of the flock will lead to where the gospel is preached, and there the church of

Christ shall feed her kids. The safest place for lambs or kids to be secure from wolves and other enemies, is beside the tents of the shepherds, where they are constantly under his watchful eye and protection; there they can safely feed and lie down.

But the question is, Why are those who are to be fed called kids, instead of lambs? We know of no other reason than that sheep and goats, lambs and kids, are clean beasts, that divide alike the hoof and chew alike the cud. And they were in ancient times kept by shepherds. It is true that in some of the parables our Lord has used the sheep to represent the approved saints, set on the right hand of the King, and the goats represented those who shall go away into everlasting punishment. But that is but a parabolic application; it is not to express the idea that the goats always mean the ungodly. For under the old dispensation goats and kids, like sheep and lambs, were used as sacrificial offerings unto God by his own appointment; and the scape-goat was used as a very expressive type of our Lord Jesus Christ. We know that kids cannot grow up into or become sheep, nor need they, since goats are equally clean beasts under the law as sheep. We therefore understand kids in our text to represent the children of the Jerusalem which is above, and which is the mother of all who, as Isaac was, are children of the promise. What God has cleansed, we are not to call common; the kids in this figure are precisely the same as lambs. The converts of the gospel church, like lambs or kids, require the pastoral care of the gospel ministry, that they may bask in the rich pastures of the gospel ministry, and go forth and grow up as calves of the stall. All the gifts which are for the edifying of the body of Christ are given to the church; hence it is the church, the fairest among women, that is to feed her young through the ministry with which God has endowed her.

We submit these as our views of the figurative import of the text to the consideration of brother Poteet, and to our readers generally.

APPOINTMENTS.

Providence permitting, Eld. S. H. Durand will preach at Burdett, N. Y., on the fifth Sunday in July.

INQUIRIES AFTER TRUTH

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

Please speak a little through the SIGNS on the words, "Beauty and Bands," Zech. xi. 7.
J. R. BURT.

BELMONT, Miss.

Please give your views on Zech. xiv. 6-8.
JONATHAN NIXON.
MAXVILLE, Ohio, April 2, 1877.

OBITUARY NOTICES.

DIED—At his late residence near Elmwood, Peoria Co., Ill., May 14, 1877, of typhoid fever, Peter Riner.

The subject of this notice was born in Berkley County, Va., March 8, 1803, and removed to the state of Ohio in 1827, where, in the year following, he married Miss Margaret Kelly. He united with the Regular Predestinarian Baptist Church in or about 1836, and removed to his late residence in 1856, where he remained to the day of his death. When the Harmony Church was constituted, he was one of the number, and continued to be a worthy and prominent member until death removed him from this troublesome world. Father Riner, as his younger brethren were wont to call him, was one of the few of whom it could be said, "Behold an Israelite indeed, in whom is no guile." Sound in doctrine, and an excellent disciplinarian, the church, and especially the younger brethren, and myself in particular, were wont to look to him for advice and counsel. Retiring in disposition, and in fact possessed of those peculiar traits of character which were well calculated to, and did endear him to all who had the pleasure of his acquaintance. You, brother Beebe, and the readers of the SIGNS, will remember a couple of articles written by him. By referring to Vol. 42, for 1874, pages 67 and 137, you will find the articles referred to. In the last mentioned, he relates a dream, and then says, "It is probably the last you will hear from me, until you hear of my decease, as I have entered my 72d year. I feel to say with one of old, 'All the days of my appointed time will I wait till my change come.' May we be favored with the presence of our Lord in that trying hour, is my desire and prayer, and all will be well." All of which was literally fulfilled in his case, for he sweetly fell asleep, triumphantly rejoicing in the blood of the Redeemer.

The writer was sent for, and spoke at his funeral to the assembled relatives and friends, from Psal. xxiii., after which his remains were deposited in the cemetery at Elmwood, by the side of his companion, to await the final summons of him who has said, "I am the resurrection and the life," &c. He leaves five sons and four daughters, all married, and a host of friends, together with the little church, to mourn, but not as they who have no hope.

ALSO,

DIED—At her late home in Elmwood, Ill., of consumption, Mrs. Viola M. Burkett, wife of J. T. Burkett, and daughter of brother and sister J. H. and M. J. Kimbler, in the 27th year of her age. Deceased was not a member of any church, but was a frequent attendant at O. S. Baptist meetings, and frequently expressed a desire to feel worthy to be numbered with them; and when she came to her death, she gave full and perfect satisfaction to her friends that all was well, and calmly fell asleep in Jesus. She leaves a kind and affectionate husband, who has once before passed through a like terrible ordeal; also one step-daughter, father, mother, and six brothers, she being the last one of six daughters that brother and sister Kimbler have buried. May the saving grace of God's dear Son reconcile them to the ways of providence, which are mysterious and past finding out. The writer is requested to preach a discourse to her memory at the yearly meeting of the Harmony Church, at Elmwood, on the third Sunday in June, 1877, at 11 o'clock.

S. KETCHUM.

KEWANEE, Ill.

Nettie M. Welch, infant daughter of brother Theodore E. and sister Alice Welch, died at Jersey City, N. J., on the 24th of April, aged 17 months and 2 days. She was a bright and interesting child, the light of the household and the joy of her parents' hearts, and the future appeared full of promise. But diphtheria, that scourge which has darkened so many homes, and saddened the hearts of thousands, seized upon her, and her lovely form in a few days lay in the cold embrace of death, which once before robbed them of their offspring. All that parental affection could prompt, or medical skill suggest, was done, to stay the unwelcome messenger, but without avail.

They saw her sicken, droop and die,
Her tender body racked with pain;
No tongue can tell the agony
Which almost rent their hearts in twain.

The funeral was held at their residence in Jersey City, when I tried to speak some words of comfort to the bereaved parents, the aged grandmother and sorrowing friends, from 2 Sam. xii. 23, "I shall go to him, but he shall not return to me."

"Happy infant! early blest,
Rest, in peaceful slumber rest;
Early rescued from the cares
Which increase with growing years.

No delights were worth thy stay,
Smiling as they seem, and gay;
Short and sickly are they all,
Hardly tasted ere they pall."

May the God of all comfort and of all consolation grant reconciliation to the mourners, and heal the bursting heart by his reviving word.

W. L. BENEDICT.

WARWICK, N. Y.

Susan Mays, daughter of Thomas and Mary Powel, was born in Claiborne Co., Tenn., March 12, 1804, and departed this life March 23, 1877, having just entered her 74th year. She was married to Wiley Mays, March, 1824, with whom she lived in connubial bliss fifty-three years. She professed faith in Christ the same year, was baptized by Elder Wm. Williams, and joined Big Barren Church, in Claiborne Co., Tenn. She moved to Howard Co., Mo., in 1830, and in 1833 moved to Ray Co., and joined Crooked River Church, where she lived and died in peace with God and all mankind. She leaves an aged and infirm husband, sons and daughters, the church and friends, to grieve, but not as those who have no hope. She was a member of the Regular Baptist Church, a firm, steadfast, unwavering believer in the merits of her Lord and Savior, to whom alone she looked for life and salvation. The writer of this has known her for near thirty years, and can testify that she well deserved the name, long since acquired, of being a believer in Christ, having often heard her relate the reason of her hope in Christ. From age and infirmity, and distance, she could not attend her church meetings as she desired, but was always ready to give a reason of her hope in Christ. She died, as for many years she had lived, and, as she lately said, with a "bright prospect ahead."

I. D.

Please publish in the SIGNS the death of my dear friend, **Jane M. Hill**, wife of Deacon James H. Hill, of Second Hopewell Church. She died June 24, 1876. Her funeral was largely attended at their residence, June 26, and a comforting discourse was preached by our pastor, Eld. P. Hartwell, and two of her favorite hymns were sung, Nos. 948 and 1052. She was sick three months, and her sufferings were indeed great. But it pleased the Lord to remove her from this world of sin and suffering, to one, I trust, of perfect peace and happiness. She has been an orderly member among us for a number of years, and loved the truth in its purity. She was to me a friend indeed, and at first the loss was all I could bear; but I can look up through my tears and say, God has done it. Since her death, I have been called to part with two others that were especially dear, one a niece of the deceased, and the other a member with us, Mrs. Jane Vanwinkle, whose society was dear to all who knew her. May we all fully realize the hand of our Lord, is my prayer.

The deceased sister Hill leaves a husband, one daughter and two sons, with many relatives and friends, to mourn, but not without hope. We trust she has entered into that rest which remains to the people of God.

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

Yours in sorrow,

MARY A. JOHNSON.

UNION, N. J.

ASSOCIATIONAL.

The Des Moines River Association will meet with the Round Prairie Church, on Saturday before the third Sunday in August, 1877, at the house of brother Wm. Smith, 5 miles north-east of Fairfield, and 2½ south of Perlee, Jefferson Co., Iowa, to commence at 10 o'clock a. m. and continue the two following days.

The friends coming on the Chicago, Burlington & Quincy R.R. will stop at Fairfield. Those coming on the Chicago & South-Western will stop at Perlee, and will be met with teams to take them to the meeting.

We give a cordial invitation to brethren and sisters to come and see us, and we hope a goodly number of gospel ministers will come and proclaim the truth to us. If some of the brethren and sisters will call on Mr. Wm. Rolan in Fairfield, they will be cordially received and cared for.

JACOB WRIGHT.

The White Water Regular Baptist Association will meet with the Shiloh Church, in Hancock Co., Ind., on Wednesday before the second Saturday in August, 1877, at 10 o'clock a. m.

Those coming on the Columbus and Indianapolis division of the Panhandle route will get off at Greenfield, and those coming on the Cincinnati, Hamilton & Indianapolis Road will get off at Morristown. Those coming from the east will arrive at either place about 6 o'clock in the evening. Those coming from the west should arrive about the middle of the day. Those getting off at Greenfield may inquire for brother John Allen, or Harvey Goble, and there will be conveyances there for the evening train, and also at Morristown, which is on the opposite side of the place of meeting.

We earnestly request a general attendance of the brethren from the east, west, north and south, and especially of the ministry.

HARVEY WRIGHT.

YEARLY MEETINGS.

There will be a yearly meeting held with the Middletown & Halcott Church, on the first Saturday and Sunday in July, (7th and 8th.) A general invitation is extended to those of our faith and order to meet with us. Those coming on the cars had better come the day before the meeting, and stop at Griffin's Corners, and they will find conveyances to the place of meeting.

JAMES MILLER, Clerk.

A yearly meeting will be held with the church of Middleburgh, Schoharie Co., N. Y., on the fourth Saturday and Sunday in June, (23d & 24th) to commence at ten o'clock a. m. each day, at the meeting house near Jas. Borthwick's.

We earnestly desire our brethren and friends from sister churches, especially ministering brethren, to meet with us. Deacon Cooper will meet those who come on the cars at the Middleburgh Depot, on Friday p. m.

In behalf of the church,

JAMES BORTHWICK, Clerk.

THREE DAYS MEETINGS.

Providence permitting, there will be a three days meeting held with the Lebanon Church, 2½ miles south-west of Lincoln, Logan Co., Ill., to commence on Friday before the fifth Sunday in July, 1877, at 4 p. m. A cordial invitation is extended to all of our faith and order, and ministering brethren in particular. We hope to see a good turnout.

Those coming from the east, west, north or south, by rail, will be met at the different depots and conveyed to the meeting and to places of entertainment.

DANIEL BALDWIN.

HISTORY OF KEHUKKE ASSOCIATION.

The Kehukkee Association, at her last October session, decided to have her history written up to the present time, and obtained the consent of Eld. C. B. Hassell, of Williamston, N. C., to prepare the same for publication.

All persons wishing one or more copies of said work, are requested to enter their names on some one of the subscription papers sent out to the various agents, or send their names directly to Joseph D. Biggs, Williamston, N. C., Clerk of said association.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., JULY 15, 1877.

NO. 14.

POETRY.

TRUTH TRIUMPHANT.

Truth must triumphant be,
Let who will it assail;
'Tis sure of victory,
And must at length prevail;
Though earth and hell against it fight,
Its foes will all be put to flight.
Error, with brazen face,
May seem of victory sure,
But God will it disgrace—
Truth only shall endure.
Its Author will its right defend,
And get the victory to the end.
Against truth who contend,
Though numberless they be,
God will defenders send,
Who shall fight manfully.
The God of truth must win the day,
And all its vain opposers slay.

ENCOURAGEMENT.

Ye scattered flock of Jesus,
Wherever that you be,
I pray you give attention,
And listen unto me.
We're in a howling wilderness,
With savage beasts of prey,
Surrounded by temptation,
And that from day to day.
For Satan's ever striving
To lay for us a snare,
While our minds are interrupted,
And filled with worldly care.
We travel here like strangers,
And oft times go astray,
Yet live in hope our Shepherd
Will guide us in the way.
We are poor pilgrims in the way,
And tossed to and fro,
Bleating about from place to place,
And know not where to go.
Like scattered sheep we seem to be,
Our heads are bowed down,
And oft times we are made to fear
We ne'er shall wear a crown.
O where are our enjoyments
And all our courage fled?
Or have our light afflictions
Struck all our comforts dead?
Lift up your heads, ye tender lambs,
And help me now to sing;
Your harps take from the willow-tree,
And join to praise your King.
O do not be dismayed,
For Jesus is your friend;
He's promised to be with us,
And keep us to the end.
Behold him now enthroned above,
His arms extended wide,
With pleasant smiles and eyes of love,
For to receive his bride.
O, come then, Zion's travelers,
Our journey we'll pursue,
Although a dreary wilderness
We have to travel through.
Our journey soon shall have an end,
Our trials all be o'er,
When we arrive in heaven above,
Upon that peaceful shore.
With hand and heart, my brethren dear,
Let's try to live in love,
And walk the strait and narrow path,
Which leads us safe above.
Let's often meet together here,
And ever watch and pray;
For Jesus he will give us strength,
And help us in the way.

CORRESPONDENCE.

BISMARCK, Ill., April 20, 1877.

ELD. GILBERT BEEBE & SON:—
After a long delay, occasioned by many hindrances, I will try to comply with the request of our esteemed brother, A. Tomlin, of Arkansas, in the fourth number of the current volume of the SIGNS OF THE TIMES. And as some brethren complain, and perhaps often have just reason, of lengthy apologies and introductions to communications, I shall proceed, directly, without either an excuse or apology for the long neglect of the request, or preliminary remarks, to an examination of the principal features of Rev. xiii. For concerning the importance of which, and their worthiness of our profound consideration and investigation, or as an apologetic introduction, nothing more need be mentioned than this: "Let every one please his neighbor for his good to edification. For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope."

The chapter mentioned is devoted exclusively to a description and the delineation of the character of two distinct powers, in the symbols of two diverse beasts, having different origins, and begins thus: "And I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name (fame or renown) of blasphemy." If a volume were to be written concerning this beast, (or several volumes,) whose emblematic proportions span a period of 2,555 years, and engrossing for that time the history of the whole known world of which any history is yet extant, a great deal of space might be devoted to the origin thereof, as rising up out of the sea, and an astonishingly voluminous array of scriptural testimony might be cited in proof, clear and cogent, that the sea, or vast and many waters, are, in the prophetic portions of scripture, used as emblems of "peoples, and multitudes, and nations, and tongues;" but a single quotation will subserve the present purpose. Concerning the greatness of the kingdom of Assyria, compared to a cedar in Lebanon, it is said, "The waters (peoples) made him great, the deep (multitudes) set him upon high, &c., and his branches became long because of the multitude of waters, (nations.) Thus was he fair in his greatness, in the length of his branches; for his root was by great waters," (nations.) And of its

overthrow it is said, "his branches are fallen, and his boughs are broken by all the rivers of the land; I covered the deep (shut up the people) for him, and restrained the floods thereof, and the great waters (nations) were stayed; and all that drink water (have the conquest of people) shall be comforted in the nether parts of the earth."—Ezek. xxxi. 3-5, 7, 11, 12, 14-16. I cannot forbear presenting one more proof of "waters" being a symbol of nations and people, from Rev. iv. 4-6, thus, "And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood. 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 (evidently nations) have shed the blood of saints and prophets, and thou hast given them (the waters and rivers, metaphorical of people, evidently) blood to drink, for they are worthy" (of blood.) Hence it is evident the beast, the symbol of royal or national greatness or power, rose up out of the peoples, and multitudes, and nations, and tongues of the earth. And although this beast, evidently the symbol of political or secular powers in the embodiment of universal empire, as will hereafter be shown, in its conspicuous lineaments as here described, presents but an outline of the full, grand, and colossal proportions to which it had then attained, and its subsequent changes, yet it may be a matter of importance, if not of necessity, to trace to a very limited extent its origin and previous gradual development. And in so doing, the limits of a communication, ever so much expanded, will not be sufficient for more than a mere mention of the most prominent historic features, so far as profane history is concerned, and will not admit of a tithe of its scriptural delineations. Suffice it to say, that looking away back through the almost oblivious vista of the past, and searching among the mournful and melancholy remains of the mildewed, fabulous, and traditionary archives of remote antiquity, we find the mention of Assyria, the oldest of nations, and first kingdom founded upon earth; dating its childlike commencement not many years after the confusion of tongues at the dispersion from the city of Babel, the first in the world, about 2,339 years before the christian era, more than four thousand and two hundred years ago. Its illustrious founder was Ashur, the grandson of Noah; and in a little more than a century being united to Babylonia,

it became a mighty empire, which continued unbroken about 1,462 years. It was then divided into three kingdoms, of which Nineveh, or Assyria, will only be mentioned with the names of a few of its kings, Tiglath, Pileser, Salmanagar, Senacherib, Esarhaddon, and Nebuchadnezzar, who, in his unparalleled and prophetic conquests, was the first to establish a universal dominion over the whole earth in one grand, imposing and consolidated empire; according to the prediction of the Lord announced by Jeremiah, saying, "I have made the earth, the man and the beast upon the ground, by my great power, and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands (of Edom, of Moab, and of the king of the Ammonites, and of the kings of Tirus and Zidon, &c.) into the hand of Nebuchadnezzar the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him, &c., until the very time of his land come; and then many nations and great kings shall serve themselves of him," &c. "And the nation and kingdom which will not serve the same Nebuchadnezzar, &c., and that will not put their neck under the yoke, &c., that nation will I punish, saith the Lord, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand."—Jer. xxvii. 5-8. The verification of all this, together with it and all the foregoing, as an inseparable connective, as the rise or beginnings of the development of the emblematic beast seen several times and described by John in Revelation, is made clearly apparent by the dreams dreamed by this same Nebuchadnezzar in the second year of his reign as the sole and universal monarch of the world, showed and interpreted to him by Daniel, saying, "Thou, O king, sawest, and behold a great image, &c., whose brightness was excellent, stood before thee," &c. "The head of this image was of fine gold, his breast and his arms of silver, his belly and thighs of brass, his legs of iron, his feet part of iron and part of clay," &c. "This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings, (kingdoms,) for the God of heaven hath given thee a (the) kingdom, (dominion,) power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler (of) over them all. Thou art

this head (rise or beginning) of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron, &c. And the dream is certain, and the interpretation thereof sure."—Dan. ii. 1, 31–45. This fourth consecutive empire, or development of the emblematic image, is unmistakably the same that was shown to John in the symbol of a beast having seven heads, (distinct beginnings or developments of power,) which has been as fully shown and explained in a former communication as we could now ask space to do, to which brother Tomlin and others are respectfully referred, as well as the intermediary parts of the image represented by the breast and arms—the consolidated Media and Persian Empires under Darius and Cyrus, the two high horns or powers. But one horn, the Persian, or Cyrus power, was higher than the other, and the higher came up last.—Dan. viii. 2–4, 20. This was as it was represented to Daniel by the river of Ulai, as he saw it and himself in a vision, when in reality he was at Shushan in the palace, which was in the province of Elam, together with the goat with his notable horn, as represented by the belly and thighs of Nebuchadnezzar's image, all of which we will not again ask space to consider in detail. And while this ten horned beast is but the symbol of secular or political power, yet it is evident it is the same that is presented as the outer symbol of spiritual wickedness in heavenly places, as the embodiment of the "great red dragon," which is that old serpent, the devil and Satan, the "spirit of iniquity," the prince of the power of the air, the spirit that now works and ever has worked in the children of disobedience, prompting and actuating them through the channels of imperial or kingly powers to the fierce, cruel and relentless deeds of persecution, bloodshed and martyrdom of the saints.—See Rev. xii. For "the dragon gave him (the beast) his seat and his power and great authority." "And shall ascend (that is, his prompting, actuating power) out of the bottomless pit, and shall go into perdition," &c.—Rev. xvii. 8. But as further proof may be desired by some, of this beast being a continuation or symbol of a perpetuation of the first universal empire, of which Nebuchadnezzar's image was an emblem, this is fully and clearly evinced by a comparison of the interpretation of Nebuchadnezzar's dream, as given by Daniel, concerning the four kingdoms, with the interpretations of Daniel's vision of the four beasts, and John's vision, each given by an angel. Thus: said Daniel, "Thou art this head of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, &c; and the fourth kingdom shall be as strong as iron," &c. Thus he (the angel to Daniel) said, "The fourth beast shall be the fourth kingdom upon earth, &c. And the ten horns out of this kingdom are ten

kings (kingdoms) that shall arise."—Daniel ii. 38–40, & vii. 23, 24. And thus the angel to John said, "And the ten horns which thou sawest are ten kings (kingdoms) which have received no kingdom (king) as yet," &c.—Rev. xvii. 12. And then compare Daniel's vision with John's visions; thus, "I saw," &c., "and behold the four winds of the heaven strove upon the great sea, (multitudes of peoples,) and four great beasts (kingdoms) came up from the sea, &c. The first like a lion, (an emblem of muscular strength and physical power, and emblematic of the Asiatic origin and seat of the beast; and Asia has always produced, not the Mongolian race only, as some brethren conclude, but the most gigantic and physically powerful specimens of humanity,) a second like to a bear, &c., another like a leopard, &c., and behold a fourth beast, &c; and it had ten horns."—Dan. vii. 2–7. "And the beast which I saw (having ten horns) was like unto a leopard, and his feet were as of a bear, and his mouth as the mouth of a lion," &c.—Rev. xiii. 1, 2. Now who will venture to assert that these descriptive outline emblems are essentially different in these two delineations, so as to necessitate diverse interpretations? And this beast in its full development, as described by John, with its sixth head, strengthened at each gradation into imperial and absolute supremacy, had "given unto him (during the bloody and terrible persecutions of the ten Cæsars) to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations; and power was given unto him to continue (margin, 'make war,' the original of which is *poiesai*, 'to make,' increase by discovery and conquest of countries) forty-two (prophetic) months." That is, 1,260 days, representing that number of years, which, from his complete development in the crowning of his tenth horn, as will hereafter appear, (A. D. 527,) will have reached to A. D. 1787, when the "Federal Constitution of the United States" was adopted; after which all conquests and successful wars for the acquisition of additions, power and supremacy, and the prospect thereof, forever ceased. As stated in a former communication, a horn when used as a symbol is always an emblem of authority, power or government, and strength; and it is unnecessary to present proof of this statement for the present occasion, as an angel told Daniel and John that the horns of the beast are kingdoms that shall arise out of this universal kingdom which the beast represents. And it is just as true, that a crown is a symbol of kingly authority or regal powers. Hence as the seven headed and ten horned and ten crowned beast of John's vision, and the ten horned beast of Daniel's vision, must represent the Roman Empire in its different stages and states of existence; and as the legs and feet and toes of Nebuchadnezzar's image must represent the same in its divided state, first into the eastern

and western empires, represented by the two legs, then into ten kingdoms, represented by the ten toes of the image, which were part of iron and part of miry, soft, or impressible clay, it is a matter of some interest and importance to be assuredly able to trace out upon the historic page the locality, original names, and chronology of these divisions into distinct and independent royalties or kingdoms. And that ten divisions are meant there can be no mistake, for Daniel says, "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it the strength of the iron," &c. But I shall not use space to more than mention the divisions as they were primarily established.

First, the kingdom of the Huns, in Hungary, about A. D. 376. Second, the Ostrogoths, in Mœsia, in 377. Third, the Visigoths, in Pannonia, about A. D. 378. Fourth, the Sueves and Alams, in Gascoine and Spain, A. D. 407. Fifth, the Vandals, in Africa, in 407. Sixth, the Franks, in France, 407. Seventh, the Burgundians, in Burgundy, in 407. Eighth, Heruli and Turingi, in Italy, in 476. Ninth, the Saxons and Angles, in Britian, in 476. Tenth, the Lombards, first upon the Danube, in 527, and afterwards in Italy. Though these "ten kingdoms" in latter periods underwent considerable change according to the dictates of war and conquest, and were thus made to differ from these in extent, name and number, being sometimes for a short time more or less; yet they were still long known and called by the name of "The ten Kingdoms." Moreover it was in the foregoing divided form of the powers of the beast that the woman, arrayed in purple and scarlet color, &c., and a fit symbol of the fierce blood-stained persecuting Papal power, called the "Church of Rome," was seated upon him; when in the 606th year after Christ the Emperor Phocas, the mere nominal head of these powers, without influence or regal authority, except by permission of the ten sovereigns, conferred upon Pope Boniface III. the title of "Universal Bishop," which he not only assumed, but procured in addition from the same Emperor a decree vesting him with unlimited political power. But this was of no avail without a recognition of the authority of Phocas as one of the heads of the beast, by the ten existing horns, or kingdoms, or powers, to establish these decrees. But this seeming obstacle in the way of the development and complete and universal reign and revelation of "that man of sin, the son of perdition, the mystery of iniquity, who opposeth (God,) and exalteth himself above all that is called God, or that is worshiped," did not long remain a matter of suspense as a "let," (or hindrance,) until taken out of the way.—2 Thess. ii. 3, 4, 6, 7. For the interpreting angel had said to John, 500 years before, "These (horns, or powers) have one mind, and shall give their power and strength unto

the beast" (for this wicked purpose.) "For God hath put in their hearts to fulfill his will, and to agree and give their kingdom (dominion and authority in this instance) unto the beast, until (no longer than) the words of God shall be fulfilled."—Rev. xvii. 13, 17. Hence Britain, the last of the ten kingdoms, in 607 acknowledged this supremacy of the power of popes. So that the saints of the most high God were thus given into the relentless grasp of the mysterious woman now securely and permanently seated upon the scarlet colored beast, to become drunken with their blood as martyrs of Jesus, and at whose sight John might well exclaim, "I wondered with great ('astonishment,' instead of) admiration," as the word *thauma* signifies. For thenceforward for near ten melancholy and mournful centuries, the blood of martyrs crimsoned and saturated the plains, valleys, and even the mountains of Europe; and the saints for safety fled to the dens and caves of the earth, and wandered in mountains and through wilderness wastes, whence they were hunted as wild beasts of the desert by the minions of cruelty and infatuation, as the histories of the Albigenses and Waldenses, and all other faithful witnesses of Jesus in these times, have faithfully and fully attested. This woman, arrayed in purple and scarlet, and thus sitting upon the scarlet colored and ten crowned beast, is a symbol of the same power of which the "little horn" of Daniel's vision was an emblem; "before whom there were three of the first (ten) horns (of the beast, from which it was projected) plucked up by the roots." That is, they ceased to be powers or independent kingdoms, and were merged into the "see of Rome." And as this is twice called "another horn," and once "the other," which came up and before whom three were plucked up, fell, &c., it must be the eleventh horn of the beast, and evidently points to the papal supremacy, which, as already described, thrust itself up among the ten kingdoms, and literally fulfilled the prediction in the successive eradication of three of them, as they were primarily named, the "kingdom of the Heruli," of the "Ostrogoths," and of the "Lombards." Thus were the saints then given into the relentless hand of the full grown "little horn; after, as it is written, "he shall subdue three kings," "that man of sin" "shall be revealed to commence his power to wear out the saints of the Most High," and to "make war and prevail against them in cruel earnest, until a time and times and the dividing of time,"—twelve hundred and seventy-eight literal years—"until the Ancient of Days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom."—Dan. vii. 7–28.

"And I beheld another beast coming up out of the earth."—Rev. xiii. 11. Two things are worthy of our notice and reflection in the beginning of our search for the identity and

origin of that of which this "other beast" is an emblem. First, that in all the scriptures there can be found but one other direct and clear allusion to this beast, or exclusively to that of which it is the immediate symbol or representative. Second, it was "beheld coming up out of the earth;" yet its precursor was seen to "rise up out of the sea." This last mentioned circumstance may seem trivial to some, nevertheless it certainly has a deep, important and significant import, which is the key that can only open to view the origin and un conjectural identity of the beast. We think it was clearly and conclusively shown that the four consecutive kingdoms, of which the first beast was an emblem, in his distinctive features of a lion, a leopard and a bear, and his emblematic heads, horns and crowns, rose up primarily out of "peoples, and multitudes, and nations, and tongues," of all which, after his first development, he was the continuous embodiment, and of which multitudes, nations, &c., the sea was a symbol; because the interpreting angel said to John, Rev. xvii. 15, "The waters which thou sawest," &c., "are peoples, and multitudes, and nations, and tongues." Hence as this other beast's revelation, origin and full development "out of the earth," instead of the sea, if the sea and earth are used metaphorically, they must primarily have occupied different relations and stood in diverse attitudes with respect to the people over whom each is represented as having unlimited control as soon as they appear. Then it must be evident that the last beast did not originate immediately, or in the same way, at least, from the people, as did the first beast. Because the first beast, as was clearly shown, rose up out of the people in their normal state; and it will presently be shown that the second rose up after the first was guided by the mystic woman, or eleventh horn or power which he carried, and while she was reigning with unlimited and bloody supremacy, and idolized and blasphemous arrogance and adoration, not only over all people, nations and tongues, but "over the kings of the earth."—Rev. xvii. 18. Hence concerning her temporal supremacy and power, she may be said to be, much more than was said of Nebuchadnezzar, the possessor of all contained in the earth, and the embodiment of all earthly authority. And her cruel and fierce prelates claimed to be vicars of Christ, and vicegerents of the God of hosts; hence the earth and all it contained were hers, and what she set up as truth men must receive, and what she called heresy men must reject, under the pains and penalty of death. Nay, she assayed and presumed to enter the inner sanctuary of the mind, there to become the will, the understanding and the conscience. Hence as the earth is here made to represent metaphorically the supremacy, power and possessions of both its real and pretended possessor, the woman thus vested, the second beast, with its significant emblems of in-

ipient and growing powers, "two horns like a lamb," must have been embodied in and have come "up out of Mystery, Babylon the Great, the Mother of Harlots, and Abominations of the Earth," as twin daughters of her cruel and blood-stained progeny. At first view this language may seem unbecomingly harsh; but that it is strictly just, we have only to reflect upon what follows it, and that Babylon is "the great whore," and is called the Mother of Harlots, and Abominations of the Earth, &c. And that she and her illegitimate offspring have with untiring vigilance always pursued with fierce persecution inoffensive lambs of Christ, and put them to such excruciating torture as Satanic malice and cruelty only could invent and perpetrate, which space cannot be here used sufficient to portray from one faithful historic page. And peddlers of her religious systems are for that reason called "Whoremongers," no doubt simply because they were such peddlers.—Rev. v. 5; xxii. 15; Eph. v. 5. And that we are not mistaken in reference to this incestuous conception and birth; the labor and pain of travail it occasioned is thus described by John, "And I saw three unclean spirits, like frogs,"—not in outward form or visible shape, but in having a mixed nature, adapted to different elements or modes of existence, having power to exist in air—the "heavenly" regions (places) or high places, in which the saints are blessed in Christ, and in which they wrestle against principalities and powers, the rulers of the darkness of this world, and spiritual wickedness, according to the prince ["of this world"] of the power of the air, the spirit that now worketh in the children of disobedience, [Eph. i. 3, ii. 2, and vi. 12,] and also power to exist in "waters,"—the world of "peoples, and multitudes, and nations, and tongues," as contradistinguished from the church. In short, they, as hypocrisy may prompt, can, as false teachers and deceivers, adapt themselves to and sustain a reputable church relation, or a secular or worldly standing only, as may more fully subserve their wicked purpose and cruel intentions. Yet, all having a common Satanic parentage or paternal origin, John says he saw them "come [one] out of the mouth of the dragon, and [one] out of the mouth of the beast, and [one of them] out of the mouth of the false prophet;" that is, anti-christ. Hence, "Believe not every spirit," &c., "because many false prophets are gone out into the world. And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of anti-christ, whereby ye have heard that it should come, and even now already is it in the world." "This is a deceiver and anti-christ."—1 John iv. 1, 3, and 2 John 7. Now comes the paternity and conception of anti-christ, and in fact all three of these spirits: "For they [the three spirits like frogs] are the spirits of devils, working miracles, [take note of this language, and see if anything similar

to it is presented by and by] which go forth unto the kings [kingdoms] of the earth and the whole world, to gather them to the battle of that great day of God Almighty. And he [the devil and prince of all wicked spirits] gathered them [the beast and anti-christ, now the embodiment of the devil and his spirits] together into a place called in the Hebrew tongue Armageddon." [In one of its significations, "The mountain of the gospel."] Next is given a description of the awful labor and pain of travail connected with the spiritually and devil-conceived and incestuous birth of the twin daughters of "the Mother of Harlots and Abominations of the Earth," thus: "And there were voices, [quarreling of Popes and Cardinals and Bishops,] and thunders, [issuing of 'bills of excommunication' by the Pope,] and lightnings, [anathemas of denunciation;] and there was a great earthquake, [a general and terrific commotion of all nations,] such as was not since man was upon the earth, so mighty an earthquake and so great" a general commotion and so fearful. "And the great city [Babylon, the great whore] was divided into three parts, [when, in the year 1537, the twin harlots, represented by the two lamb-like 'horns' of the beast which thus came 'up out of the earth' under the special and distinct leadership of Luther and Calvin, and the vaunted 'Reformation dawned upon cristendom,] and the cities of the nations fell, [that is, the established papal churches of the nations composing the first beast fell,] and great Babylon came into remembrance before God, to give unto her the cup of the fierceness of his wrath."—Rev. xvi. 13-15, 18, 19. Concerning her torment and swift downfall, and the doleful lamentations of those who sanctioned and justified her wickedness, and were not yet identified as members of her corrupt and loathsome body, read the whole of Rev. xviii., to the end of the 3d verse of xix.; and then let us return and further pursue the graphic delineation of the character of the beast whose lamb-like horns, as emblems of his hypocrisy in the exercise of his fearful and cruel power, and seductive deception and crafty impositions, would seem to betoken nothing but docility, timidity and innocence; "and he spake as [the] a dragon." "Which is that old serpent, the devil and Satan."—Rev. xx. 2. Hence not in a harsh, coarse, turbulent, passionate and vindictive tone, as some may suppose, but in that bland, seductive, subtle, persuasive and hypocritical kindness, which characterized the wily scheme of his paternal ancestor on at least two occasions: when he approached the weaker vessel of the first Adam in Eden's charming and salubrious bowers; and the second Adam, who, after he was immersed in the Jordan by John the first Baptist, was led of the Spirit into the wilderness to be tempted of him.—Matt. iii. 13-17, & iv. 1-10. But notwithstanding the beast spake in the soft, mellifluous

and insinuating manner, as the dragon he was in heart as vindictive and cruel as his paternal guide and master, "and he exercised all the power" [of the cruel and despotic supremacy] "of the first beast before him, and causeth the earth [the see of Rome, the papal power] and them which dwell therein [her adherents] to worship the beast," &c. That is, to relinquish their claim to the supremacy of popes in the absolute exercise of political power, so ostensibly demanded and acquired by Boniface III., as before shown, and again bow in humiliation and reluctant submission, as during the imperial supremacy between A. D. 257, under Valerian, to that of Phocas in 606, to the secular political despotism of ambitious kings, all which was fully verified according to the history of the events that transpired soon after the "Reformation," during the latter part of the reign of Henry VIII., the haughty sovereign of England, one of the ten kingdoms of "the first beast." And this humiliation was evidently the result of the schemes and machinations of the second beast who caused it. "And he doeth great wonders, so that he maketh fire come down from heaven on earth in the sight of men." Who has not heard, that has attended modern protracted and excited revival meetings, loud sacrilegious prayers uttered in pathetic and solemn intonations to awe and terrify the multitude with their presumptuous audacity and temerity, for God to send down from heaven holy fire in their midst? And that he would uncover hell, and expose to "the sight of men" the fierce flaming and crackling regions of eternal woe? Or that he would now come down in person in the midst of sinners, and scatter holy fire upon them to frighten them to repentance? And many attribute the ostensibility of the reality of the religion of Christ to the manifest power of such prayers; so that they, the members of the beast, make "fire come down from heaven on earth in the sight [or view of some] men, and deceiveth them [here is the key to the mystery] that dwell upon the earth by those miracles [of conversion by a superhuman agency at his pretended command] which he had power [as one of the frog-like spirits of the devil] to do [work] in the sight [view] of the [worldly or first] beast; saying to them that dwell on the earth, [and not in their church, so called,] that they should make an image [likeness] to the beast, which had the wound by the sword, and did live." Now what form of government was it that received the deadly wound, B. C. 44, in the tragic conspiracy of sixty Roman Senators in the Senate-house against Julius Cæsar, and by whom he was assassinated on the ides or 15th of March, and "did live" or revive on the accession of Augustus to imperial dignity? It was certainly an imperial military despotism, and to make "an image" or likeness to that form of government would be to make a similar government in every country to that of the beast; that is, absolutely despotic.

GEO. Y. STIPP.

(To be concluded.)

ELLAVILLE, Schley Co., Ga., June 25, 1877.

DEAR BROTHER BEEBE:—A reader of the SIGNS OF THE TIMES wants some light upon the 9th verse of the 7th chapter of 2d Kings, which reads as follows: "Then they said one to another, We do not well; this day is a day of good tidings, and we hold our peace. If we tarry till the morning light, some mischief will come upon us: now therefore come, that we may go and tell the king's household."

By reading the preceding chapter, it will be seen that there was a great famine in Samaria, so great that the excrement of doves was not only eaten, but sold at a high price, as well as the heads of asses. The city was besieged by the Syrians, until two women covenanted to eat their children, and one of them did actually boil her son, and they ate him. That famine was very sore. But the other woman hid her son.

This siege represents the condition of the sinner when his sins are presented to him by the Holy Spirit. They are brought nigh, they invest him, he is besieged, as the city was; his resource, as theirs in the city was, is to hold out as long as he can upon the stores laid up within the walls of the city. At first the meal-barrel was full, and meat was in good supply, and the siege was not so terrible; but the meal began to go down in the barrel, and the meat to diminish. As it did, his terrors increased, for in his own stores was his only hope. The enemy to him grew stronger, as he grew weaker. He did not know that the enemy was growing weaker as he grew weaker, and that the enemy would be gone when the meal in the barrel was gone. But his life was in the barrel, and that was wasting away. True, he was doing his best to make it last, thus unwittingly prolonging the siege; but the best he could do would not keep it from being spent; and when it was spent, so much the better, really, but he could not have been made to believe it, because to him it seemed to be death, and it was death, too—death to himself. And nature will struggle as long as nature can, not being willing to die; and it will, to prolong its life, resort to filthy things to sustain it, as doves' dung, and even further, to criminal and unnatural things, as the cooking and eating of its own flesh and blood. But all these things will give out before the siege is raised. Much might be said along here, but space forbids.

The king wanted to kill the prophet for it, but the prophet brought the message of salvation to all who believed it. "Thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, and two of barley for a shekel, in the gate here of Samaria." There was one man, the lord upon whose hand the king leaned, that did not believe it, because he could not see how it could be. He could, no doubt, have seen how it could be, if the prophet had said, This day, twelve months, a measure of fine flour shall be sold here for a shekel; because it could in that time be made: *they* could go

to *work* and sow and plant, and provide it in that time; but for it to be done by to-morrow, why, there would be no time for work. He did not believe it, and did not eat of it.

There is a good deal of that sort of belief in the world—the belief of unbelief—and from it springs these auxiliaries, these various institutions and their vast machinery for providing the gospel to the world, as though the world wanted it.

There were men, perhaps, who knew how the Lord was going to provide that sudden abundance; but what mattered that. The prophet may not have known it, but it was sufficient to him to know that the Lord had said it, and that it would be done. There is rest and patience in that sort of faith.

There were four leprous men sitting at the gate, at the entrance of the city, and they said one to another, "Why sit we here until we die? If we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. Therefore come and let us fall to the host of the Syrians, and if they save us alive we shall live, and if they kill us we shall but die." These four lepers, who had lost all hope of being saved by the city, and had none in themselves, but were destitute, and about to die, did under necessity fall to the Syrians, as a sinner under his sins falls to Christ—to him whom they have looked upon as forbidding their approach, because of their sins; and as a sinner, changed sinner, sometimes in starvation falls to the church, expecting to be rejected on account of their unworthiness, when lo! they get a feast; and in other discharge of duties.

These leprous men then ventured, in twilight, upon the host of Syrians. Something might be said about the twilight and its advantages. But when they got there, and expected every instant to be shot or arrested as spies and enemies, the enemy was gone. When they started, the enemy started—fled for their lives; and when they got there, the enemy was gone, but he left what they wanted—something to eat. There was astonishment and delight. They did not drive the enemy away, but the Lord did; and the Lord only can overcome our flesh. They had a good time; they ate and drank, and gathered gold and silver, and hid it. But it was not to end here, and hence there arose a fear in their hearts. "We do not well; this day is a day of good tidings," &c. It *was* good tidings, they knew it by experience, and they had something to tell the king's household that would be good tidings to them, too. And now, if we tarry till morning light, until the darkness is all gone, until we can see more clearly, until there will be no doubt, some mischief will befall us. As if God has determined to feed a church starving, by a minister, he will go, having starved first himself, and bring them good tidings. God will make him go; no institution is necessary; and he will tell what God

has taught him, and give the glory to God, too. And these starving ones, whom he has now prepared to hear his good tidings, will be glad when he comes, just as glad as those starving citizens were to hear there was plenty to eat in the Syrian camp. It was good tidings to them, but the telling of it did not make it good tidings, but their need of it made it good tidings; or as some poor sinner who has by faith feasted upon Christ, feels it to be his duty to go and tell the King's household, the church, and fears that if he does not, some mischief will befall him, but is disposed to tarry till morning light—until he feels fit, and knows he is a christian, &c. Beware, and wrong not yourself and the church so much, for may be the word you would bring them would be a great feast to all.

With a fervent desire that the Spirit will work in the hearts of very many who are tarrying till morning light, to their own hurt and the hurt of the church, I remain your unworthy brother in the kingdom and patience of Christ,

J. R. RESPESS.

P. S.—I have but barely given the skeleton of the subject, but hope it will suffice.

J. R. R.

UTICA, N. Y., June, 1877.

DEAR BRETHREN BEEBE:—As I have to remit to you, and as I have had several solicitations to write again on the subject of Ruth, I will pen a few thoughts; but I am sure that those dear friends who asked me to write do not realize my ignorance in spiritual things, or they would not ask me. If I know my own heart, I do not want to sow to the flesh, having experienced that all such sowing is unprofitable.

The language of Ruth, ii. 2, expresses the feelings of all the poor, hungry and thirsty Ruths, and all such are blessed, and shall be filled. When the dear Boaz comes from Bethlehem, the Naomies understand their case, for their actions speak louder than words, when they are seen often in the company of the saints, in preference to the more popular throngs, and the church is ever ready to bid all such God speed, and say, Go, my daughter, glean in the field of truth. Ruth haps on the very field, and the owner, too, that she stands in need of. Feeling her own emptiness, is the moving cause of her going a gleaner. Here let me ask my young companions, Did the old enemy ever try to drown your hope, by telling you that if you had not happened to have had a mother, or father, or some dear friend, who were believers in the doctrine of grace, you never would have believed in it? He has often attacked me on that ground; but he is a liar; for we are assured by our dear Boaz that he is fully acquainted with our case, and was before we left the land of Moab. He saw Nathaniel under the fig-tree, and he knows where all his children are, although many are yet in Babylon.

He addresses Ruth in a fatherly manner, tells her not to glean in an-

other field, nor go from hence. The popular theory is, It don't matter much which church you belong to, if it is only evangelical; but you must not go to the Old Baptists, for they are so set they won't join in with us; but we are more liberal, and more earnest in working for Jesus. I received a letter from a relative in the flesh, a few days ago, and having heard that I had joined the church, he hoped I would work well for Jesus. But Ruth is not so forehanded; she is a poor gleaner at mercy's door, and the mighty Boaz takes knowledge of her, and tells her not to glean in another field. And Naomi speaks from experience when she admonishes Ruth that they meet her not in any other field; for the hand of the Lord had gone out against her during her ten years stay in Moab. Notwithstanding she left Bethlehem during a famine, yet she declares she went out full, and the Lord brought her home again empty. There is nothing in Moab but death. So it is with those who have a free grace gospel. Alas! what numbers do! At the time, the church is not walking in all the commandments, and the dear Lord withdraws his shining face from them for a time, and one or more will go out and try to glean and live on husks; but like the prodigal son, they find them to be only swine's food.

"But abide here fast by my maidens." We understand that a maiden, in a natural sense, is an unpolluted virgin; but in a spiritual sense, it is not confined to females, as our Lord told the Sadducees, there is neither male nor female known in the kingdom of God; they are all one in Christ. So I think that our spiritual Boaz's maidens are those unpolluted ones that keep unspotted from the world, and are found gleaning in the precious field of truth, feeding on the precious, free and sovereign grace gospel; although they often go all day without finding scarcely an ear, and with some of the Lord's little ones it is a long day before the dear Boaz comes along from Bethlehem, and they are soon made to know that without him they can do nothing; but having him, they possess all things. What can they need besides?

The order is given to the reapers, the gospel ministers, to let fall some handfuls of the precious grain, on purpose. This is the precious food that satisfies the poor, hungry one; so good, because so free. And these are the maidens that are satisfied with one lover, and can say, "My Beloved is mine, and I am his," and would rather be doorkeepers in the house of their God, than to dwell in the tents of wickedness. We behold his glory, the glory as of the only Begotten of the Father, full of grace and truth. Outside of this field of truth, the maidens must not go, nor be enticed by any of the universal charity schemes, for there is surely death in the pot. Yes, outside of this field are dogs, and sorcerers, and whoremongers, and idolators, and murderers, and whosoever loveth and maketh a lie.—Rev. xxii. 15. How

necessary to admonish the young gleaners, that it is not becoming the undefiled ones to be met in such company. The fields of error are prefigured in Proverbs vii.

About five years ago I was accosted by one of the proselyting teachers, who tried to draw me in, and said, "If you and your family will unite with us, it will stir up the neighbors, and we shall have a great revival, and we will help you in your business." But I trust the Lord had made us to hunger after another kind of food than that which belongs to the world, for that cannot satisfy my poor, hungry soul. There is in their theory no leaving houses, lands, temporal things, and receiving a hundred fold of spiritual things, with persecutions.—Mark x. 29, 30. But, blessed are they that have eyes to see, and are enabled to glean in the field of truth, and can realize a finished salvation through their Savior's precious blood.

After Ruth has had a feast of fat things, full of marrow, and wines on the lees, from the hand of Boaz direct, or through the gospel ministry, till she is sufficed, then she goes and gives the overplus to Naomi, the church. She tells what a friend she has found, and she understands the case well. She knows where Ruth has been gleaned; she has gleaned in the same field herself, and knows it is a work of grace; she knows the blessed donor. He is our near kinsman, a mighty man of wealth, our Redeemer, the God of the whole earth shall he be called. And this is Naomi's portion. There is joy in heaven [the church] over one sinner that repenteth. They give all the glory to his holy name, for to him all the glory belongs. There is no creature merit.

May the dear Lord direct the hearts of all his spiritual gleaners into the field of truth as it is in Jesus.

But one asks me, What do Boaz's handmaidens, typify? My limited views are, that in addition to the maidens, they are those that, whatsoever their hands find to do, do it with their might; that manifest an unflinching zeal, an unwavering love for the peace and prosperity of Zion, are willing to be anything or nothing, ever ready to give the cup of cold water to the little ones, and do not sound their trumpet. These are beaten with but few stripes; they shall not lose their reward.

In love to all the saints,

ELI CARTWRIGHT.

EAST COBLESKILL, N. Y., Oct. 1, 1876.

DEAR AGED FATHER:—As I feel like writing a few words to you to-night, I have arisen from my bed to do so. I have been deprived of going to meeting for a short time, have not met with the dear brethren in five months, nor heard them talk of the riches of God's grace; but I must say that the dear Lord has been with me; he is my shield, and his banner over me is love. This I can say, he dried my streaming eyes, soothed my throbbing heart, and made darkness

light. He has made many a mountain low, and caused water to come forth in a desert land. For all this I feel to praise his holy name. When trials and afflictions come upon me, how often the thought comes, What is this, when compared with the enjoyments which shall be hereafter? Our sufferings are not long, at the longest. Life is but a winter day, a journey to the tomb. Our dear Father has treasures laid up for us, which fade not away, like earthly treasures. Heavenly treasures moth nor rust cannot harm. I find that sometimes my cup is full and running over, and at other times I feel empty and poor in spirit. But the record says, "Blessed are the poor in spirit, for theirs is the kingdom of heaven." What a glorious thought, to know that whatever our lot is, in trial and affliction, his grace is sufficient for us. He is a present help in every time of need.

My dearest companions are the bible and the SIGNS OF THE TIMES. I can say,

"Give me the bible in my hand,
A heart to read and understand,
And I desire no more."

But O the depth of God's riches! and his ways are past finding out!

My mind has been exercised all the summer to write to the precious brethren scattered from one end of the earth to the other; but I have kept putting it off, until I should grow better; but the longer I wait, the more unworthy I feel; but to-night I had to surrender. I must say that I feel to be a dull scholar in the school of Christ.

Now, dear brother, I will leave this for your disposal; please correct it, and forgive error. Hoping that you may be spared to preach the gospel in its purity, I will close my simple lines, with the words of the poet,

"O land of rest! for thee I sigh,
When will the moment come,
When I shall lay my armor by,
And dwell with Christ at home?"

A YOUNG PILGRIM.

WAYNE, N. Y., June 24, 1877.

DEAR BROTHER BEEBE:—For some time I have felt a desire to write a few lines, and should you think best to give them a place in our family paper, do so, and if not, all will be right. I am often made to ask myself, Why is it that I am made to rejoice in the Lord, and desire to speak of his love, when I feel myself to be one of the least of all the saints? But the answer comes, "Even so, Father, for so it seemeth good in thy sight." I am made willing to cast in my mite, and to leave the result with him who worketh all things after the counsel of his own will. I have been thinking of late of the church of God as compared to a temple built up of lively stones. Where there is life there is motion, and every stone must fill its proper place. And in the framework of a house different sized timbers are necessary. Large timbers first, and then smaller sticks, which are sometimes used as braces for the large timber, and are in their place as important and useful as the larger ones; and when the whole building is fitly framed together it is

beautiful. From the figure may we not learn that in the church of Christ there is a diversity of gifts, but all by the same Spirit? Some may have ten talents, and some but one; but each have their place to fill. The one who has the one talent has as much to be thankful for as he that has the ten. They are all from the same Lord; and he of the one talent is required to be as faithful in the use of it as he that has the ten. They are all led by the same Spirit, and all fed upon the same food, and all drink of the same fountain. How lovely is the sight when the church in all her members walk in all the order and ordinances of the house of God blamelessly.

During the one short year that I have been numbered with the chosen of the Lord in church membership, it has been my happy privilege to meet with many of the saints; and while attending the Chemung Association at Waverly, to hear the truth proclaimed by the servants of the Lord, and to form acquaintance with many who were strangers to me in the flesh, but not in the Spirit, I was made to rejoice and thank God for his goodness to me. Sometimes I feel that my cup is too small, when he maketh it to run over, and I feel that I would not stay always away from my God. I ask not to stay where storm after storm rises dark o'er my way. Sometimes I hear some of God's children asking for dying grace. Dear friends, we do not need dying grace to live by, nor to carry any burden on our Sabbath day. We want living grace; and if we have living grace now, we shall have dying grace as soon as we shall need it; for, "As thy days, so shall (not may) thy strength be." I thank God for his shalls.

But I must close.

C. E. REED.

GARNER'S Station, Yalabush Co., Miss.

DEAR BROTHER BEEBE:—Will you please permit me, through your paper, to relate my experience and travels among the New School Baptists for twenty-two years? I reckon that the children of God would like to hear how the Lord brought me out of Babylon; at least I have some friends in other parts, who are Old School Baptists, who would like to read my confession. Besides, I have been trying to preach and teach the Arminian doctrine for nine years, in different places, and I feel it my duty to expose the error and God-dishonoring doctrines which I have been teaching; in doing which, I will have to expose the doctrines and practice of those around me.

I am alone in these parts; that is, there are no Old School Baptists near me, and I know it will subject me to a great persecution; but I trust in the mighty God, who brought me first out of Egypt, and in the fullness of time has delivered me from the captivity of the "strange woman," and who is able to deliver me from the fiery darts of the emissaries of Satan.

Brother Beebe, if you send me your paper, and will grant my request, in relation to publishing my confession, please give me an answer in your paper, or by letter, and oblige

Your unworthy brother in Christ,
HENRY S. BRYAN.

REPLY.—Of course our columns are open for all articles in defense of the truth, and also such as in our judgment are calculated to expose error; but we cannot feel safe in promising to publish any communication until we have seen and had opportunity to examine it. We presume that a brief historical sketch of brother Bryan's wanderings in Babylon, and the manner of his deliverance from captivity, and of being brought to the fold of the good Shepherd, may be profitable and interesting to the readers of the SIGNS OF THE TIMES. But such a statement, to be acceptable, should be concise, and written in the spirit, as well as in the letter of the truth.

If brother Bryan thinks proper to send on his manuscript, we will examine it carefully, and either publish it, or inform him by letter our reason for declining to do so.—ED.

NEAR WILLIS, Texas, June 17, 1877.

ELD. G. BEEBE—MY VERY DEAR BROTHER:—Your private letter received some time ago was of great satisfaction to me, and I believe contains a correct statement of the rise of the two seed heresy. I am fearful it is going to cause trouble in the churches in Texas, though I hope not. Your editorial in the SIGNS of June 1st, in answer to a brother Hahn, on the text, "Made of a woman, made under the law, to redeem them that were under the law," gave me more satisfaction than anything I ever saw in print. It is my views better than I could tell them, and if they are not correct, then I have always been wrong. I think that article will do good in settling the two seed theory, that all who fell in Adam are redeemed in Christ. They harp on that a great deal, and the text at the head of your article is what they prove it by. I know, my dear brother, your time is much better employed than in reading anything from my pen, yet I did want to express my gratitude for the good that article did me, and that it will do to others also. May God grant you yet a good while to wield the sword of the Lord and of Gideon for the defense of the gospel.

Excuse me, dear brother, for this intrusion upon your valuable time. May God bless you, and all the faithful in Christ Jesus.

A. W. MCKENZIE.

THE APOSTOLIC SUCCESSION.

ELDER G. BEEBE & SON—DEAR BRETHREN:—There has been much said about the "apostolic succession," by certain parties; and if we rightly apply it, there is great importance attached to the idea. To be the successors of the apostles, we must build on them, as a foundation, having Jesus Christ as the chief corner stone. If we, like the pharisees, claim to be the children of Abraham, we must do the works of Abraham, and then shall we be his successors indeed. If then there have been a succession of churches in a spot where the apostles planted one church, [as is the case in Rome] it no more follows that the existing church there is an apostolic church, than it does that the pharisees were the children of Abraham "according to the promise," because they had come from him in a succession of blood. It is my purpose to try the claim of the respective parties who think there is something in the claim, and care to give a reason why they think themselves standing in the line of the succession.

As to the Presbyterians, they care nothing about the succession, being willing to plant themselves upon Calvin and John Knox. The Methodists, in like manner, begin their succession to John Wesley; the Quakers to George Fox, and the Mormons to Joseph Smith. In fine, the claims of all parties are silenced by their own consent, except those of the Primitive Baptists, the Missionary Baptists, and the Roman Catholics. Now, inasmuch as there is a needs be for a succession to the apostles, to preserve a pure doctrine, and a proper order in the church, so a legitimate succession to the apostles should not be regarded as a myth of the fancy, to be spurned at by the sober reason of a child of God. It is a solid verity, that has its foundation [not in the pages of human history] but in the experience of the human heart, when receiving the light of the glory of the knowledge of God, in the face of Jesus Christ. To this we must cling, as to an anchor, sure and steadfast, and be not satisfied with any church but the apostolic church, and no religion but the apostolic religion. Every one realizes this at the footstool of sovereign mercy, where a witnessing of the Spirit assures us that the same Jesus is the "Daysman" between us and the Father, to hide our guilt, as was the propitiation for Peter, for John and for Paul, and, indeed, for the prophets, and for the whole retinue of them that are saved and called with a holy calling, not according to our works, but according to the purpose of God which he purposed in Christ Jesus before the world began. Anything short of such a religion as this, will not be the meat and the drink of one that "diligently seeks" after God. It must come to him *first handed*, dropped down to him, fresh and warm, from the heavenly courts, without having been scraped from historic pages, by the cunning of men. That would be a dry morsel to his taste, and a crude "foreign body," to pain his digestion,

and his only relief from it is in vomiting it out again. And, yet there is something in the "succession."

While no child of God, begotten by his will, by the word of Truth, will for a moment indulge the thought that God will accept the *person* of any man, because he may have a membership in a true church, the godly feel it a great blessing to *commune with the spirits* of them who have the "one Lord, one faith, and one baptism" of the apostolic church, and who drink in the same blessed Spirit of Christ, and walk in the same sober and godly manner of the apostles. And all such will look for the epistles written in the hearts of the members of the church, and not to the records of musty pages, in the monasteries of state religions.

While, therefore, we are content to have the devotees of the Pope boast of his succession to St. Peter, and allow them to pass undisputed in their claim of a continued *profession of Christ*, in Rome, since the apostolic days, we deny their succession to the apostolic doctrine and ORDER of the church established by the apostles. And yet more. I deem it a matter of doubt whether Peter was ever in Rome, except, indeed, he was apprehended, carried there, and crucified, as it is said the records show. Though, being a very imperfect historian, I have not seen it. But be this as it may, we know that the Romans were Gentiles, and that Paul declares himself "the apostle of the Gentiles," as "that of the circumcision was committed to Peter." Now, since the apostleship of the circumcision was committed to Peter, it would not seem very probable that he occupied the papal chair in Rome for twenty-five years, as the Catholics say. If he did preach in Rome, it would prove nothing of the true succession to him in the Catholic Church. Something more is needed than a continuance of the *form* of a church, as many now living can testify of the churches that have gone a whoring after strange gods, within the last fifty years, that our fathers knew not. It is not difficult, then, to perceive that one may "sit in the temple of God, [the church] declaring that he is God," [virtually] and that he is God's vicar on the earth, and holds the keys of the kingdom, and yet be the real successor to Baalam, seeking the same reward as he sought! The proofs, then, of an apostolic succession must come from Christ himself, and from the apostles, who rule in judgment, judging the twelve tribes.

If we would be fully persuaded of our standing in the succession of the apostles, we must inquire into our faith, and our order, and our practices, in contrast with those of the apostles; not because a literal conformity will prove our relationship to them, but because, having the same "one Lord" that they had, and the same "one faith" that lifted their souls to God, and the same "one baptism" that showed forth the burial of our Lord in the earth, and his triumphant resurrection from the grave,

we can thereby *feel* the relationship of spirit that draws us into *communion* with them, while they glory in the oneness of Christ with God, and our oneness with him, who was made a ransom for us! It is this spiritual, this heavenly "succession" that concerns us; and in trying to trace it, we expect to confound the reason of all such as trust to mere forms, and believe that all who "do as well as they can" in their observance, shall appease God thereby, and enter heaven as the reward of their diligence. While such as these, like Cain, offer to God the fruit of the earth, gained by much toil, it is no subject of boasting to any who are spiritual that they did not do the same; for their nature is just like that of other men; and had not God opened their eyes to see the only efficiency of Christ's sufferings, they, too, had only taken Christ as a pattern, to fill with their own *labors*, as far as they were able, and trust that God would accept them because of their having done all they could, and would count their good deeds, and be forgetful of their bad ones, to the end that his mercy might flow to them. But God has taught his people that they have no meritorious works at all, and that *perfection* is the only measure of his allowance for salvation, and that Jesus, the only begotten of the Father, can fill the measure of it, and be accepted of the Father. Hence we *know* that faith is the gift of God, which unfolds to us the way in which God can be just, while he accepts of us who believe in him, though in ourselves so far from him, by reason of transgression. But, as the apostles found trust in him, so also do we; and it is the same faith that they had, in the same Lord that they trusted in, that gives us the same consolation of soul, that bore them up against the hatred and the persecutions of the ungodly; and it is only our fellowship *with* them that gives us a title to a succession *from* them, both in faith and practice.

But there are external marks of the true succession that go to support the internal evidences, only felt in the soul. The church had an external origin, which was but the communication of the Spirit of Christ, felt in the hearts of the prophets, and all the true worshipers of God, while they sacrificed their victims upon the altars that figured forth the only acceptable offering for sin. This external origin began with John the Baptist, whose doctrine "hewed down" the Jewish altars that only darkly prefigured the coming of the Lamb of God that taketh away the sin of the world. To him John pointed, as holding his fan in his hand, to separate the wheat from the chaff, to be made manifest by the "works meet for repentance," and a "confession of sins." No longer could the dignitaries of the Jewish sanhedrim minister at the altar as the representatives of Abraham's seed; though it, would seem, they were willing to own John, as a *reformer*, and they seemed ready to tack baptism fast to the pre-

vious forms of the law. But John would not own their "succession" to Abraham, although they sat in "Moses' seat," as the Romans now sit in the seat of the apostles. They knew not the spirituality of the law, and cared less for it, while in their confidence of the form they looked to it, as the way to appease offended justice. What a blow to them was John's boldness in pronouncing them a "generation of vipers," that were farther from God than the stony-hearted Gentiles, that had grown up untouched by the sacred oracles always in the hands of the Jews. No wonder that their pride was offended when John rejected them, as being unfit to receive his baptism. They, no doubt, had the malice to destroy him then; but God had prepared the minds of the people against them, to hold them in awe. "The people will stone us," they reasoned among themselves, if we declare to Jesus that the baptism of John is of men. And though offended by John, they yielded an unwilling testimony to his greatness, through the plainness of their fears.

But not so with Jesus. He bore testimony that he [John] was a prophet, and even more than a prophet. Among all that had been born of women, no greater than he had ever been born. And it was fit that he should be God's instrument to separate the wheat from the chaff, and "garner" it in the church, while the chaff should be blown away. That John's testimony against the pharisees was true, was evinced by our Lord, in a still more extended reprehension of their deeds, and a denial of their claim to the "succession" from Abraham. "If ye were Abraham's children," he told them, "ye would do the works of Abraham." And to their claim, "We have Abraham to our father," he told them, "Ye are of your father the devil, and his works ye will do." And were it not that "His time was not yet come," they would have taken him and slain him at any time, through the hotness of the wrath that they ever felt towards him—not only because of his claim to the Sonship of God, but also his arguments against their real succession to Abraham.

The parallel of these, with those who claim to have a succession from Peter, is not difficult to trace. They are alike looking to the rituals, only with this difference, that on the one hand the rituals are sanctified [supposed to be] by the death of Christ, to make them efficacious in the saving of souls; and, on the other, the rituals exclude Christ, as a blasphemer of God, and the faithful to their rituals are confident of salvation through the strict observance of them. Yet the true successors of Christ and the apostles look to nothing but Christ for salvation, without the deeds of the law, and have no confidence in the flesh, because of a circumcision of the heart, whereby they are become dead to the law, through the body of Christ.

Now, if the Old School Baptists receive this doctrine, and if their min-

isters preach it, is it not the very same that Christ taught in Nazareth, when those of his nation would have cast him down the brow of a hill for declaring God's discriminating grace in healing Naman, the leper, and in saving the widow of Sidon from starvation by a miracle which he wrought through Elijah? Is it not the same that Paul taught, declaring that God raised up Pharaoh, and hardened his heart to resist the departure of Israel out of Egypt, to make known the greatness of His power, and the riches of His grace in saving Israel, while he reserved Pharaoh for the hotness of his wrath, in opposing the righteous claim of Israel to be free? Old School Baptists do not undertake to prescribe the law to God that shall govern his hand in directing the affairs of the world, nor his purpose of grace in Christ to whomsoever he will. They only want to know what he has revealed of his ways, and they are devoutly desirous of a full and complete reconciliation to him, in the very character he reveals himself in, in his WORD. And they deem it all-important for them to bow to him and his righteous rule in the armies of heaven and among the inhabitants of the earth. And if they for a moment admit that he can do wrong, or that God's way is not the only truthful way, they see themselves at war with him, and are witnesses of their own condemnation, because of their unreconciliation to him. They who are enemies to God cannot be the apostolic successors; for they taught obedience to God, even to the offending of men, and the violation of any command of men that infringed their obligations to God. Said Peter, "Whether we ought to obey man rather than God, judge ye." Yet many who claim to have the religion of the apostles, are on the alert to discover what will please men, and wait for no command against the declaration of truth. Their own ideas of truth seems to be, a something that is fashionable, and that the multitude will gladly receive, no matter whether God will be pleased with it or not. And, it would seem from their audacious daring, that they feel secure in their numbers, believing that God will be overawed by the weight of their testimony against his judgments against "all ungodliness."

The apostolic church was a Baptist church—literally a Baptist church. Despite of the blessing of infants by our Lord, [which Pedobaptists claim the equivalent of infant baptism] the individual members were all believers, confessing their sins, and their faith in Christ as the Savior of sinners. Yet some crept into the church then "unawares," just as they do now, who afterwards walked unworthily, and also held doctrines at war with the purity and simplicity of the gospel. The seven churches of Asia were admonished according to their several departures from the faith, or commended for standing fast, as was the church at Ephesus, for hating the "Nicolaitans," while Pergamos was rebuked, both for having "them that held the doctrine of Balaam," and

also "them that held the doctrine of the Nicolaitans." This proves that the apostolic churches were not free from errors, nor even heresies. But the command was to "repent," or turn away from these evil doctrines, and the evil practices begotten by them. And so will the true successors of the apostolic church do the same. If they do not, their candlesticks will be removed, and the illumination of the truth of the gospel will be extinguished.

The apostolic church was not only one of sound doctrine, but of good works. And the works were then, and are now, the fruit of the Spirit, and not the commandments of councils of the world's wise and great men. The fruit of the Spirit is the measure of their standard, with the law "written on the fleshly table of the heart." They do not have to turn over the pages of the "creeds," to learn the demarkations of the things "necessary to salvation," for their good works are the fruit of the Spirit, teaching both obedience to God and all comely and just things towards men; and this, too, because they love it; not because they hope to gain heaven by it; for they know that Christ's only work can stand before the Father and be accepted of him. And the church of the "New Jerusalem," coming down from God out of heaven, always has, and always will receive the truth, in the love of it, and add "virtue" to a pure "faith," and knowledge, and temperance, and patience, and godliness, and brotherly kindness, and charity. In the exercise of these, she will neither be barren in the knowledge of our Lord Jesus Christ, nor fail to show the strength of their faith by the excellence of their works, such as these. And while the saints will be mindful of the apostolic injunction to forget not the assembling of themselves together, and provoking one another to good works, by recounting their deliverances from death, through Christ's obedience unto death, and the joys implanted by God's gift of faith to them, and the waywardness they often feel, that gives them sadness of soul—I say, that while they will not be forgetful of these things, they that are the apostles' successors will never so much as dream that these *willing works*, sought and done for their own comfort, have the least sufficiency of salvation in them. For Christ alone is their great salvation, and he is in their hearts, and in their mouths is the testimony of him.

In conclusion, I will remark that, while the imperfections of the flesh remain, [and it will always remain while we dwell here below] there will be hardly a church found in which every member is pure in heart; [but God knoweth them that are his] and while this is so, even in the true church, whose foundation stands upon the apostles and prophets, Jesus Christ being the corner, still God's people are not all embraced in it. There are many of them on "this side of Jordan," and as ready to fight the battles of Israel, as them that have

crossed over. And besides these, God has his people in the sundry organizations of anti-christ. For, be it known, that a "sheep" will be domesticated with herds of almost any animals that run in flocks, and often will cling to them, even with their own kind, running all around them. If this were not so of God's people, they would not fill the type chosen by God to represent them. Let us deal gently with these when we meet them, and kindly touch their souls with the love of him who is the Savior of his people.

The above very imperfect lines, brethren Beebe, are submitted to your judgment to publish or not, as your better judgment shall direct. Though barren and unfruitful, I feel yet desirous of being known as

Your brother in the Lord,
WM. B. SLAWSON.

PARMA, Mich., June 28, 1876.

P. S.—I have been in Michigan for about two months, and shall probably remain for two or three months more. Yet God knoweth, and is able to turn my steps at any time. I am in the healthiest part of the state, and I hope it may be God's pleasure to preserve me in health. But sickness has been my lot hitherto, while I sojourned in the state, and I have no assurance that God will save me from it now. May he reconcile me to himself, in all things, and his name have the glory. W. B. S.

2d P. S.—I see, by a review of what I have written, that I have not so much as expressed the belief that there have been a succession of Baptist churches from the apostles down. This I do not doubt, though I have not the historical data to prove it. This I know, however, as Israel was not counted with the nations, no more are the Primitive Baptists in the history of churches. Thousands upon thousands in the land know of no other Baptists than the "Seventh Day," "Missionary," and "Free Will," while the history of the Old School is a blank. It has ever been so. The history of them is only to be found in *vague*, yet clear enough allusion, to be read by the saints, having the same "epistle written in the heart." I have also neglected to note [though I thought of it] the fact that all the assemblies of anti-christ have numerous, "institutions" connected with them, while the apostolic churches sent only such as the "Holy Ghost called to be overseers," without the sanction of any human "boards." This subject brother Beebe can better illustrate with his able pen.

W. B. S.

CHURCH LETTERS.

DEAR ELDER BEEBE:—Inasmuch as there are many misrepresentations of our doctrinal sentiments, by them who oppose us in the same, we send you the following, and desire you to print it in the SIGNS OF THE TIMES, as soon as convenient, that our doctrinal sentiments may be known by our correspondents, and all lovers of truth.

A. H. PATTON, Mod.
D. B. POWERS, Clerk.

EDGAR COUNTY, Ill., June 2, 1877.

The Regular Predestinarian Baptist Church of Christ called Providence, to the Wabash District Association, and her correspondents, greeting.

DEAR BRETHREN IN CHRIST:—Whereas there have been many constructions in regard to what we, the members of Providence Church, mean when we say, we have no fellowship for the doctrine of the regeneration of the flesh and bone, or material man, here in time, we would say, for the benefit of those of our brethren wishing to know, that we mean the body of man. Paul says, "If Christ be in you, the body is dead because of sin; but the spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal body by his Spirit that dwelleth in you." We believe with Paul, that our body goes to the grave a natural body, but it is raised a spiritual body. And we believe with Paul, that in the resurrection these vile bodies are changed, and fashioned like unto the glorious body of the Son of God.

We here copy our first letter to the Bloomfield Church, to wit:

"To our sister, Bloomfield Church, greeting.

DEAR BRETHREN:—We do not feel that we can, conscientiously, send our ordained authorities to assist you in the ordination of a deacon, while you hold a man as your Moderator who has for years been preaching the regeneration of the body of man here in time, to our hurt and mortification.

Written and signed by order of the church, at her meeting for business, Saturday, April 4, 1874.

The above letter, and one of the same import to Zoar Church, on a like call on us, and our declaration of nonfellowship for said doctrine, is the ground of difficulty between us and said sister churches. And we, Providence Church, called a council to meet with us on Saturday, Sept. 4, 1875, from the churches responding:

Concord—Eld. C. B. Dawson, and brethren A. D. Starks, Wm. Kester, Wm. Comstock and Levi Lee.
Zion—Jesse Shields and F. M. Reeds.

Bethlehem—A. Hemper.

And we here copy the report of said council, viz:

"A council called by Providence Church, to meet with her at her September meeting, Sept. 4, 1875, to examine the proceedings between her and Bloomfield Church.

We met, and organized by choosing Eld. C. B. Dawson Moderator, and F. M. Reeds Clerk.

After which we called for the reading of the correspondence which had passed between the churches. And after reading the correspondence, and carefully considering the same, we have decided that Providence Church might have done wrong in not sending her ordained authorities to sister Bloomfield Church, but we can see no error in her declaring nonfellowship for the doctrine in dispute.

C. B. DAWSON, Mod.

F. M. REEDS, Clerk."

N. B.—We, Providence Church, after due consideration, acknowledged that we likely done wrong in refusing to send helps to said sister churches; but they refused to accept our acknowledgement, unless we would rescind our declaration of nonfellowship for said doctrine, which we feel we cannot conscientiously do.

A. H. PATTON, Mod.
D. B. POWERS, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1877.

THE JUDGMENT SEAT OF CHRIST.

FALCON, Ark., April 28, 1877.

ELDER G. BEEBE:—Will you be so kind as to give me your views through the SIGNS OF THE TIMES on 2 Cor. v. 10? and oblige yours, W. D.

REPLY.

Such views as we have we do not feel at liberty to withhold from any who are seriously inquiring after the truth; for we have no secrets in religious matters. Our views on this text, however, may conflict with the cherished views of some learned and popular commentators, and possibly fail to accord with those of some of our brethren, with whom we would be sorry to differ.

The text proposed for elucidation reads thus: "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

Three important points are presented for our consideration. First, the judgment seat of Christ—what and where is it? Second, who must appear before it? Third, for what purpose must they so appear? By the judgment seat of Christ we understand the throne on which he as the sovereign and righteous Judge is seated. This is not spoken of as a seat or place of judgment in a far distant world, or in some other state of being than the present. God has already seated his King upon his holy hill of Zion.—Psa. ii. 6. And unto his Son God has said, "Thy throne, O God, is forever and ever."—Psa. xlv. 6, 7; Heb. i. 8. Firmly established upon his Mediatorial throne in Zion, all judgment is committed to his hands as the Son of God. "For the Father judgeth no man, but hath committed all judgment unto the Son; that all should honor the Son, even as they honor the Father."—John v. 22, 23. When in the days of his flesh, as the Son of man, he humbled himself; and "Though he were a Son," and "thought it no robbery to be equal with God, yet learned he obedience by the things which he suffered."—Heb. v. 8, and Phil. ii. 6-11. "Who being in the form of God, thought it no robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," in the triumphant resurrection of Christ from the dead. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have cru-

cified, both Lord and Christ."—Acts ii. 36. It was for the joy that was set before him, he endured the cross. He has risen from under the power and dominion of the law, and is now exalted to that glory which he had with the Father before the world began, and is now sat down on the right hand of God. He has ascended his Mediatorial throne, the place of his power and dominion, where he sits in judgment. "Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with JUDGMENT and with justice from henceforth, even forever."—Isa. ix. 7. In the regeneration of his church which was buried with him into death, when he in their flesh died for them all, and being buried with him by baptism into death, were reproduced from the dead in his resurrection, when he by the exceeding greatness of God's mighty power, which he wrought in Christ when he raised him from the dead, and set him at his own right hand, in the heavenly (spiritual, in distinction from the legal) places, 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: and hath put all things under his feet, and gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all.—Ephesians i. 20-23. From these, with many other scriptures, we think it not difficult to perceive that the judgment seat of Christ is his church—his holy hill Zion, where he is forever sat down, until all enemies are or shall be put under his feet, and then the kingdom shall be delivered up to the Father, and the Son shall also himself be subject unto him that put all things under him, that God may be all in all.—1 Cor. xv. 24-28.

That the throne of God in Zion is the judgment seat of Christ is clearly established by the words and works of Christ, as declared by himself in his reply to Peter, Matt. xix. 28, compared with the parable Matt. xxv. 31-46. "In the regeneration, when the Son of Man shall sit in the throne of his glory, ye (the apostles who had forsaken all and followed him) also shall sit upon twelve thrones, judging the twelve tribes of Israel." And, "When the Son of Man shall come in his glory, and all the holy angels (or ministers, apostles, princes, &c.) with him, then shall he sit upon the throne of his glory." And then should he proceed to judge the world in righteousness; "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats." We are aware that many suppose that this judgment has not yet begun, and that it will never take place in this world. But could the Son of Man empower the apostles to sit with him to rule in judgment, before he himself exercised that power? Did he not enter into his glory, and the joy that was set before him, immediately after he had

endured the cross, and when he was made both Lord and Christ? Did he not in breaking down the middle wall of partition which had excluded the Gentile nations from the Jews, assemble before him all the nations of mankind? Was he not invested then with power over all flesh, to give eternal life to as many as the Father had given him? And has he not been separating his sheep from the goats, from his ascension to his throne till now? Is he not now setting his sheep on his right hand, and calling them by his Spirit, and saying to them, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world? And is he not now saying to those on his left hand, Depart from me, ye cursed?

Many of the dear children of God have been greatly worried by the traditional impressions made by those who teach that Christ now occupies only his mercy-seat, and that he will vacate that seat and ascend his seat of judgment after the resurrection of the last day, and then, but not till then, it shall be finally decided who are and who are not his people. They have been taught to believe that all mankind are in this life in a state of probation, and they look for a judgment day, when the great Judge shall hold a court of investigation, when every one of Adam's race shall be accepted or rejected, as their merits or demerits shall be found. In support of this heart-sickening theory no scripture can be found. All the judgments that will ever be executed on saints or sinners are already adjudicated and pronounced by the eternal Judge, and every sentence which he has pronounced is irrevocable. The foundation of God already stands fast, and has this seal, "The Lord knoweth them that are his." Enoch, Elijah, Abraham, Isaac and Jacob are now in heaven, and all the saints who have finished their course on earth. Nor are they prematurely there, with a liability to be cast out. The sins of all the sons of God have already been weighed in a righteous balance, and the crushing weight has been exacted at the hands of our precious Savior; and God has solemnly said, covenanted and sworn, that their sins and iniquities he will remember no more. How then can they be called up again for investigation or for judgment, when like a thick cloud God himself has blotted them out?

There is indeed a day that God has appointed in which he will judge the world, by that man whom he hath appointed; but that will be the execution of all the judgments already entered and recorded in the books of Moses and the prophets, when all whose names are not in the book of life of the Lamb shall be consigned to that condemnation which already rests upon them.

Finally we give, as our understanding, that the judgment day began with the coronation of our risen Savior, that it is now progressing, and that our exalted Savior now sits upon the seat and throne of judg-

ment. He is now dividing the nations, and bringing the heirs of God into the inheritance of that kingdom which was prepared for them from the foundation of the world. He is himself the monarch of that kingdom, and the glory of it.

Secondly, Who are they that must appear before this judgment seat? While all the power of heaven and earth is given into his hands, and he has a name written upon his vesture and upon his thigh, King of kings and Lord of lords, with authority to judge among the heathen, and to rebuke strong nations for the sake of his saints, his seat of judgment in Zion we understand to be especially devoted to the judgment of the spiritual subjects of his power and grace. While in his universal providential government he is the Prince over all the kings of the earth, for he is exalted far above all principality and power, over all thrones and dominions, and above every name that is named in this world or in the world to come, there is a peculiar sense in which it is said, "he shall judge his people," which applies to them exclusively, and not to the world at large.

In our text the words, "For we must all appear before the judgment seat of Christ," are applicable alone to those whom the apostle identifies with himself, who know that they have a building of God, a house not made with hands, eternal in the heavens. A people who in the earthly house of their tabernacle do groan, and earnestly desire to be clothed upon with their house which is from heaven, and who have an assurance that God has wrought them for this self-same thing, and who are always confident, knowing that whilst they are at home in the body, they are absent from the Lord. They are a people who walk by faith, not by sight, and who are willing rather to be absent from the body, and present with the Lord. These are in a special, peculiar and exclusive sense under the discipline of their blessed Lord and Master. As their Law-giver and their Judge, their Shepherd and their Bishop, their Prophet, Priest and King, they are under his Mediatorial charge, and they must all, every one of them, appear before his judgment seat. To the people of God who are led and taught by the Spirit, a consciousness that the Lord is their Judge, and that all the things which are done in the body, the church, over which he is in all things the Head, is manifest to him, as expressed in the next verse, and subject to his judgment and decision, will lead them to invoke the scrutiny of his all-seeing eye, "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. Aliens may flatter themselves that they may do what seems good in their own eyes, and that their sincerity of purpose will be as acceptable to God as an exact conformity to his word; but those who know the terror of the Lord,

that "Our God is a consuming fire," will desire to "have grace whereby they may serve God acceptably, with reverence and godly fear." They know that for every idle word they are held to a strict account at the judgment seat of their Lord and Master. And they love his judgments; for his *rod* as well as his *staff* is a comfort to them.

The reason why *every one* of the members of the *body must* appear before the judgment seat of Christ, is that all that is done in the body by the several members, whether good or bad, may be submitted to him who is alone competent to judge righteously, and that each may receive at the hand of the righteous Judge according to that he hath done, (as a member of the body, in the body,) whether good or bad. All that is done in the body, the church, is approved or condemned by him: whether in doctrine or practice, in words, thoughts or deeds. He is the Judge, the church is his judgment seat, and to his laws and ordinances all his members must submit. They who have transgressed his laws will be reprov'd, rebuked, and chastised according to the nature and magnitude of their offenses. He that knoweth his Master's will, and doeth it not, shall be beaten with many stripes; but he who has erred through ignorance, without any design to disobey, shall be more tenderly dealt with. But all shall from the righteous Judge receive according to that he hath done, whether it be good or bad. None but Christ is competent to judge the things done in the body, the church, or in the bodies of the individual members, who are included in his body. He alone is able to discriminate between what God has wrought in the body, and what has been wrought by the church or her members. All that is good, and approved by the Judge, is what God has wrought; for "it is God that worketh in us, both to will and to do of his good pleasure." But all in us that God has not wrought will be detected, and all the saints shall, at his judgment seat, receive the things wrought in the body, according to that they have done. For what God has wrought in them shall be made to appear by their godly walk and conversation; while all their own imperfect works shall be reprov'd.

OUR SPRING ASSOCIATIONS

Have passed with the usual peace, harmony and comfort by which they have been characterized for many years past. It was our privilege to attend the five which were held in the five consecutive weeks, beginning with the Baltimore, which was held in the new chapel of the Ebenezer Baptist Church of that city. We were glad to find our brethren so well provided with a very neat, pleasant and commodious house for worship, and to learn that even in these hard times they had succeeded in building and paying, or nearly in paying for it. May they long enjoy the comfort of it. It is pleasantly located in a central part of the city.

The association was well attended, and the meeting throughout was remarkably pleasant, although it was held in the hottest week of the season.

The Delaware Association was held the next week with the Bryn Zion Church, which is under the pastoral care of brother E. Rittenhouse, whose labors in that and the other churches of his pastorate have been peculiarly blessed, in the building up of the saints and in their growth in the truth. The weather had changed to a perfect contrast of what it had been the preceding week, so that fire was required to make the meeting house comfortable. Their new meeting house was well filled, but there were not as many ministers and corresponding messengers present as usual; still the meeting was very interesting and harmonious.

One week later we attended the Delaware River Association, which was held with the Southampton Church, in Bucks Co., Pa., on the last two days in May and the first of June. This church is under the pastoral care of brother Wm. J. Purington, and seems to be in a prosperous and flourishing condition under his ministry. The meeting house is the largest we know of in the United States belonging to the Old order of Baptists; it will hold probably fifteen hundred persons, and was well filled, and a part of the time to overflowing. There were many ministers and messengers present from several distant states. The preaching was harmonious, and in the power and demonstration of the Spirit; and the business, as also at all the other meetings, was transacted with perfect unanimity.

On the following week (Wednesday after the first Sunday in June) the Warwick Association was commenced with the New Vernon Church, and continued the two following days. The earth was refreshed with a much needed and very copious rain, which lasted during the whole time of the meeting. Still the house was crowded, and a good attendance of ministers and messengers were with us. The preaching was excellent and the season refreshing.

On Saturday, after the close of the Warwick Association, a special church meeting was held at Middletown, and largely attended by many of our own members who live far remote from the church, and who had come to attend the association; many of the members also from New Vernon and other churches, and several of our ministering brethren from abroad were with us. Two candidates for baptism were received, and on Sunday morning following were baptized, and received into the church. The whole day was spent in the preaching of the word, and administration of the ordinances of baptism and the Lord's supper. Elders Wm. Pollard, A. B. Francis and A. St. John were with us, and participated in the exercises of the day. The season was delightful, and will long be remembered by many.

On the next week we had the privi-

lege of attending the Chemung Association, which was held with the Chemung Church at Waverly, N. Y., on Wednesday, Thursday and Friday after the second Sunday in June. This church is one of the many supplied by the pastoral labors of brother Silas H. Durand. He was providentially detained from being present at the opening of the association, by the sickness and death of his mother, who fell asleep in Jesus in the triumphs of faith on the morning of the first day of the association. The association was well attended, and the preaching and business was harmonious and pleasant.

On Friday night, after the close of the association, we, in company with our dear brethren, Elders Wm. Pollard and Wm. M. Smoot, took the 6 p. m. train westward, and at 7 a. m. next day reached Duart, in Canada, where in company with Eld. Pollard we preached twice on Sunday, while brother Smoot went in company with our son, Elder William L. Beebe, to preach to another branch of the same church in a different and distant direction.

After spending several days very pleasantly among our friends, kindred and brethren, we were rejoined on Friday by brethren Pollard, Smoot and Durand, and attended the Quarterly Meeting of the branches of the church at their meeting house at Elkfrid, where we also met Elders J. H. Gammon, of Indiana, and J. H. Biggs, of Ohio. The meeting at Elkfrid was very largely attended, and the time was principally devoted to the preaching of the word, on Saturday, Sunday and Monday; and on Sunday we were permitted to participate with the church in the breaking of bread and prayer, in commemoration of the death of our Lord and Savior Jesus Christ. At the Conference held on Saturday, the church responded to the solicitation of Chemung Association, to open a regular correspondence, by letter and messengers; and also proposed to open correspondence with Baltimore, Delaware, Delaware River and Warwick Associations. The meeting throughout was delightful and refreshing.

After spending a few days with our son, W. L. Beebe, and his family at their new home, and visiting some of the dear friends in his vicinity, we preached at Alborough on Wednesday in company with Elders Pollard, W. L. Beebe, Smoot and Biggs; and on the morrow, in company with brother Smoot, took leave of the kind and hospitable friends in Canada, and set our faces homeward, where, through the kind, protecting providence of our God, we arrived on the following day at 6:40 a. m., in safety.

We feel deeply impressed with a sense of our obligation of gratitude to our heavenly Father, that now in this our seventy-seventh year we are blessed with strength and activity to journey so extensively among those whom we love in the Lord; and especially for the kind assurances of love and fellowship with which we are greeted wherever, in the providence of God, we rove or rest.

"E'en down to old age all his people shall prove
His sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in his bosom be borne."

MISCELLANEOUS.

HISTORY OF KEHUKKEE ASSOCIATION.

For the advancement of this work, I desire to have a sketch of the origin, progress and present status of every Primitive Baptist Association in the United States. Will the Clerks thereof, or some other persons, be kind enough to make such sketches out, and send to me by mail, at their convenience, and oblige

C. B. HASSELL.

WILLIAMSTON, N. C.

In answer to the repeated inquiries as to the character and cost of this work, I would say, that it is to include a brief sketch of the church from the commencement of the christian dispensation to the present time, as well as a history of the Kehukee Association from its formation till now.

The supposed cost of the book is \$1 50. It may be more or less, according to the number of subscribers obtained. The money column contributed goes towards compensating the author, and thereby secures the forthcoming of the work—this also is to lessen the cost of publication.

Subscribers are to have the work at its actual cost—no profit to be charged. Money for the contribution column or for the book will not be required until the work is taken from the press, and the probability is that two years will elapse before that is done.

All subscription papers should be returned to me by the first of September next.

JOS. D. BIGGS.

WILLIAMSTON, N. C., March, 1877.

BROTHER R. Hartsfield, whose residence is near Varnell Station, Whitefield Co., Ga., says there is no preaching of the right kind near him, and he sees but few brethren of our faith. It is his desire, if any preacher of our faith and order, or any of our brethren should be passing in his direction, that they should visit him.

TEACHER WANTED.—A Primitive Baptist brother to live in my family and teach two little boys, aged 7 and 9 years, English branches. I am 2½ miles from railroad and telegraph, and 35 miles by rail from Old School Baptist meeting house. Address, stating terms and experience in teaching,

SAMUEL RIXEY,

Culpeper, Va.

Will Elder I. N. Vanmeter give through the SIGNS OF THE TIMES his views on Matt. vi. 25-33? and oblige a little one, if one at all.

MANY, La., June 15, 1877.

MARRIAGES.

In North Berwick, Maine, May 3, 1877, by Elder Wm. Quint, Deacon Joshua C. Hatch and Susan J. Littlefield, both of Wells, Maine.

OBITUARY NOTICES.

DIED—On the 14th day of May, 1877, at his residence, near Wallacetown, Elgin Co., Ont., in the 40th year of his age, **Samuel T. McColl**, youngest son of the late Elder McColl. His disease was consumption. He united with the church here, in May, 1871, and was most exemplary in his conduct as a member, until the time of his death. He bore his affliction and suffering with patience and resignation to the will of God, and in his last illness he was never heard to murmur. In passing through the dark valley, the precious promises were his rod and staff to comfort him. One morning, as we were changing his clothes, looking at his emaciated frame he said, "My heart and my flesh faileth." O that I could say in faith the last part of the verse. "At one time he told me, when all would seem dark, yet when he would look back to his past experience he knew that the work wrought in him was not by his own power. The following scripture, he told me, was his support in affliction: 'I am persuaded that nothing shall be able to separate me from the love of God which is in Christ Jesus.' 'As one whom his mother comforteth, so will I comfort you.' 'For I know that I must shortly put off this my tabernacle.' 'Thou hast in love to my soul redeemed it from the pit of corruption.' 'For now we see through a glass darkly,' and 'We walk by faith, not by sight.'"

At one time, feeling very weak, and believing that his time was short, he told me to read that sweet hymn,

"I would not live alway, I ask not to stay,
Where storm after storm rises dark o'er the way;

The few lurid mornings that dawn on us here
Are followed by gloom and beclouded with fear.

I would not live alway, thus fettered by sin,
Temptation without, and corruption within;
E'en the rapture of pardon is mingled with fears,
And the cup of thanksgiving with penitent tears.

I would not live alway—no, welcome the tomb;
Since Jesus hath lain there, I dread not its gloom;

There sweet be my rest till he bid me arise,
To hail him in triumph descending the skies.

Who, who would live alway, away from his God,
Away from that heaven, that blissful abode,
Where the river of pleasure flows o'er the bright plains,

And the noontide of glory eternally reigns?
There saints of all ages in harmony meet,
Their Savior and brethren transported to greet,

While the anthems of rapture unceasingly roll,
And the smile of the Lord is the feast of the soul."

A few days before his death I asked about the state of his mind, and he said he felt very dark and benighted, and wondered at his feeling so, seeing his end so near. The morning he died, looking at me earnestly, he beckoned me to come to the bedside. When I came, he said in a whisper, "The angel of the Lord encampeth round about them that fear him, and delivereth them." And, "God is faithful, who will not suffer you to be tempted above that ye are able." A little before he died, his wife asked him if he enjoyed the Lord's presence. He nodded his head, signifying that he did, and in a few moments fell asleep.

He has left a disconsolate widow and one son, two years of age, two brothers and one sister, and a large circle of friends, who feel their loss. But how consoling, amidst all our sorrows, when we confidently believe that as Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. Your unworthy brother in sorrow,
D. T. MCCOLL.

DIED—At her residence in the township of Scio, Linn Co., Oregon, sister **Elizabeth Clymer**, wife of brother Christian Clymer, June 22, 1875, aged 70 years, 11 months and 22

days. She was born in Campbell Co., Ten., June 30, 1804, and with her father, brother John Crowley, moved to Howard Co., Mo., in 1816, removed to Nodaway Co., and was baptized in the fellowship of the Nodaway Church, in 1843 or 1844; was united in marriage with brother Wm. Thorp, in 1825, in Clay Co., and emigrated to Oregon in 1853. Her former husband having deceased, she was united in wedlock with brother Christian Clymer, in 1858. She was a firm, sound, uncompromising Old School Baptist. Some three or four weeks before her death, her faith appeared to be somewhat tried. Darkness appeared to obscure her mind, which caused her to doubt her interest in Christ; but before she died, all those clouds of darkness were dispersed, and her sky was clear. She said she felt assurance that the moment her spirit left the body, it would be with Christ; and just before she breathed her last breath, being asked if her hope was still firm on Christ the Rock, she nodded assent. Her disease was consumption of the lungs. Her funeral was largely attended, and a discourse was delivered on the occasion by the writer, from 1 Thess. iv. 13, 14, to a large and attentive congregation.

ALSO,

Brother **Christian Clymer**, consort of Elizabeth Clymer, departed this life Jan. 23, 1877, at his son-in-law's, Elder Short, aged 81 years, 10 months and 13 days. He was born March 10, 1795, in Loudoun Co., Va., moved to Green Co., Pa., removed from there to Rusk Co., Ind., in 1821, and was baptized in the fellowship of the Rushville Church; removed from there to Des Moines Co., Iowa, in 1837, united with the Des Moines Church, under the pastorate of Elder James Gilmore; was united in marriage with Elizabeth Robens, Dec. 24, 1820, who died Jan. 17, 1853; emigrated to Oregon in 1852, and with his wife, Elizabeth, united with the Little Bethel Church, in Linn Co., Oregon, under the pastorate of the writer, Feb. 27, 1853, and were both dismissed by letter from said church, Nov. 16, 1872; went into the constitution of the Scio Church, Linn Co., on Saturday before the fourth Sunday in January, 1873, where they both remained good, sound and consistent members till their release from the church below, to join the church triumphant in glory, to dwell with their Savior and God. Brother Clymer had long been afflicted with asthma, which in extreme old age terminated in confirmed consumption. For some time before his death he had measurably lost his mind, which rendered him incapable of transacting his worldly business. Still his faith remained strong and his hope permanently fixed upon Christ, the Rock, the sure Foundation. As long as they were able to go out of doors, their seats in the church were always filled.

JOHN STIPP.

Sister **Louisa Putman**, wife of brother Daniel Putman, departed this life April 4, 1877. Sister Putman was the daughter of the late Edmund and Rachel Perry. She was born in Cayborn Co., Ten., March 12, 1827, and with her parents moved to Illinois about the year 1831, and settled in Brown County, where they lived till their death. Louisa was married April 13, 1845, to Daniel Putman, son of Wm. Putman, and they lived in peace and prosperity. They had ten children, two of whom died in infancy, four sons and four daughters still living to mourn the loss of their mother.

Sister Putman in early life made a profession of religion, and on the 8th of June, 1851, united with the Mt. Gilead Regular Baptist Church, and on the 9th was baptized in company with her husband and others, by Elder Mastin Doty. She lived up to the profession she made, was sound in the faith, and her counsel was good. Her seat in the church was always filled, if not providentially hindered. Her voice was melodious, and she was ever ready to assist in singing the songs of Zion, therefore she will be greatly missed by the church. Her husband, by a long and lingering case of sore eyes, finally lost his sight. Her lungs were much affected, and that, with a defect of the heart, soon took her off. She died in peace. A few minutes before her death, she told her blind, sorrowing husband that she was ready to go, if it was the Lord's will to take her at that time,

and in a few minutes her spirit took its flight. Her body was laid in the family cemetery, there to lie till the resurrection of all the saints.

In the death of sister Putman the church has lost one of her most useful sisters, the husband a kind and loving companion, the children an affectionate mother, and society a peaceable and exemplary citizen; but she could not stay. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

The writer addressed a large concourse of sorrowing friends on the occasion, from these words, "If a man die, shall he live again?"

Your unworthy brother, in hope of a blessed immortality beyond the grave,

JAMES HARPER.

HERSMAN, Brown Co., Ill.

To the brethren and sisters composing Pilgrims' Rest Association, and brethren of the Primitive Baptist faith and order:—Painful as it is, we have to inform you that since our last association we have been bereft of our dear and esteemed brother, **Eld. G. R. Hoge**, who was an acceptable minister among us for near eight years, holding the doctrine of Election, Predestination, and Final Perseverance of the saints in grace to glory, and he stood aloof from all the isms of the day. Our beloved brother was called home to reap the reward of his labors, on the 25th of August, 1876, in his 79th year. He was a faithful minister of the gospel about forty-five years. His first labors as a minister were in the state of Tennessee, then in Arkansas and Louisiana, and for the last seven or eight years in Texas. Our beloved brother was in the organization of our (Pilgrims' Rest) association, and was its Moderator. He was faithful and kind to all, and always ready to give the best advice to his brethren, admonishing them to peace and love. As we believe our loss is his eternal gain, we feel to be resigned to the providence of our God, and we deeply sympathize with our dear sister Hoge in her widowed and lonely situation, and also his widowed daughter and grandchildren. We pray that God in his mercy may comfort and sustain them in their late bereavement.

Our dear brother was afflicted for over a year, and at times suffered very severe pain, but was never heard to murmur, and seemed to be resigned to the will of God. In his last illness he did not suffer a great deal of severe pain, but gradually grew weaker and weaker, until he fell asleep, as we hope, in the arms of Jesus.

J. H. WEEKS.

Sister **Mary A. Clark**, wife of brother Wm. R. Clark, fell asleep in Jesus on the evening of the 14th of April, 1877, aged 50 years, 3 months and 20 days.

Sister Clark was born Dec. 24, 1826, near Pleasant Run Church, in Fairfield Co., Ohio; was married to her surviving husband in the spring of 1846, and in the spring of 1853 with her husband moved to Kosciusko County, Indiana, near Warsaw; on the 2d of November, 1856, was baptized, and received into the fellowship of New Hope Church of Old School Baptists, and ever remained an exemplary member, always at peace with those by whom she was surrounded. She was a kind and indulgent mother, and always willing to administer to the necessities of her brethren and sisters, and also of her poor neighbors.

Thus has sister Clark passed away, in the triumphs of living faith, rejoicing as she went, in hope of the glory that awaited her in the presence of her blessed Savior and Husband above, leaving her surviving three children and heart-stricken earthly husband to mourn their loss; but we mourn not as those who have no hope beyond the grave, for we have the evidence that our loss is her eternal gain. Blessed consolation! Those who die in the Lord shall revive again.

The writer preached on the funeral occasion to an attentive congregation, from Rev. xxi. 4.
D. FAWLEY.

Mrs. Jane Jett Glover, wife of brother Wm. Glover, departed this life in Marion County, Oregon. She was born in Pittsylvania County, Va., June 8, 1827, and died Dec. 31, 1876, being 49 years, 6 months and 23 days old.

She emigrated with her parents, Wm. and Lucy Graves, to Missouri, in 1835, and was married to Wm. Glover Oct. 19, 1843; emigrated to Oregon in 1847; professed saving faith in Christ, and united with the Cumberland Presbyterian Church, in 1851, in which she lived a devoted member until she died. Her last illness, which was protracted and painful, she bore with christian resignation, and died in peace, in hope of a blessed immortality. She delighted in reading the SIGNS, and believed that salvation was by grace alone, through Christ. She was always delighted with the company of the Old School Baptists, and did all she could to make them comfortable while at her house. I have visited with brother Glover at his house, at different times, and if Mrs. Glover had been a member of the Old School Baptist Church she could not have treated me more kindly and affectionately than she did. Hence we cannot help but sympathize with our bereaved brother in his loss of so faithful and devoted a companion in life. She leaves no child. She was loved by all who were acquainted with her, and will be missed by her neighbors; but we hope their loss is her eternal gain, and that he will be reconciled to the will of God, knowing that the Judge of all the earth will do right.

MICHAEL LOVERIDGE.

Brother **William Smith** died on the 18th of December, 1876, aged 73 years. He was a kind husband and father, and one of the best citizens of Montgomery Co., Ark. He never seemed better pleased than to have the brethren about him, and nothing that he had seemed too good for them. I believe he has gone to that rest that remains for the people of God. He suffered for several years with inflammation of the kidneys and bladder, and for the last six months was confined almost entirely to his house, and all the time was ready and anxious to talk on the subject of salvation by grace. He was a strong believer in the predestination of all things. It is impossible for tongue to express, or pen describe, how much he suffered; but he was as much reconciled to his sufferings as any man I ever saw, yet he was anxious to go. When his hands and feet became cold, with shortness of breath and difficulty of breathing, and he was told that he was dying, he rejoiced and thanked God. He was in his right mind to the end. He was born in North Carolina, joined the church in Georgia, and had been an orderly member upwards of thirty years.
WM. F. BATES.

DIED—Near the village of Occoquan, Va., May 15, 1877, **Mr. A. L. Pettit**, in the 31st year of his age.

I visited Mr. Pettit just before his death, and had quite a comforting conversation with him upon spiritual things. He spoke of a knowledge of sin, of his unworthiness of the mercies of God, and a resignation to his will, and I read some from the language of the psalmist, which he stated corresponded with his feelings or exercises of mind. He leaves a wife and three children, besides other relatives, who have our sympathy in their bereavement.

WM. M. SMOOT.

OCOQUAN, Va.

DIED—March 16, 1877, in McLean Co., Ill., **Robert Lock**, in the 79th year of his age. Brother Lock was born in Mercer Co., Ky., Oct. 12, 1793, professed a hope and joined the Regular Baptist Church in early youth, and continued unshaken in the faith till his death, and although for many years in Illinois he was deprived of church privileges, on account of his isolated location, yet he stood firm to the last, and until his sight failed he read and indorsed the SIGNS OF THE TIMES. He was united in marriage in Kentucky, to Miss Polly Holeman, Dec. 25, 1820, came to Illinois in 1852, I believe, and lived an unblemished life, and died entirely calm and resigned, but desiring to depart and be with Christ. He left four respected sons and one daughter to feel the sad loss of a dear father.

A large audience gathered in the vicinity on the fourth Sunday in May, and according to his own request I addressed the people from 1 Thess. iv. 13—18.

ALSO,

Departed this life Feb. 27, 1877, in the 56th year of her age, **Mrs. Elender Ping**, wife of Mr. Matthias Ping, residing in Des Moines Co., Iowa. The deceased joined the Regular Baptist Church in Bartholomew Co., Ind., in 1838, but removed to Iowa many years ago, united with West Liberty Church, and was a faithful, humble and highly esteemed member of the same till her death, which she met calmly but triumphantly, after a long scene of suffering from consumption. Before her exit she requested that I should be called to attend a meeting at her church and speak to the people, which I did on the second Sunday in May. A large concourse of people attended, and I spoke from Rom. viii. 18, and 2 Cor. iv. 17. Sister Ping was a faithful wife, a very affectionate mother, a true friend and neighbor, and an ornament to the church of Christ. She leaves a sorrowing husband, two sons and five daughters to mourn. May the Lord bless them, and also the church to which she belonged.

In gospel bonds,

I. N. VANMETER.

MACOMB, Ill.

MELANCHOLY DEATH.

I attempt the painful duty of writing a brief obituary of **George J. Kennedy**, of McDonough Co., Ill., who died by his own hands on the morning of June 21, 1877, in the 21st year of his age. He was the son of our dear brother and sister, Deacon Simeon M. and Malinda Kennedy, of Union Church, in said county. The writer has been personally acquainted with George since he was a child, and perhaps no young man was more highly respected within the county by his acquaintances than he. Moral and upright in his conduct, accomplished and refined in his manners, sociable and friendly to all, and having the high esteem of the entire community around him. He was married on the 1st day of October last to Miss Eveline Suter, of Adams Co., Ill., a worthy and highly esteemed young lady, and they were staying with his parents, and enjoying all the friendship, love and good will of the family that could be desired, and the tenderest and dearest affection of his young wife, up to the hour of his unaccountable and shocking death. When I left them the day after his burial, no cause could be assigned either by his wife or parents for the awful and shocking tragedy, that was at all reasonable or satisfactory. A scandalous report had been started and circulated of late, by a mischievous youth, about the deceased, which he seemed to keenly feel, as affecting his fair name, where it might gain credence; but they all thought he was about over that trouble, as he was seemingly cheerful and happy up to the hour of the rash act. He left his lovely bride that morning with a smile, as he withdrew from their bed-room, went directly to the barn and fed the horses, picked up a short rope, and hung himself dead before breakfast was ready! The barn is near the house, and as he was not on hand in time, the bell was rung for him, and after a few minutes his father went to the barn, and his eyes were confronted by the appalling spectacle of his noble, affectionate and loving son dangling at the end of a rope, entirely gone! The shock to his parent and the children, and to his young consort, may be imagined, but cannot be described. Their shrieks were heard by some near neighbors, and soon the whole settlement was aroused and came together. The fatal noose was so near the floor that the knees of the deceased were touching it, and his father seized the dead body of his son and cut him down instantly, but life was extinct. A telegram was sent for me, but I did not reach the place till after his burial, the next evening. The parents of the deceased had believed for some months that their son was a subject of saving grace. I shall not attempt to pen the overwhelming grief of the family, and of the young partner of the unfortunate youth; but they have the deep sympathies of the writer and of the entire community around them. Only the God of all comfort can resign and support them.

I. N. VANMETER.

MACOMB, Ill.

It is, by request, my duty to forward the obituary of our dear old brother, **Elder D. S. Bradley**, who departed this life Monday evening, June 18, 1877, of apoplexy, at his late residence near Rectortown, Mason Co., Ky., in the 76th year of his age. He was born in Girard Co., Ky., Aug. 1, 1801. His mother was among the first children born in Kentucky. His father was born in Virginia, and emigrated to Kentucky.

About the year 1821 it pleased the Lord to shine in his heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. After trying in vain to relieve his mind of its burden of guilt and sin, (with which the saints are so well acquainted) as the last and only resort he concluded to try once more to call upon the Lord for mercy. He fell upon his knees, and his tongue was loosed in prayer, in the Spirit, and in an instant his burden was gone, and a feeling of joy and a burst of love sprang up within, which was unspeakable and full of glory. He soon after told his experience to the church, was received, and baptized, after the opposition of his father ceased. He was afterwards licensed to preach the unsearchable riches of Christ, by the church of Rockbridge, in Bourbon County, Ky. He moved to Mason County about the year 1850, and exercised his gift. The church at Drift Run, Bracken County, being without a pastor, he moved his membership to that church, where he was ordained to preach the gospel, by a presbytery composed of Elders S. Jones and J. M. Theobald.

Elder Bradley, than whom no more substantial or sound Baptist lived, was highly esteemed by all the brotherhood. He was a man of integrity, having held the office of Justice of the Peace for many years.

He leaves an old and afflicted widow, six children and a large number of grandchildren, with the churches of his charge, and a large circle of friends and neighbors, to mourn their loss; and I presume that none, spiritually, will feel their loss more than I. There never was an opposing sentiment between us, perfectly agreeing on every point of doctrine. He was truly a jokefellow.

He visited the Drift Run Church on Saturday and Sunday, about thirty-five miles from home, and the brethren say he preached with his usual ability, although he had one sinking spell on Friday evening; yet the Lord spared him to get home, and he died in the bosom of his family, almost without warning, for he died instantly, after having the third spell.

He has fought a good fight, and is now enjoying a blessed immortality.

May God support our dear old sister Bradley in this, the greatest trial and the darkest hour of her life, and strengthen her according to her day, and save her, together with all his blood-washed throng, is my prayer for Jesus' sake.

Most truly and affectionately your brother,
J. H. WALLINGFORD.

MT. GILEAD, Ky.

DIED—In Salem, Oregon, April 18, 1877, at 5 o'clock a. m., of diphtheria, **Vianna Evaline Cooley**, daughter of Jackson and Harriet L. Cooley, aged 3 years and 26 days. She was taken sick Friday evening, and died Wednesday morning. O sad and fatal day! She had from infancy an amiable disposition, and she was spoken of as being more like a woman than a child, and we think she was taught by the Spirit of Elijah's God.

Again we mourn departed worth,
Another star is set,
No more to glad her friends on earth—
Our loss we all regret.

We trust her tongue, immortal now,
Is tuned to notes divine,
Where purest pleasures ever flow,
And brightest glories shine.

But O! our loss how hard to bear!
Now left to grieve and mourn;
A wide community doth share
The sorrows which we own.

Death has twice entered our peaceful dwelling and taken two lovely children from our fond embrace.

Mourn not your loss, dear friends,
Although she was your pride;
She's gone from the troubles to come,
To reign with the Savior on high.

JACKSON COOLEY.

By request of the bereaved husband, I send herewith the notice of the departure from this world of sorrow, of his dear companion, **Mrs. Anna S. Allen**. She died Dec. 26, 1876, aged 42 years.

Although she had not publicly declared her faith in Christ, by baptism, yet those who were familiar with her saw plainly that she had been taught of Jesus. In my last interview with her, she expressed much regret that she had not been baptized, and her greatest desire was that she might recover sufficiently to receive the ordinance, which I fondly hoped might be the case. But the great Ruler ordered it otherwise, and after a long, suffering sickness her happy spirit was dismissed from its clay tabernacle, to dwell forever in the uninterrupted employment of perfectly praising the Lord in the world of glory.

May this heavy stroke be sanctified to the bereaved husband, and cause him to say, "Thy will be done." Also her mother, our dear sister, who keenly feels the loss of her dear and loving daughter, may grace be her support in her declining years, that she may say, "Though he slay me, yet will I trust in him."

She leaves her aged mother, one brother, her dear companion, and a large circle of friends, to mourn.

Yours in gospel love,

BALAS BUNDY.

OTEGO, N. Y.

I have been requested to send for publication in the SIGNS OF THE TIMES the death of our beloved sister, **Mrs. Jennie Thompson**, at Carlisle, Pa., May 23, 1877, aged 36 years and 8 months.

A beam from heaven is sent to cheer

The pilgrim on her gloomy road,

And angels are attending near,

To bear her to their bright abode.

I attended her funeral May 30, and consigned all that was mortal to the grave, there to remain until called to enjoy the happiness and pleasure of her eternal home. I preached from 1 Cor. xv. 65, "O death, where is thy sting? O grave, where is thy victory?"

She was beloved by all, and leaves a loving family and many friends to mourn their loss. Her funeral was largely attended. Our loss is her gain. Blessed are they who die in the Lord.

Your devoted brother in Christ,

JOHN BELL.

WASHINGTON, D. C.

In the town of Horseheads, N. Y., on the 29th of April last, as the light of a beautiful Sunday was fast fading away, the Sun of Righteousness arose with healing in his wings, and bore away into Paradise the spirit of **Mrs. Julia Brees**, wife of Franklin Brees, and youngest daughter of Julia McNish. She left behind a husband, two young children, an aged mother, brothers, sisters, and many dear friends, who deeply mourn their loss, and yet rejoice in her gain. She was always a devoted wife, a tender mother, a dutiful daughter and a loving sister. The poor knew no better mortal friend, and her friends knew no better neighbor than she.

It was in the morning of life that she was taken, when all was bright and fair before her; yet God knew what was best for her and us, and in his infinite mercy he took her from us, at the age of 27 years, 10 months and 5 days. "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord."

MRS. JULIA McNISH.

DIED—In Prince William County, Virginia, May 11, 1877, brother **Isaac Floraner**, in the 74th year of his age.

My acquaintance with brother Floraner was quite limited, yet sufficient to gain full fellowship for him as one taught of God, and one also whose walk and conversation adorned his profession. He was baptized, I think, by Elder Leachman, since the war. For several years he has been a worthy member of the Bethlehem Church, in Prince Wm. Co. His family and brethren have the comforting assurance that he has entered into everlasting rest.

Affectionately yours,

J. N. BADGER.

ALDIE, Va.

DIED—In North Berwick, Maine, June 11, 1877, **Mr. Ezra Billings**, aged 74 years and 1 month. He died very suddenly. He was in his field to work on Saturday, and died the next Monday morning. He raised a large family of children, that proved to be a great blessing to him, as well as he to them. They were all (ten in number) at his funeral. He was a kind husband and father, and a good neighbor. May God bless his sorrowing companion and children, and all who mourn.

ALSO,

DIED—June 17, 1877, sister **Eunice L. Grant**, of Berwick, aged 84 years and 6 months. Sister Grant united with the Old School Baptist Church of North Berwick, at the time Elder Hartwell preached here, and ever remained a worthy and consistent member, until her death. Her disease was cancer on the face, and it caused her to suffer about one year beyond description. But she was blessed with kind children, who did all within their power for her, until death came to her relief. May God bless her children, who mourn.

I should think that as many as three hundred people attended each of the above funerals.

WM. QUINT.

NORTH BERWICK, Me.

Please publish the death of **William Laws**, who was born in Worcester County, Maryland, June 18, 1793, and lived in the same county, so far as I know, on the same farm, when at home, until Jan. 9, 1877. I have been, since my earliest recollection, partially acquainted, and for the last twenty years intimately, with the deceased. His wife, who passed away some years since, was a member of the Old School Baptist Church, and his house has ever been a welcome home for Old School Baptists. He for many years has been a firm believer in the doctrine of salvation by grace, having no confidence in the works of the creature, and would make no kind of compromise with the errors or isms of the day. I spoke to him once about the impression of his mind to join the church, by being baptized. He said it was his greatest desire, to be baptized, and he had thought a great deal about it, but felt too unworthy; besides, he was old and blind, and could not be of any use to the church.

He leaves four children and a number of grandchildren to mourn their loss of a kind, affectionate father, and the church has lost a zealous, warm, devoted, liberal friend; but I think we have good reason to hope and believe that our loss is his eternal gain.

May God sanctify this dispensation of his providence to the good of all who mourn, is my prayer for Jesus' sake.

J. L. S.

THREE DAYS MEETINGS.

Providence permitting, there will be a three days meeting held with the Lebanon Church, 2½ miles south-west of Lincoln, Logan Co., Ill., to commence on Friday before the fifth Sunday in July, 1877, at 4 p. m. A cordial invitation is extended to all of our faith and order, and ministering brethren in particular. We hope to see a good turnout.

Those coming from the east, west, north or south, by rail, will be met at the different depots and conveyed to the meeting and to places of entertainment.

DANIEL BALDWIN.

YEARLY MEETINGS.

The Yearly Meeting appointed to be held with the church at Rock Springs, Lancaster Co., Pa., will commence on the Saturday preceding the second Sunday in August, at two o'clock, and continue two days.

Those coming from the north will take the morning train from Philadelphia, on the Baltimore & Philadelphia Central Road, and change cars at Oxford. Those coming from the south will take the afternoon train from Baltimore for Rowlandsville. The friends will be met at each of these places, and conveyed to the vicinity of the meeting.

The brethren in the ministry and the friends generally are cordially invited to attend.

GEORGE JENKINS.

ASSOCIATIONAL.

The Corresponding Meeting of Virginia will be held with the Ebenezer Church, in Loudoun Co., Va., on Wednesday before the third Sunday in August, 1877, to commence at 10 o'clock a. m., and continue until the Friday evening following.

The Lexington Association will be held with the Lexington Church, in Greene Co., N. Y., commencing on the first Wednesday in September, 1877, at 10 a. m., and continue two days.

The Salisbury Association will be held with the church at Broad Creek, Sussex Co., Del., commencing on Wednesday before the fourth Sunday in October, 1877, at 10 a. m., and continue until Friday evening following.

The Kehukee Association is appointed to be held with the church at Peach Tree, in Franklin Co., N. C., commencing on Saturday before the first Sunday in October, 1877.

The Yellow River Association will be held with the church at Rock Spring, DeKalb Co., Ga., 3 miles south of Lithonia, on Saturday before the fourth Sunday in September, 1877.

The Oconee Association will be held with the church at Bethlehem, Oglethorpe Co., Ga., 5 miles east of Crawford, and 2 miles from Lexington, to convene on Saturday before the second Sunday in October, 1877.

The Ocmulgee Association will meet with the church at Shoal Creek, Newton Co., Ga., 9 miles south-west of Social Circle, commencing on Saturday before the second Sunday in September, 1877.

The Greenville Association will meet on Friday before the first Sunday in September, in Pickaway Co., Ohio, 16 miles south-west of Columbus.

All coming from the east, north or north-west will come to Columbus, and there take the Short Line R. R. west 8 miles, to Galloway, leaving Columbus at 5 p. m. on Thursday. Those from the west will come by London, and arrive at Galloway at 3 p. m. All will be met and conveyed to the meeting.

We invite all of our faith and order, and we would like to have as many preachers to come as can, yet we are very poor, so we cannot bear their expenses.

Brother Beebe, we would be glad for you and brethren Durand and Purington to come.
G. M. PETERS.

The Des Moines River Association will meet with the Round Prairie Church, on Saturday before the third Sunday in August, 1877, at the house of brother Wm. Smith, 5 miles north-east of Fairfield, and 2½ south of Perlee, Jefferson Co., Iowa, to commence at 10 o'clock a. m. and continue the two following days.

The friends coming on the Chicago, Burlington & Quincy R. R. will stop at Fairfield. Those coming on the Chicago & South-Western will stop at Perlee, and will be met with teams to take them to the meeting.

We give a cordial invitation to brethren and sisters to come and see us, and we hope a goodly number of gospel ministers will come and proclaim the truth to us. If some of the brethren and sisters will call on Mr. Wm. Rolan in Fairfield, they will be cordially received and cared for.

JACOB WRIGHT.

The White Water Regular Baptist Association will meet with the Shiloh Church, in Hancock Co., Ind., on Wednesday before the second Saturday in August, 1877, at 10 o'clock a. m.

Those coming on the Columbus and Indianapolis division of the Panhandle route will get off at Greenfield, and those coming on the Cincinnati, Hamilton & Indianapolis Road will get off at Morristown. Those coming from the east will arrive at either place about 6 o'clock in the evening. Those coming from the west should arrive about the middle of the day. Those getting off at Greenfield may inquire for brother John Allen, or Harvey Goble, and there will be conveyances there

for the evening train, and also at Morristown, which is on the opposite side of the place of meeting.

We earnestly request a general attendance of the brethren from the east, west, north and south, and especially of the ministry.

HARVEY WRIGHT.

The Redstone Association, by divine permission, will meet at the Big Redstone Meeting House, Fayette Co., Pa., on Friday before the first Sunday in September. We give a cordial invitation to all lovers of the truth to come. We were much disappointed last year, as we expected Elders Chick, Furr, Smoot and Rose, and some from the valley. Brother Durand has promised to come, and we hope he will not disappoint us. Come to Macedonia and help us; we are weak.

I wish all who intend to come to write me soon, and they will be met at Dawson's Station, two miles below Councilville, on Thursday, and conveyed to the meeting. I have reasons for wishing to hear from you soon.

My Post-office address is Upper Middletown, Fayette Co., Pa.

ADAH WINNETT.

The Licking Association have appointed to meet with the church at Mt. Carmel, Clark Co., Ky., on Friday before the second Saturday in September, 1877, at 10 o'clock a. m., and continue the two following days.

Those coming by public conveyance will be met at the depot in Winchester, on Thursday, at 4:20 p. m. In order to make the connection at Lexington, it will be necessary to take the morning train at Louisville, Cincinnati or Maysville. Brethren and friends, especially ministering brethren, are cordially and affectionately invited to attend.

CHAS. E. STUART, Clerk.

The Salem Association of Old School Baptists will meet with the Providence Church, in Hancock Co., Ill., on Saturday before the fourth Sunday in August, 1877, and continue the two following days, to which a cordial invitation to brethren is extended.

Those coming from the north by railway will stop at Plymouth, and those from the south will stop at Augusta, where they will be met with conveyances on Friday. The place of the meeting is five miles west of Plymouth, and seven miles north of Augusta.

J. CASTLEBURY.

The Lebanon Old School Baptist Association will meet, providence permitting, with the Lebanon Church, Henry Co., Ind., on Wednesday, August 15, 1877, at 10 o'clock a. m., and continue three days.

Those coming by rail from the north will leave Fort Wayne at 1 p. m., on the Fort Wayne, Muncie & Cincinnati R. R., and stop at Springport. Those coming from the south via Cincinnati will take the 7:45 a. m. train on the Cin., Ham. & Ind. R. R., and come to Connersville, where they will change cars and come direct to Springport. The train leaves Connersville at 10:35 a. m. Those coming from the east or west will connect with the Ft. Wayne, Muncie & Cin. R. R. at Cambridge City, on the Pittsburgh, Cin. & St. Louis R. R., or at Muncie, on the Cleveland, Col. Cin. & Ind. R. R. The Ft. Wayne train leaves Cambridge City about 11:20 a. m., coming north, and leaves Muncie at 5 p. m. coming south. There is but one train a day each way.

J. A. JOHNSON.

The Pine Light Primitive Baptist Association will, by appointment, convene on Saturday before the first Sunday in August, 1877, with Smyrna Church, in Ashley Township, Ark.

WM. J. GASTON.

The Owl Creek Harmony Regular Baptist Association will meet, providence permitting, with the Harford Church, on the county line between Delaware and Licking Counties, on Wednesday after the fourth Sunday in August, and continue three days—the last three days in August. The meeting house is 1½ miles east of Condit Station, on the Cleveland, Mt. Vernon and Columbus R. R.

We cordially invite brethren and friends to meet with us, especially ministering brethren. L. B. HANOVER, Pastor Harford Church.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., AUGUST 1, 1877.

NO. 15.

POETRY.

A DREAM.

SPRINGDALE, Leavenworth Co., Kansas, }
June 8, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—At the request of some of the brethren, I now send you another piece of poetry, which is the substance of a dream that I had on the first of May, 1869. The exact words which I heard at first were these: "In that day there shall be war with all nations, and I will have mercy on one nation only." In the second place it was, "Bind in a bundle that that is gathered."

"The prophet that hath a dream, let him tell a dream."—Jer. xxiii. 28.

The first of May, in 'sixty-nine,
As on my bed I did recline,
I heard a voice, from heaven it came,
And in my ears it did proclaim:

In that great day there shall be war
With every nation near and far;
And mercy I will have on none,
Saving one nation—only one.

Then I beheld a field of wheat
Lay in a valley at my feet;
And there was one, with might and main,
A cutting down the golden grain.

This, I was made to understand,
Was verily the Son of Man;
The field of wheat was all mankind,
And to the harvest was consigned.

And as he cut from east to west,
I saw a few among the rest
Who moved along with even pace,
And were not slaughtered in the race.

And when they reached the western wall,
There was a door, though very small;
And all those moving ones went through,
And thus they passed beyond my view.

And all the rest, as I was shown,
Were in one common bundle thrown;
That voice again came e'en to me,
"Bind in a bundle what you see."

Then I approached, with awe profound,
And took the bundle from the ground;
But soon with wonder I did find,
It was too much for me to bind.

To make two bundles then I tried,
But found that it would not divide.
Then I awoke, my vision fled,
But still it lingered in my head.

Thus, I believe, that I was shown
That awful day when Christ shall come,
To claim his people for his own,
And wicked men receive their doom.

We read in scripture of the tares,
To be in bundles bound and burned;
The wicked, taken in their snares,
Into an awful hell be turned.

But there's a nation just and pure,
Chosen of God, a royal seed;
A holy priesthood shall endure,
And are from sin and bondage freed.

This holy nation, I believe,
I saw pass through that little door;
They shall a crown of life receive,
And reign with Christ forevermore.

O that I could but know that I
Was one of those much favored ones;
I think I should rejoice to die,
And be at home amongst the sons.

JOHN SCHENCK.

CORRESPONDENCE.

(Concluded from page 159.)

History clearly and fully attests that all this was literally verified after the Reformation, in the colonization and conquest of North and South American colonies. "And he had power to give life [vitality] unto the image of the beast, that the image of the beast should both speak [with authority] and cause that as many [poor Indians and colonists] as would not worship the image of the beast should be killed. And he [Protestant England] causeth all, both small and great, rich and poor, bond and free, to receive a mark [the sceptre, seal, crown, and other British emblems of royal power and sovereignty] in their right hand, [in the form of stamped commodities, upon which a royal duty had been levied, and stamped paper, without which no legal contract could be executed,] or in their foreheads, as a mental sanction of and acquiescence in such prerogative of tyranny; and that no man might buy or sell, [this shows the correctness of the foregoing interpretation clearly,] save he that had the mark, or the name of the beast, [as a resident subject of the Empire of Great Britain, or a worshiper at the shrine, and devoted to some popular or established form of the reformed religion,] or the number of his name. Here is wisdom. Let him that hath understanding count the number of the [second] beast, for it [the number] is the number of [a] man; and his [the beast's] number is six hundred, three score and six," [666.] Then it is evident that none "without understanding" can count the number of the distinct parts of such a mysterious and lengthy name, composed of 666 names, joined as syllables in one word, significant of the protean character and diverse religious tenets of Protestant or reformed religion. And the apostle Paul says that all, in that state of nature they inherit by natural birth, are "without understanding." What a helpless, deplorable situation to contemplate! that "There is none that understandeth."—Romans i. 31, and ii. 11. What presumption then it would be, without the illumination of the Spirit of holiness, to attempt to mention each part of this mysterious name separately, even. As David said concerning some of God's attributes, "It is too wonderful for me; it is high, [deep;] I cannot attain unto it," and shall not attempt it. Yet while conscious of a surrounding and palpable darkness of understanding, and though I have thankfully received the kind suggestion of one

whom I greatly love, and for whose extensive research I have high regard, that according to the best and most reliable statistical accounts there are now nearly a thousand different protestant sects or divisions, and while I am willing to concede that the suggestion is measurably correct, yet I am clearly satisfied and fully convinced that the beast is an emblem of the embodiment of the numerous and organized denominations whose lineal descent is from "the Mother of Harlots," and that the number given by John is to be taken literally, as the number or count of a man, and applied to each of them separately, as in counting them from the first two or twin daughters of Babylon, up to 666, "the measure of the fullness of the stature of" the beast. For we must bear in mind with reference to the published statistical statements of the names and number of protestant denominations, that not only is the true visible church included in the number, with each and all of the different names [which are by no means few in number] by which she has ever been known and called by her enemies, and by which she has been distinguished in different ages and countries, and by different languages among different people, but many other protestant sects have had different names among different nations of different languages; yet these are, in such case, only dissimilar identifications of the one organization, having its parts integrated in different countries and languages into one division of the anti-christian beast, and hence representing but one name "of the number of his name;" while the statistics referred to, in many instances, present them as if they were two or more distinct and different sects. Hence leaving out the Regular Predestinarian, Old School, or Particular, or Primitive Baptists, in all the different names by which they have ever been known and distinguished, and taking into the account, not the different distinctive statistical names, but the distinct and independent organized divisions of the beast, and it will be found that they now number but a few more than six hundred; and this explanation very clearly and satisfactorily accounts for the discrepancy between the statistical statement of more than a thousand named divisions, and the full revealed number yet to be reached, being only 666 according to a literal count. So that anti-christ, when that number of divisions of his sects is reached, will have attained his proportions, as there is to be a fullness of Christ

without a doctrinally diversified division of his body. "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."—1 Cor. xv. 28. O what a glorious, encouraging and consoling thought! What a blessed consummation! When the seventh angel shall sound, and there shall be heard in heaven [the church] "great voices, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign forever and ever," [Rev. xi. 15] then there shall be a triumphant and peaceful end of Satanic power, and the beasts and anti-christ together shall forever sink from their vaunted supremacy, and cease to molest and annoy the fellow-citizens of Zion. But a few more fleeting and sorrowful, sad and mournful years of bereavement and parting, weeping and lamentation at the calling away of our kindred in Christ, will be ushered in a joyful, unsullied, peaceful and blissful rest and reign of the saints with Abraham, Isaac and Jacob—all the ancient worthies and loved ones gone before. For just as certain as the image seen by Nebuchadnezzar had toes, and they are not without significance altogether, we are now living within the time of the toes or ten kingdoms. And 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, [as their successors in a life in this world to enjoy] but it shall break in pieces and consume all these kingdoms, [has it ever yet done so?] and it shall stand forever."—Daniel ii. 44. I know an opinion is prevalent among those I love, and for whose views I have the most cherished regard, that these kings refer to the Cæsars, and that the kingdom announced here is the reign of grace and gospel church set up in its new order on the day of pentecost; but I will again venture to present some reasons for believing that this kingdom here predicted is the perpetuation and consummation of the gospel church kingdom, when it shall cease to be embodied in mortal flesh, when "mortality shall be swallowed up of life," and "shall have put on immortality." First, Daniel is not, in that connection, speaking of any part of the image but the feet and toes of it, which evidently do not represent the Cæsars. For as a reason, in the few verses preceding, why the kingdom should be divided, was because the king had seen the feet and the toes, part of

pottery's clay, &c; and then says in the days of these kings of the divided state, the kingdom should be set up. Secondly, in verse thirty-four he says, "Thou sawest till a stone was cut out [evidently the kingdom God will set up in this world] without hands, which smote the image [where? upon the legs, which evidently represented the Roman Empire during the Cæsars, embracing Asia and Europe, the east and west? No] upon his feet of iron and clay, partly strong and partly broken, or divided, and break them to pieces;" not the image, but *them*, "the feet," as if showing that "the feet" or ten kingdoms are that part of the image only which will then be in existence; and when the "feet and toes" are thus broken, then the iron, the brass, the clay, the silver and the gold will all be broken to pieces together in one mass of common ruin. Then "shall the Son of Man sit upon the throne of his glory, and before him shall be gathered all [these] nations; and he shall separate them as a shepherd divideth his sheep from the goats, the sheep on his right hand and the goats on his left. Then shall the King say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," &c.—Matthew xxv. "For the Lord himself shall descend from heaven with a shout, and the voice of the Archangel and the trump of God; and the dead in Christ shall rise first, [O what a cheering prospect,] then we which are alive 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."—1 Thess. iv. 16, 17. Who of us frail, erring and short-sighted mortals shall remain to witness the thrilling emotions of so great and transcendently glorious a scene, when our "flesh and blood" in its frailty and loathsome corruption, with mortal life, shall cease in a moment, and humanity, renewed by the spirit of adoption, shall pass into the crystal port of life, and be clothed with immortal youth? For "this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed." "Wherefore comfort one another with these words." "For this corruptible must put on incorruption, and this mortal must put on immortality. O death, where is thy sting? O grave, where is thy victory? But thanks be to God who giveth us the victory through our Lord Jesus Christ. Wherefore, my beloved brethren, be ye steadfast, unmovable, 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. 50-58.

Hoping ever to remain as a serv-

ant at the feet of our Master, I here lay down the pen.

GEO. Y. STIPP.

P. S.—After writing as much as was thought admissible concerning the "two beasts" of Rev. xiii., and before the communication was placed in an envelope for mailing, the eighth number of the SIGNS OF THE TIMES came to hand, containing the very able and interesting communication of our esteemed brother Loveridge, of Oregon, concerning the same "two beasts;" and as the views therein set forth are, in two points, in conflict with those presented by myself, it seems that due respect to his opinion demands at my hands an explanation of the discrepancy in a spirit of respect, deference and brotherly kindness, as being thus written and published in anticipation or advance, it might seem as if mention of or reference to them was purposely omitted or evaded in contempt of his very positively expressed opinion, as I have as positively expressed a different idea.

The first point is in reference to the first beast, "which," he says, "I believe, is conceded by most all to be that of papal Rome, with all her powers," &c. But not being aware that "most all" make such a concession, I neither paid respect nor gave special attention to that idea. Yet, without the least doubt or hesitancy, I uniformly assigned that beast, considered abstractly from his heads and horns, as a representative or emblem of the latent political or secular power of the people, merely, as composing nations and kingdoms; and his heads as a symbol of distinct and peculiar forms of government, not all necessarily regal, as there were no crowns upon his heads; and his horns, with a crown upon each, as emblems of ten distinct kingly powers or dominions; and have assigned the woman John saw sit upon the beast, as an emblem "of papal Rome," having exercise, exclusively, of ecclesiastical power; and as being seated upon and above, she guides and controls with absolute supremacy all the secular powers of the beast and his heads and ten emblematic horns. As it is said she "sitteth upon many waters—peoples, and multitudes, and nations, and tongues," and "which reigneth over [all these secular] kings of the earth," all whose powers upon and above which she is seated are implicitly and voluntarily rendered subservient to her, to be guided and controlled whithersoever she will. But while we may concede to a different view of these mysteries, yet should our opinions be "most all" one way, and stand in conflict with the clear commentaries and interpretations of inspired men and angels, as, I think, has been abundantly presented already on these points, they should not, on account of their popular reception and general indorsement, be maintained and set up as a standard of interpretation without some scriptural precedent therefor, except such only as may elicit our own powers of apprehension and comparison, which often

prove very unsafe guides toward the truth.

The second point of difference is concerning the second beast, where our brother says, "So it appears to me that the 'two horns' are not confined to two persons, let them have ever so great a name, nor two nations having or wielding ever so great power; but I shall try and show that the two horns are, one of them the ecclesiastical power, and the other is political power." And our brother did amply and clearly show, in conformity with his promise, that one of the horns must represent ecclesiastical power; and as John said the beast "had two horns like a lamb," and as a lamb's horns are just alike, growing out of the same head and partaking of the same nature, and as I am desiring to understand and know the truth, I was greatly in hopes he would present some scriptural precedent of interpretation that had escaped my observation, that would show, as in support of his first statement concerning one of the horns, that "the other horn is the political power;" for I could not see how or why one should represent ecclesiastical and the other political power, if they were as much alike, and as nearly established and balanced in power and visibility at the same time, as the horns of a lamb. But I was left in darkness and conjecture, and even to doubt the certainty of this statement; and my perplexity and perturbation were greatly increased upon this point when I read the comment of our aged and beloved brother and editor upon it, in whose clear and mature views I have sometimes been almost ready to confide without a scruple, which for their almost uniform depth and consistency are worthy of the most profound respect and consideration, stating that "Her [John says *his*] two horns evidently denote her [his] ecclesiastical and secular powers," &c. And again brother Loveridge says, "In reading the account given of this beast as having two horns, I do not understand the two horns to imply two men, nor yet two nations, but to the earth." And while I know of no one that ever held or expressed the idea "that the two horns are confined to two persons" or "to two nations," yet I cannot see why, if the horns represent or denote both ecclesiastical and secular power, even, they may not imply, for the time, two men, or even one man, "having or wielding," exclusively, absolute ecclesiastical and political powers, or even absolute and irresistible persuasive influence over nations, kings, and the children of men in general, as our brother has referred us to two men, and but two, ["Moody and Sankey,"] exercising such power in its most restricted and modern sphere. But we are not left to mere fanciful conjecture as to whether or not the horns may apply to or "imply" the almost unlimited and marvelous powers of two men such as Luther and Calvin, exercising and wielding as they did a manifest and almost absolute power, in lamb-like simplicity

and meekness, and without the dazzling and ostentatious display of regal splendor, over people, and nations, and kings, and popes. For Daniel, like our brother and I, concerning the beasts which he saw in his visions, says, "I considered the horns, and the visions of my head troubled me, and I came near unto one of them that stood near, and asked him the truth of all this. So he told me, and made me know the interpretation of all these things; thus he said, The ten horns out of this kingdom [represented exclusively and surely by the beast himself] are [imply] ten kings [evidently the regal and secular powers of ten distinct governments wielded by ten different men] that shall arise. And another shall arise after them; and he shall be diverse from the first, [as his representative horn, not like the horns of a lamb, was diverse from the first ten in having eyes, and a mouth, and whose look was more stout than his fellows,] and he shall subdue three kings. Again Daniel in a vision looked, and behold, there stood before the river [Ulai] a ram which had two horns. [But not similar, like the horns of a lamb, although they both 'imply' or 'denote' two men in the contemporaneous exercise of secular power over the same nations and people.] and the two horns were high; but one was higher than the other, and the higher came up last." Evidently these horns represent, the first, Darius, the Mede, and last, Cyrus, the Persian king. But he continues, "And as I was considering, behold a he goat came from the west, on the face of the whole earth," &c. "And the goat had a notable horn between his eyes." And concerning the interpretation of this vision, and the special import of the three horns respectively, it was said to Gabriel, "make this man [Daniel] to understand the vision." "And he said," &c., "The ram which thou sawest [not the horns, but] having [two] horns, are [or is, more properly] the kings of Media and Persia." Hence the ram must represent exclusively the governments or all the political powers of Media and Persia, under the sovereignty, not of a single king, or dynasty of kings, but of all their kings; while the high horns represent the dynasties of Darius and Cyrus exclusively, the latter of whom was "higher than the other," and "came up last." And the he goat [but not his notable horn] is the king [kingdom, evidently in its general available or latent power] of Grecia; and the great horn that is between his eyes is the first king, [certainly Alexander the Great; not as a man merely, but as the absolute sovereign and great nucleus, or concentric power of the Grecian Empire in the zenith of its political and military glory; and of which nucleus a horn is a special or exclusive emblem, while a beast is only a symbol of general or latent, but never of special or concentric powers.] "Now that [horn] being broken, [but not the goat,] whereas four stood up for it, four kingdoms [evidently kings,

as the 23d verse clearly manifests] shall stand up out of the nation, [kingdom,] but not in his [Alexander's] power," [strength, lineage, or dynasty; hence the four principal generals of Alexander—Ptolemy, Seleucus, Cassander and Lysimachus—the founders of the new dynasties of the kingdoms of Egypt, Parthia, Syria and Greece; also represented by the "four wings of a fowl," and the "four heads" of the "beast like a leopard."—Daniel vii. 6. "And in the latter time of their [the four kingdoms'] kingdom, (?) [surely not, but evidently these kings' dominion,] when the transgressors are come to the full, a king of fierce countenance, and understanding dark [mysterious] sentences, (see Acts xii. 21, 22,) shall stand up," (exercising control of all the powers of anti-christ, the evident anti-type of the "little horn" which "came forth out of one of them," and whose first embodied control with a single individual king was manifested in the regal power of Herod the Great, Acts xii. 1, 6, 19, 20,) "and his power shall be mighty, but not by his own power, (but by that of the great red dragon 'shall he be mighty,') and he shall destroy wonderfully," &c., "and shall destroy the mighty and the holy people," &c; "he shall also stand up against the Prince of princes: but he shall be broken (in his latter end) without hand," (Acts xii. 23,) by "the stone cut out of the mountain without hands, that smote the image, (and) became a great mountain, and filled the whole earth."—Dan. viii., and ii. 34, 45. It would seem that the foregoing, with the inspired commentary and interpretations given by both Daniel and Gabriel, if we have no popular, favorite, or preconceived opinions to foster or remove, only such as have been established from the vital power of revealed truth, are quite sufficient, of themselves, to lead us to the true interpretation and correct application of the "two horns like a lamb," and that must be special, concentric and distinct, though equal and twin powers of the beast, originating at the same time out of the general and latent, but unconcentric powers represented by himself; and that these two distinct, special or concentric powers were those which, in such peculiarly coequal, independent and lamb-like form, first manifested by, and as if they sprang up simultaneously with, the ecclesiastical work and energy of Luther and Calvin. Hence "one of the horns" cannot be an emblem of political or secular, "and the other" an emblem of "ecclesiastical power," as many of our esteemed brethren may hold. And I trust all such will now see that they are but to represent two distinct branches of that concentric form of ecclesiastical power which, by a subtle, insinuating, peculiarly persuasive, and lamb-like influence, which controlled and rendered subservient to their unhallowed purpose the secular power represented exclusively by the first beast himself, which was still vested in its regal forms in all the kings of the earth,

and in its latent form in the people of the kingdoms and nations of the whole world. Otherwise, if the view of such brethren is the correct one, and the foregoing interpretation is incorrect, what does the woman seated upon the first beast with seven heads and ten crowned horns represent, if the beast himself represents "the papal," instead of the Pagan and secular power of Rome? For the woman had no crown on her head, hence she does not represent regal power, as reigning over people in secular form; but it is she "which reigneth" or has dominion "over the kings of the earth."—Rev. xvii. 18. And if, of the second beast, "one of his horns" like a lamb "implies" or represents ecclesiastical, and the other political or secular power, what does the beast himself represent? Ecclesiastical, and that political power are neither of them a myth, cruel oppression and fierce and bloody persecution have well attested. So there must be some one to centralize, shape and wield either of these powers to make them manifest; and until thus manifested, they remain latent in the great body of people. As it is justly said, "All power is inherent in the people." Hence the dogma of "the divine right of kings" is now exploded, and that kings rule only by consent of the governed is the true doctrine; so that the first beast represents this general latent secular power of the people. His seven heads without crowns represent seven concentric and general, though distinct forms of government; but two of which, the first and last, as shown in a former communication on Rev. xx., were regal; and his ten horns, with each a crown upon it, represent ten distinct kingdoms, or regal forms of government, into which, as has been shown, Pagan, but not papal Rome was divided; while the woman, without a crown, and only "set upon" the beast, and seemed to guide and control him in his last development, represents exclusively the concentric ecclesiastical form of all such power, latent and inherent in the depraved nature of all people. So also the second beast, manifested "out of the earth," and not out of people in their normal state, more fitly represented in such elementary and uncultivated state by "waters," was an emblem of the whole body and latent power of Protestantism once embodied in, and thus cultivated and prepared (as the earth prepares seed to germinate and spring forth from her lap) by the woman, the mother of harlots, for a birth. And as my book does not tell me that he had a head, I dare not speculate upon it, or "add unto these things," nor conjecture that he had one, though it be said of him that "he spake as a dragon, saying to them that dwell on the earth, that they should make an image to the beast which had a wound by a sword and did live." But his "two horns like a lamb," without crowns or emblems of regal power, if we are not entirely to ignore every significant inspired precedent and interpretation given concerning horns, must

unquestionably represent the original twin branches of Protestantism, or the two original, distinct, coeval, coequal, coessential and co-ordinate branches of the concentric form of ecclesiastical power so independently and peculiarly manifested and embodied in, and exclusively, without regal and secular splendor, exercised and wielded with such unparalleled success by Luther and Calvin, but which since has measurably lost its remarkably concentric form, and has degenerated in that respect into its more general or latent form, symbolized by the beast himself in his unity of essence and heterogeneous doctrines which characterize each "number of his (significant and peculiar) name."

I hope the foregoing will shed some additional light upon those dark and mysterious points of difference, as well as present an apology and respectful, kind and fraternal reason for the departure from what our esteemed brother Loveridge has kindly and generously informed us he believes "is conceded by most all;" and the other point, which seems to be conceded by our beloved and greatly esteemed editor, and perhaps may also be conceded by many, if not "most all" others of our ablest, most esteemed and clear minded brethren, for aught I know.

Hoping that nothing herein written may seem intolerant, disrespectful or offensive to either of the brethren who have publicly expressed their views in anticipation or advance upon the subject concerning which I had been especially and publicly requested to write, or any others who may have either formed or expressed an opinion, and that the things contained in this explanatory and apologetic appendix may be received by all in the spirit, as I trust, which prompted its inditement, I remain as ever a poor, weak, short-sighted and unworthy mortal, if not a reprobate and worthless vessel.

G. Y. S.

WOODVILLE, Tyler Co., Texas, March 27, 1877.

TO THE EDITORS AND READERS OF THE SIGNS OF THE TIMES—DEARLY BELOVED IN THE LORD:—After having been requested more than once to write for publication through the SIGNS, I now seat myself to try to give an account of what I hope have been some of the dealings of the blessed Lord with the chief of sinners, and I hope to be guided by the Spirit of eternal truth, that I may write nothing which I ought not.

I was conceived in sin, and shapen in iniquity, and born into this troublesome world August 23, 1839, and from that time I fearlessly traveled the road to destruction, until I was about thirty years old. Notwithstanding, I made many vows, but only to be broken. But when the appointed time of the Father had fully come, as I hope, (not according to my works) I was walking alone, and reading "The Pilgrim's Progress," written by John Bunyan. I had traced Christian and Pliable to the Slough of Despond, and saw, as it were, both tumble and roll in the

mud, and get out again. Pliable went back, and Christian went on his way mourning, and left me standing alone, next to the city of Destruction. Right here a feeling came over me which I cannot describe. But I saw that I was in a deplorable condition, having no hope, and without God in the world. I had often thought that when conviction should come to me, (if ever) it would be with such sudden force that I would know it was a work of grace. But if I know anything about a work of grace, it came in a way that I did not expect. (See Naaman before the prophet's door.) It had been my intention that if ever I was convicted, I would go right at first, and not look to the law, as I had heard others speak of doing, when talking of their experience, around the fireside. But alas! I knew not where to go, nor what to do. I saw that I was a sinner indeed, both by nature and by practice. I could not see how I could be saved, unless God would be merciful, so I began to try to pray. Every opportunity I could get, when I thought no eye could see me, I would get on my knees and try to pray; but it seemed that my prayers were worse than nothing, but an empty sound, and seemed to fall to the ground. I went on in this way, praying, until I began to think it was time for God to answer my prayers; but then the thought occurred to my mind that perhaps I was doing wrong in trying to pray so much, and I had better quit. But the next thought was, that perhaps I had almost prayed enough to be delivered, and if I should stop then, I might miss it. What a strait I was in, through ignorance! I continued in this way, and thought my condition grew worse every day, until I concluded that I deserved great punishment, but hoped that it might come in time, and not in eternity. Hence I tried to pray God to put a double load upon me, thinking that it would take something of this kind to pay up for my past offenses, which were so many. I long remained in this sad and mournful state. I could not see how God in justice could save a wretch like me, or love such a guilty sinner. My sins arose like mountains before me, and caused me great lamentation, bitter groans and sighs. I desired to be secluded from the world, to sit and meditate, and pour out my soul to God. My condition seemed to be an awful one indeed. I then thought I would search the bible, to see if I could find any hope or comfort there for such a wretch as I. I commenced at the first chapter of Matthew, and read as carefully as I could, and by the time I had read to the sixth chapter of Romans, I could not see how, according to the New Testament, any of the human family could be saved; but, amazing mercy! in reading the seventh chapter I trust I was permitted to see the warfare. "For the spirit lusteth against the flesh, and the flesh against the spirit, and these are contrary the one to the other, so that ye cannot do the things that ye would." Hence I thought I could see hope for others,

but I feared there was none for me. One thing that made me fear was, I could scarcely ever weep over my trouble, but the least gleam of hope would melt me to tears, which seldom came. But on one occasion, while pondering over my many sins, and fearing I was beyond the reach of mercy, this thought was presented to my mind with force, that Christ was as able to forgive a great sinner, as he was to forgive a little one. This was a new and bright idea to me, and for the time it gave me some hope; but alas! darkness soon veiled my sky. I seemed like one in a wilderness, without a road, without a guide, and without the shining sun; an alien from God, a stranger to grace, with no hope of ever enjoying the smiling face of the Savior. I viewed myself as hanging by a single brittle thread, over the gulf of endless woe. While in this extreme agony of soul, it seemed that I became, in a great measure, resigned to my awful fate, believing that God would be just in sending my soul to torment. Notwithstanding, I thought if I must go to endless woe and misery, I would go begging God for mercy, for that was all I could do, and he was the only one that could reach my case. When every hope had fled, my mind was led back to the time when, as I hope, a good work was commenced in me, and to look over my trials and troubles, to see if I could find anything like a work of grace; for I then thought, and still think, that if a work of grace was commenced, it would be carried on; and in tracing my travels along, I came to the place where I had tried to pray for a double load to be sent upon me, (that was a dark day with me, seeing no hope for me) when this thought came into my mind with great force, causing unspeakable joy, It is all of Christ. I unconsciously burst into a laugh, my eyes filled to overflowing with tears, and at almost the same instant these words came to me, "Was it ever known, since the world was, that one came to Christ and went away empty?" Then and there I was permitted to have a view (not naturally) of my dear Redeemer, "the chiefest among ten thousand, and altogether lovely." And then, not knowing what I did, I cried out, in the language of Thomas, "My Lord and my God!" I have often thought that if the pharisees had been present then, they would have thought I was drunk with new wine. Then, for the first time in my life, I felt like thanking the Lord for what he had done for me. My eyes were turned to see my own inward corruption, and that my dear Redeemer was holy, harmless and undefiled, and I could hardly believe for wonder and surprise, though I was rejoicing with joy unspeakable and full of glory.

My mind was now directed to the church. I had no doubt as to which was the church of Christ, nor have I yet. If I felt as well satisfied that I am where I belong, as I am that the Primitive Baptists are the true church, it seems to me that it would be enough. But the question was,

Is it my duty? Am I a fit subject? This I could not know, nor do I yet. But I staid away until I thought I must soon die, my health being very bad; and the thought of dying before I was baptized, seemed more than I could bear. So, on Saturday before the first Sunday in April, 1873, I offered myself to the Primitive Baptist Church, was received, and baptized the day following, by Eld. John Dryden, by which act I lost a load, and received the answer of a good conscience, if not deceived. As to doubts and fears, perhaps there are few, if any, who are so full of them, or have as much cause for doubting.

One or two months after I was baptized, as I rode homeward from our meeting, and meditating on the lonely condition of a dear old sister, these words rushed into my mind, "Comfort ye, comfort ye my people."—Isa. xl. 1. I have often wished the whole verse had come. I did not so much as know it was in the bible, neither could I tell what to think. So trouble commenced, and it is impossible to paint it in its true color. "Preach," and "Preach my gospel," was and is ever present. On one occasion, after trying long to beg the Lord to show me if it was my duty to preach, this scripture came into my mind, "Let patience have her perfect work." Here I rested a little while, thinking that if it was the Lord's will, it was not his time. Since that time, it is impossible for me to describe the heart-felt troubles, under the weighty impressions to go and preach, while it seemed that I knew I could not—and it seems so yet. But, "God is able of these stones to raise up children unto Abraham," always came into my mind. Brother J. F. Johnson has told some things, along here, more to my satisfaction than I can tell it, which seems to have drawn out my love towards that old soldier, though I feel unworthy the notice of any.

I will add a few verses that more fully express my feelings.

"Come, all ye Zion watchmen, to you I'll try to tell

Some of my pondrous troubles, which make my bosom swell;

It's of my Master's gospel, to you I wish to speak,

But alas! alas! dear brethren, I feel so low and weak.

To try to preach the gospel, indeed it is so great,

It makes the worthless sinner to wonder, fear and quake;

To think of standing up as a mouth-piece for my God,

To elucidate the scriptures as we find them on record.

I go from day to day, in trouble, groans and sighs,

From night to night lay rolling, in seeming worthless prayers,

To God, to take me near him, indeed if I am one,

And give me understanding, and loose my feeble tongue.

My tongue or pen, dear brethren, make but a little start

To tell the weighty troubles of my poor, sinful heart;

So tell me now, ye watchmen, O can you think it true,

That I'm a called watchman? or was it so with you?

If so, then, faithful watchman, O can you tell me why,
That our blessed Savior, the Lord of earth and sky,
Sees fit to lead his servants o'er such a rugged way?
Such sore and sad afflictions, and sorrows night and day!

O that my blessed Master would open up my way,
According to his mercy would hear my humble prayer,
And give me understanding, that I may plainly see,
And run the race with patience that he's assigned to me.

Ye know, poor, mourning watchman, 'tis vain to try to tell
The weighty, heart-felt sorrows the watchman's made to feel;
When I view my sinful nature, I'ts then I cannot see
How a God so wise should call me, a watchman for to be.

But we find it in the bible, if we turn and read about,
That the ways of great Jehovah are past our finding out;
But he knows, without instruction, how to carry on his work,
And ne'er has failed to finish a work he undertook."

May God bless you, together with all his little ones, is my sincere prayer for Christ's sake. Amen.

T. M. NEAL.

FAIRFAX C. H., Va., Feb. 13, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—It has pleased our heavenly Father, in his all-wise purpose, to spare my unprofitable life, to witness the coming in of this, another year; but why it is so, remains a dark and obscure mystery to me; nor do I feel at all at liberty to presume to ask him why he should take away others, far better, and of more worth to the church, as it looks to me, and leave me here, afflicted in body, a poor, worthless sinner, a burden to the church, and of no use whatever. I say, dear brethren, this is very mysterious to me; but I feel to know that our God never does that which is wrong, for he is too wise and good to err, and I do not fear to trust my all to him. And as I sit here from day to day, not having the sweet privilege to meet with the saints in their beautiful assemblies, nor of listening to the word preached, my mind runs out to the tried and tempted little ones, and at times I almost forget that I am in the bonds of affliction at all; for my heart seems to be holding sweet converse with the loved ones far away, who have been made nigh by the blood of Christ. I sometimes feel to get in company with you, my aged brother, and although we have never met face to face in the flesh, I enjoy our meeting very much indeed. I tell you all about my sojourn here, how dark and dismal has been my pathway, how often I find myself wandering in the wilderness of sin and disobedience, and how rough the way is through which my pathway seems to lie. How often in the night time do I hear Satan's deceitful whisper, "Lo, here is the way." And how I often wonder whether any one else is ever in just such a strait. But when you who have become old in the faith begin to tell of the way that you have

been led, and how much you have suffered, and how dependent upon the grace of God, and in how many different forms the foe has presented himself, taking advantage of the ground in every way imaginable, and how the Lord has appeared in your behalf, a present help in time of trouble, I begin to take courage, and find comfort in the thought that I am not alone; and then springs up afresh my first experience, when on that (to me) ever-memorable night I first heard my Savior's voice, saying, "Peace, be still," which sound grows sweeter day by day. It does not sound like any other voice, for there is power in it to execute. He has but to speak, and it is done. How often of late have those little words filled my poor, desponding soul with joy and comfort. My pen fails to give the shadow, much less the substance. I have, in the past year, been placed, as it were, many times out in the midst of the sea of despair, and my faith really seemed, like a poor, rotten vessel, going to wreck, and that it must soon be swallowed up by the waves of sorrow and trouble, while Jesus seemed to be asleep, and would not come and save me. And could he indeed be at the bottom of my faith, which seemed about to go to wreck? At such times I have often seized my pen and written to some dear father or mother in Israel, telling them of my sad condition, that my Lord had forsaken me in the midst of my troubles. It seemed I was given up to vain and sinful thoughts, with a stubborn and deceitful heart. The things that I would desire to do, were just the things I left undone. If I thought, or undertook to think well, evil seemed to throw its dreadful arms around it; and when I tried to bear patiently those light afflictions which are but for a moment, there was a murmuring spirit to lay hold on me; and when in need of food and raiment, instead of making my supplication to God, who withholds no good thing from those who walk uprightly, I seemed rather to seek the dark valley of despair, and there in solitude sit down to weep, until my eyes were so full of tears that faith appeared to be but a phantom, riding on the distant mountains of a far away land, where my longing soul could never come. At last every prop is knocked from under me, and, just as it was in my first experience, I fall at the feet of Jesus, weeping, and saying, "Lord, carest thou not that I perish?" And, to my great surprise, he rises up in my behalf, and looks out upon the tempest, and whispers, in a still, small voice, those three sweet words, "Peace, be still," and it is done. My doubts and fears flee away, hope revives, peace is restored to my soul, and faith once more plows her way through the waves of the great deep, and looks to yonder bright haven of eternal rest.

"Where no storm ever beats on that glittering strand,
While the years of eternity roll."

So, dear brethren it is with me when I hear those sweet words of Jesus in

my soul; and just at these particular seasons I feel that all I suffer here, both in body and mind, are blessings bountifully and mercifully bestowed upon me; for if left to myself, how soon would faith take its flight, and hope lose its blessed anchorage in the bleeding side of Jesus, and the chain of love be severed, and my frail bark go down, to rise no more. But in my mind I thank the Lord that he has in his goodness and mercy showed, and still shows me, how frail I am, and gives me to see my dependence on him for every thing needful; first placing me in a condition to see my own strength fail, and leaving me for a while, or in other words, steps beyond the cloud, to let me behold how terrible it is, and suffers it to come so near that I fear and quake, and thus gives me to wish and long for help, yea, to desire him above my chief joy. And when self is hated and loathed, then he says, "Peace, be still." Then, O my soul arise and sing,

"How sweet the name of Jesus sounds
In a believer's ear;
It soothes his sorrows, heals his wounds,
And drives away his fears."

How often, while singing in this particular way, during the past year, have I taken my pen to tell some dear brother or sister that Jesus has come in to sup with me, yea, has pronounced the blessing, "Peace be unto you," and that I wanted them to rejoice with me. And often they have replied "Did not our heart burn within us while he opened unto us the scriptures?" How often the SIGNS have contained sweet words of comfort from dear ones far away, who have journeyed in these low grounds for many years, and giving encouragement to poor, little, feeble ones like me, and to others who have just taken up their pilgrim journey.

We meet but seldom, but O how sweet the privilege to hear how each other are getting along, to compare our experience, for the mutual edification of the family of the true and living God. My pathway thus far has been very rough, though smoother by far than I deserve. I seem to go backward, instead of forward, and every day my strength proves perfect weakness. Some of my correspondents speak extravagantly of me, and to me, and I feel sorry for them. While a good name is much to be desired, yet when it is applied to me I know that I am not worthy of it; and to be thrown into the company of brethren where a good name has gone before me, and stopping a while, after going away I fear that I have falsified that good name, my conversation and walk bearing witness against it. I have felt the weight of this during the past year, and I have often had much to be sorry for. O how I do wish I could walk worthy of the confidence the brethren seem to entertain for me; but alas! my labor to tell them what I really am, seems to be in vain.

I have written what I have to tell you, my dear brethren, of how unprofitable I am, hoping you will cast the mantle of charity over all my im-

perfections, and that you will remember me at the throne of grace. May the Lord bless you with all needful blessings, and comfort and sustain you with the staff of his abounding grace, as you walk through the shadow of death, and finally crown you in his courts above, for Christ's sake.

I have written the foregoing with a heavy heart, knowing that I am a delinquent subscriber, and have no means to help it; and as I noticed your kind appeal to such, to help you, which is but just and right, there is a feeling in my heart to say to you, that if any of the dear ones have to be dropped, to save the SIGNS, drop the poor, unworthy writer, as he well knows he is of the least account; not, however, that I desire the discontinuance of that blessed messenger, but that I cannot pay my part for its support. My health is gone, and I have no means of support, only as the kind-hearted brethren send to my relief from time to time. The SIGNS contain all the regular preaching I have, and how I could do without them I cannot tell. Do not rob yourself, but please continue to send them if you can.

My sheet is full. Farewell.

Your little brother,

ELI T. KIDWELL.

SALISBURY, Md., Jan. 9, 1877.

ELDER G. BEEBE —DEAR BROTHER IN CHRIST:—Having read so many communications in the SIGNS OF THE TIMES, I feel impressed to write some of the way in which I have an humble hope the Lord has led me.

I was born in Warwick County, Virginia, in 1845, and moved to Norfolk, Va., when I was quite young. My mother and all the family were New School Baptists, and from my earliest recollection I attended the Sunday School, where I was taught that I must be good, to merit salvation. When I was fourteen years old, there was a protracted meeting in the church where I attended, and a great many of my young friends and schoolmates made a profession, and seemed to be very anxious about me, though I was not troubled about myself, for I thought I could have religion at any time if I wanted it; but they insisted on my going up to be prayed for, so I went; for I thought I might as well join the church then as at any other time. I thought that to live a moral life, and to give to the church for every good cause, as they called it, was all I had to do. I had often been told to make up my mind to do right, and stop sinning, for that was all for me to do, and God would bless me for what I did. I believed it was true, not having seen the sinfulness of my heart. The minister asked me if I felt any change, and I told him that I did not. He told my mother that the reason I did not, was because I had been raised in the Sunday School, and by a christian mother. Truly it was the blind leading the blind. Well, I was baptized, and I thought I was as good as any of them, for I had no idea of what sin

was. I was very fond of dancing, and thought it no harm. When I was twenty-one years old, I was married, and came to this place to live, and joined the church here by letter, and was very well satisfied with them and with myself, until in 1872. I then felt that I was a sinner, and as a member of the church I was not living right; so I set myself to work to get better. I read the bible, and prayed two or three times a day, and thought I was getting along right well. But I soon forgot all my good resolutions, and was worse than before. I sometimes went to hear the Old School Baptists preach, but did not like them, and would think I never would go again. During the next summer I was sick, and my trouble returned, worse than ever. My cry was, "O that I could stop sinning!" And I thought I could, if I would try in the right way. I thought I would ask some of the members if they felt as I did; but I gave it up, thinking it was no use, for they were good, and I was worse than any one else in the world; for I could not do anything but sin. I now felt a desire to hear the Old School Baptists preach, and would go whenever there was preaching, and O how dissatisfied I felt with myself, and with the doctrine I had always thought was true, and still tried to think was right. I told the minister about how I felt, and he told me not to go to hear them, but to work more in the Sunday School, and in the cause of the Master, and I would not feel that way—that it was because I did not do my duty. But I could not stay away from the Old School Baptist Church when there was preaching, though I thought it was nothing less than the wicked one tempting me from my duty. I would force myself to attend, and try to enjoy the preaching, but could not. Then I would mourn over the hardness of my heart, because I could not be interested as I had been. I think it was in the fall of 1874, Elder Chick came here and preached, and I went on Saturday afternoon. I felt that he and all the members knew how I felt, and how sinful I was. I now saw my helpless condition, and that if I was ever saved it must be by grace alone, for I could not do anything; all my righteousness was as filthy rags, and how could God be just and save me? He would save others, but mine was an outside case. I had been acting the hypocrite so long, pretending that I was good, when I was not. Yet my prayer was sincerely, "Lord, have mercy upon me." Language is inadequate to express the agonizing distress of my heart that Sunday night, while Elder Chick was preaching. I thought I was not fit to be there with God's children. I felt that I was condemned, and that justly. I had said, in my blindness, that if the Old School Baptist doctrine was right, I could not think God was just; but now I felt,

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well."

But I kept all these things to myself, as I did not feel willing for my friends to know the condition I was in. I often went to places of worldly amusement, to try to drive my trouble away; but on returning home I felt worse than before. I went on in this way until February the 11th. I was in a great deal of trouble because of my sins. I took the bible, and thought I would try and read some, and perhaps I might find one ray of comfort. I opened the bible, and the first words I read were, "I came not to call the righteous, but sinners to repentance." I felt that if he came to call sinners, then I was of that number. I did not read any more, but felt great joy and sweet relief. My burden of sin was gone, and I could rejoice in the Savior's love. I thought I should not have any more trouble. I felt like I wanted to tell some one just how I felt; but when I would see any of the members, I could not say anything, for I began to think I was deceived, and I did not wish to deceive them. Then I tried to get my burden back, that I might know the next time, when it left, where it went. I now felt that I could not stay with the New School Baptists any longer, for I had been taught in my experience that salvation is by grace alone, while they taught that we had a work to do to merit salvation. But the tempter whispered, "If you leave them, where will you go? You are not worthy to go with the Old School, and your experience is not sufficient; they will not receive you." Another trouble was, I should have to be baptized again. But, thank God, he in his own good time brought me to see that I had never been baptized; for in baptism, to be valid, there must be a proper subject, and the administrator must be a minister in fellowship with the gospel church. So I asked the New School to drop my name. They wanted to know my reasons for leaving them. I told them, but they said I was mistaken; that there was not any difference in the doctrine, only the Sunday School. They asked me to wait a while, and read the bible, and pray over it, and be guided by the Holy Spirit. So I told them I would wait, but I did not think I could be satisfied with them any more. After they left me, I took the bible, and knelt down, and asked God to direct me to some portion of his word that would satisfy me in regard to my duty. I opened it, and the portion I opened to was the 84th Psalm. I felt that the words of the psalmist fully suited my case. After reading that, I had no more doubts in regard to leaving the New School Baptists; for if there had not been any other place but with those who preached up works, I should have to remain alone, for I had no good works to rest in; nothing but the blood of Christ could save such a sinner as I.

Elder Chick was here, and baptized a dear young sister, and O how I longed to go with her; but I felt that I was too sinful and unworthy; yet I had comfort in the words, "We know that we have passed from death

unto life, because we love the brethren;" and it is still a comfort, for I know that I do love them. So I made up my mind to try and come before the church the first opportunity, if the Lord was willing, which I did, on the third Sunday in June, 1875, and was received and baptized with three dear sisters, by Elder Chick. I sometimes wonder why the church received me on my little manifestation, which I tried to tell, in my weak and stammering way.

Dear brother, I did not intend to write so much, but I cannot express myself in fewer words. Dispose of this as your judgment may dictate.

Your unworthy sister in Christ,
VIRGINIA PARSONS.

HANCOCK Co., Tenn., March 4, 1877.

DEAR BROTHER:—I have been impressed for some time to write something that I hope has been the dealings of the Lord with me, but when I would think about writing, these words would come to my mind, "When thou art converted, strengthen thy brethren," and I feel too weak to say anything to strengthen any of God's dear children. I will commence where the Lord brought me to see that I was a hell-deserving sinner. I am now in my fifty-second year, and it was about twenty-five, or six years ago, there was a meeting held at an old Presbyterian meeting house about three miles from my father's house. My only brother and some of my sisters belonged there. I went to the meeting and when they called for mourners my oldest sister asked me if I was not going up? I went up, but I did not feel interested for the salvation of my soul. I continued to go up for several days, I do not remember how many, with a good many others, several of whom professed religion, but that only disheartened me, that the rest were receiving the blessing and there was none for me. One evening the pastor of the church got up and talked to us all, and told us that we had to feel that we were hell-deserving sinners. I thought that if that was all the chance there was for me to receive the blessing I never would be blest. Poor blind sinner that I was, I did not think about the Lord making me to see myself a sinner, I thought I had all that to do myself, before he would bless me. The next morning I felt bad and I did not want to go to meeting, nor did I feel like staying home, so I went, and I think it was the last day of the meeting. A man from Denmark, preached in the morning from the words, "For we must all appear before the judgment seat of Christ," &c.—2 Cor. v. 10., and before he was half done preaching I felt like I was the chief of sinners; I felt like I would sink where I was sitting; as though hell was my portion, and I thought if these feelings have got to follow me through life, that death would be a relief to me. The meeting was dismissed for dinner, and I did not know what to do, for if I went out they would all see by my countenance that I was a condemned sinner, and if I stayed in they would

know something was the matter, so I went out with the rest to the table, but not to eat. They passed around the things, and I took some, but I do not think I eat anything, but threw it down on the ground. The people passing and repassing, reminded me of the judgment day, when I was to hear the awful sentence, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." We went into the house again for afternoon meeting, and I went up quite near the pulpit. I wished it was time to call up mourners. I had but one consolation, and that was that if I went to hell, it was just in God to send me there, and the thought occurred, why not here as well as at the mourners bench? The preacher gave out a hymn, and during the singing and prayer which followed, I was brought to see Jesus as the end of the law for righteousness to every one that believeth. It was there my burden left me, and I thought my troubles were all over, but my relief did not come in a way I thought it would come, and I went to the mourners' bench to see how I would feel. I thought I could tell all who were up there the very place they all would have to be brought before they could receive the blessing. I thought it was the most beautiful evening I had ever seen. I stayed to night meeting. The next day I began to doubt whether I was born again or not; I thought my hope was too little. Not long after this my brother talked with me about my hope, and I concluded I would join the church with the little hope I had received, and did so, but after joining I passed through many dark days, and wished that I had not joined them. I would leave my little hope and go on looking for something larger, but always had to go back and take my same little hope. Sometimes I would dream about being baptized by immersion, but I traveled on in the dark not knowing what was the matter with me.

I was married to R. T. Marcom twenty-one years ago, and had four children. About the close of the war politics got into the church, and my brother and his family left that church, and joined the northern Methodists, and organized a church about a quarter of a mile from my house. They all wanted my husband and myself to join, but I never felt it to be my duty. My husband's father was a Predestinarian Baptist, and I had read the *Landmarks* and the *Signs*, and the Lord had taught me that I was on the wrong track. I had believed for several years in the Old Baptist doctrine, and thought sometimes it was my duty to join that church, but looked on it as being a duty that I could comply with or let alone, as I saw proper. Two years ago last October there was an association held at Brown's Creek Church. I looked forward to that for one year, and thought if I lived I wanted to attend, and hear something that I believed was the gospel; and on being asked by my brother-in-law while the meeting was going on

what I thought of the preaching, I told him I believed it all, even down to feet washing.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

The Lord saw fit in his all wise providence to take from my family by death my oldest son, nearly nineteen years of age, on the fifth day of last May. He was not a public professor of religion, but I believed for some time before he died that he had been born of the Spirit, for I think the Lord commenced a good work in him three years before his death, and I believe he will perform it until the day of Jesus Christ. This was the greatest trouble that I ever had to contend with. After his death I passed through many dark days. I had thought if I had a child dead, so that I could not call them all around my table and fireside, I would not care to live any longer. I exclaimed in my trouble, O Lord, take me out of the world, or give me grace to bear it. I studied whether or not it was my duty to join the church, and dreamed one night about being baptized. One evening my husband went to see his father, and when he came home, told me that his father had hinted about our not going to meeting. I told him that was my view exactly about it, and that I believed that was one reason we had so much trouble, that we were trying to get through the world independent of our Maker. He said there were people in the church who had trouble; but I told him that was no excuse for us, for "He that knoweth his master's will, and doeth it not, shall be beaten with many stripes." And every time I would say anything about joining the church, it would relieve my mind. So one day I told him that if I lived until the union meeting I wanted to go to it, and I did not know but what I would join the church, and I began feeling better. Then I thought that the meeting was some time off, and I might get out of the notion, and for about two weeks I was in great distress. Two weeks before the meeting began I tried to give up joining the church, and the more I tried the worse I felt. My husband asked me if I was going to join the church; I told him not with my present feelings. The meeting began on Friday before the third Sunday in July last. On Saturday I prepared to go, but did not feel able to sit up, and I said, O Lord, if it is my duty to join the church, relieve me of my burden, and I will try to tell the church my hope. And if I am not deceived, the Lord blessed me, and I went forward with my husband, and we were received at Brown's Creek Church, and were baptized on Saturday before the third Sunday in August, by Elder W. W. Sammons; and I believe the Lord blessed me, for it is in obedience that we are blessed. I could then say, Glory be to his great name, that liveth forever and ever.

"Though clouds do now obscure the sky,
And hide the light divine;

There we shall see unclouded sky,
Our Sun shall ever shine."

Dear brethren and sisters, the Lord says, "Thy people shall be willing in the day of thy power;" and if I am not deceived, that was the day of his power with me.

Dear brother, if you think this scribble worthy a place in your columns, publish it, and if not, throw it aside, and all will be right. Dear brother, if it is not asking too much, I would like to have your views on Isa. xlv. 7.

Your unworthy sister, if one at all,
for if a christian, the least of all,

MARY P. MARCOM.

NEAR ROCKDALE C. H., Ga., Jan. 1, 1877.

ELDER BEEBE—DEAR AND HIGHLY ESTEEMED BROTHER:—I have been a reader of the *SIGNS OF THE TIMES* nearly twenty years. I got it at first by a mistake. My brother John sent for the "Banner," and the *SIGNS* came instead, and I liked it so well that I have taken it ever since, except when prevented by the war, and I have often thought of writing something for your paper; but I am a very poor writer, and have excused myself on that account; but if you will bear with me, I will attempt to write a little, as I want to send pay for 1877. Your paper comes regularly to me, richly laden with good things, just suited to my taste. I will not name any particular communications, for they are all so good. I have often been filled to overflowing with joy and love unspeakable and full of glory, and at such times have thought that I must write and let you know of my joy, and to encourage the writers to continue to write; but my weakness has seemed to forbid me. Of all the writings I have ever read, none have ever equaled your editorials. The God of heaven, the sovereign ruler of all things, who worketh all things after the counsel of his own will, has prepared you, brother Beebe, for a great work which you have been and are still doing, and he holds you in his hand as the pen of a ready writer, and it does seem to me that your writings are moved and directed by the Holy Spirit. I not only believe what you hold on the doctrine of the eternal vitality of the church, and on the new birth, but on all other subjects; if we differ on any point of doctrine, I do not know it. We sometimes express the desire, May the good Lord spare you long to defend the truth; but we know that there is an appointed time to all men upon the earth, and you will live all your appointed days, and write all that God designs for you to write; and when your time is fulfilled, all our prayers cannot keep you. "The steps of a good man are ordered by the Lord."

Now, if you will bear with me, I will talk a little with the children who may read this letter; I want to speak to them of my travels in, and my deliverance from Babylon. When I read brother Gold's travels, I could hardly restrain my pen. O, it did me so much good!

First, however, I will give a short

sketch of my earlier experience. At a very early age I had thoughts that troubled me, about dying and going to the bad place; but I soon became pacified, believing that I could do something to make my escape; and this I intended to do before it should be too late. I set times when I would commence the work, but when the time came I was not quite ready. Thus I continued until November, 1838, when I was more deeply concerned, and after a time I obtained a little hope. But it did not come in the way I had expected it, for I had thought if I received a hope I should know all about it. I labored hard to get a better hope, but unsuccessfully. My troubles now were different, and I could not recall my former trouble. I was in this condition seven years, and became so much distressed that I thought I could not live. I told my uncle, Peter B. Almond, of my state of mind, and he advised me to go to the church, and said he believed that if he was a christian I was one. I did so, and was received, on the 5th day of July, 1845, and was put under the water the next morning, by Stephen Mayfield, and became identified with a Missionary society, which I at that time thought was the church of Christ. I continued with them until July, 1851. During this time I was like other false religionists, who cannot tell who Jesus is; some saying he was John the Baptist, some that he was Jeremias, and others that he was one of the prophets; but they could not tell who or what he was, for they did not know. But, blessed be God, there are some who do know, by revelation, as Peter did, that he is the Christ, the Son of the living God. Why, my dear Father's children, I have not the shadow of a doubt about it; but this knowledge is not acquired by being told by other men, nor by even reading the scriptures, nor by hearing some preacher declare it, but by being taught by the Spirit. We know the things of the Spirit just as Peter knew that Christ is the Son of God, because it is revealed to us by our Father which is in heaven. Truly flesh and blood cannot reveal these things unto us.

But, to return. In the spring of 1851 I became very much perplexed about the scriptures; they seemed to me to clash, despite all I could do to reconcile them. It seemed to me that if Jacob was loved and Esau was hated before they were born, or had done either good or evil, I could not see that God was just, nor how it could be said of him that he is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him. I called on my preacher to reconcile these two passages of the scriptures, with many others that I had marked down for him to explain. When I showed them to him, he looked at them some time, and then said, "Ah, brother Billy, the doctrine of Election and Predestination is in the bible; just let it remain there. Secret things belong to God, but revealed things to us, and to our children." I then thought I was proba-

bly doing wrong in trying to find out things which God did not design for me to know, and I tried to reconcile myself to try to give it up. But I could not; my mind was running to and fro through the scriptures, and I was like the silkworm when he winds himself up in his ball, and so I continued for two weeks, when I became so weak, and was in so much trouble, I could neither eat nor sleep but very little. I had to work, but with no peace to my mind. I cannot describe the condition I was in, when, one morning as I was ploughing, a still, small voice arrested me, and seemed to roll into my breast. Here my revelation began. How long it continued, I cannot say, nor can I possibly describe the joy I realized. In this glorious view I saw the Savior as the Mediator between God and men, and also my deluded condition. It seemed as though I was taken out of a dark, dreary dungeon, when the darkness was so dense that I could almost grasp it in my hands, and could sensibly feel it. If I had been born in a dungeon, and had never seen a ray of light in my life, and then had been brought out into open daylight at noon, into the brightest sunshine, it would have been no greater change than I experienced in this glorious revelation. I saw the camp of Israel, the church of God, and the shepherds' tents, and was filled with inexpressible joy, and was ready to cry, "Glory to God in the highest, peace on earth, and good will to men." I saw the glorious way of salvation, as I never saw it before, through the dying, risen and exalted Savior, finished and complete. Let us adore and bless our God. "Not unto us, not unto us, O God, but unto thy name be all the glory;" for truly our God is the God of salvation. When I came out of this sweet vision, I could not remain in the field. When I got to the house my babe was lying on the bed; I took it in my arms and said, If you are saved, you are saved by grace; but if not, you are lost; for the way of salvation is by grace alone. My mind began to expand, gather in and understand the scriptures, to grow, as I trust, in grace and in the knowledge of the truth. Now I could see how the good Lord could love Jacob and hate Esau, and the harmony of the scriptures, and why the preacher could not tell me what he himself never knew, and why I could not myself understand until I was delivered from the dark dungeon I had been in. But now, I thought, it looked so plain to me, I could tell others all about it, so as to make them understand precisely how it was. This I attempted to do with all my might; but I soon found that this was not my work; that none but the same Teacher that had taught me could instruct others in like manner.

Now, when I came to hear the Old Baptists, I found them preaching the very same doctrine that I had been taught by revelation, and I was constrained to acknowledge that they were the people of God. So on the sixth day of July, 1857, I united with them, on experience, and was bap-

tized the next day by dear old Elder Joel Colly, at Bald Rock Church. I do not consider that I was rebaptized, or baptized again, for I had never been baptized in truth, nor joined the church of Christ before. I had missed the church, and from that cause I had missed gospel baptism, and had labored all the way under a mistake.

Now I can say, in conclusion, that I never knew so much of the sweetness of the gospel of life and salvation before, and, like Ruth, I can say to the church, "Entreat me not to leave thee;" and as David said, "One thing have I desired of the Lord, 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."

W. D. ALMOND.

P. S.—Brother Beebe, I want you to deal faithfully with me, and I believe you will, or I would not send this imperfect letter to you. I wish you to scrutinize it closely, and if you think it contains anything that is wrong, leave it out; or if you decline to publish any of it, all will be satisfactory to me. I do love my Father's family, and want them to stand aloof from all the institutions of the world, be separate, and mingle not with the world in religious things. It is good for Israel to dwell alone.

Yours in christian love,

W. D. A.

COOPSTOWN, Harford Co., Md., July 2, 1877.

DEAR FATHER BEEBE:—It has been long impressed on my mind to write a few lines, which, if you think best, you will publish in our much loved paper, the SIGNS OF THE TIMES. I am aware of my inability, and feel sensible that I am one of the poor and weak ones. I am, the greater part of my time, in sadness, groping along, and sometimes I can scarcely tell what road I am traveling. I feel very poor in spirit, and were it not for a ray of light which I now and then receive from the dear Sun of Righteousness, I think I should sink down in despair. Thanks be to God for the clusters of pleasant grapes which he gives us by the way. O that it were with me as in years that are past, when my spirit rejoiced in God my Savior. When I look back to the time when I first tasted that the Lord is gracious, it gives me great comfort, and I will try to tell you some of what I hope have been the Lord's dealings with me.

When I was about seventeen years of age, I felt much concerned on the subject of religion. The Methodists were at that time my choice. At one time when I went to hear one of them, he took for a text these words, "Except your righteousness shall exceed the righteousness of the scribes and pharisees, ye shall in no case enter into the kingdom of heaven."—Matt. v. 20. The preacher said they prayed seven times a day and fasted twice a week, &c. I resolved that I would excel them, that I would pray eight times a day; but as for fasting I thought the Lord would look over that, as it was hard for me to abstain

from eating. Thus I went on for a while, but was brought to see that this was not the right way, and their doctrine no longer suited me.

After this I went to hear dear old father Scott, whose preaching just suited me. When I was trying to work my own way to heaven, I only got deeper and deeper in the mine. For about four years, I was under deep conviction, and O, I felt myself to be a very great sinner, and God appeared a just God, "of purer eyes than to behold evil, and canst not look on iniquity."—Hab. i. 13. This gave me great trouble, and I felt as though I must be lost; there seemed to be no hope for me. I felt as though God would not look on one so poor, sinful and worthless as I, and I must sink into the bottomless pit. Still I felt as though if I did I should still praise and love him. Sometimes when I look within, I am a great mystery to myself. I cannot tell what I am. But to go back a few words, I must tell you, my dear brethren and sisters, how the Lord revealed to me that he could be just in justifying the ungodly; and this was the sweetest revelation I ever had in my life. It was this, God sees all his people in Christ, and not in themselves. I was so happy, these words were sounding in my ears for many days and nights together, and they are sounding there yet.

"Jesus all the day long
Was my joy and my song."

From that time I felt so happy for one year, that I could bear every thing patiently, for I was filled with love, and I thought it would always be so with me. But, alas! I have since that time passed through deep waters of tribulation. One Sunday I felt so greatly troubled I could not compose my mind to read; but I cannot feel satisfied if I read none, so I took up the SIGNS, and the first letter my eyes fell upon, spake of the bitter cup. O, indeed my cup was bitter on that day. I think the letter was written by brother Patman, and it gave me much comfort, for it just suited my case. Again I was in trouble, and I fell in company with a sister, and I told her I thought I had too much trouble. No, said she, not a bit too much, for it was given by our heavenly Father, and he knows exactly how much is enough. When I think of these things, it helps me to bear my afflictions. I bless God I have never doubted my regeneration; it seems so bright to me; but I have so many short comings they make me feel miserable. Dear sisters, is it so with you? or dear brethren, is it so with you? I have been a member of the Old School Baptist Church in Harford County, Md., I think thirty-six years, and have a very near and dear feeling for all my Father's children; I love them for Jesus' sake. There is one very precious passage to me when I am sorrowing; it is this, "We know that we have passed from death unto life, because we love the brethren." I am glad the Lord has so many of his people in the world, where I am as yet. It is a great consolation to me when I read their let-

ters in the SIGNS, they bring tears of joy from my eyes. I love to hear from my kindred, for they are near and dear to me.

I will relate a dream I had when I was quite young, I dreamed that I was in a large company of young people, traveling down a small descent in a wide and open field, and in a little while I found myself near the side of a large dark woods, alone. Through this dark woods I must go, there was no way to get round it, so I set out. The woods had old branches of trees lying all around, and flaming fires, and devouring beasts; and there was a beautiful building on the other side where I must go to remain forever. As I was trying to make my way, the flames sweeping towards me, and the beasts leaping to devour me, I remembered that there used to be a road through this place in which many had traveled before me, and looking up I saw the way with a large bright light waiting over my head, suspended in the air, by a stem. As soon as I saw it I was enabled to fly up from all the frightful dangers of the woods, and to take hold of the stem, and was carried along between the trees; but as I traveled on, I forgot my hold, and down I came among these beasts and fires, but at last I was made to hold on to that great light and finally reached that beautiful home.

So it is, when we forget for a time, or turn aside from the way in which the Lord leads us, how soon we find ourselves in conflict with flames and wild beasts of the wilderness, until we return to the fold again.

Don't forget me when at the throne of grace. I cannot describe myself, I feel so much shut up, but you who have traveled this way will understand me. I have only written a few things that are on my mind. I feel that I am well acquainted with many of you, whom I have never seen in the flesh, and I love you in the Lord.

"Blest be the tie that binds,
Our hearts in christian love,
The fellowship of kindred minds
Is like to that above."

Farewell.

Truly yours in christian love,
JANE P. MIDDLEDITCH.

KINGSTON, Ont., June 26, 1877.

ELDER G. BEEBE AND SON:—I inclose a letter received some time since from Elder Sawin. He and I have kept up correspondence since we have been separated, and as I regard the letter herein as of interest to all the family, I venture to send it to you for publication, though I have not asked his formal consent to do so. There are some other members of our church (Little Bethel) that are situated similar to ourselves, and we are satisfied the letter of brother Sawin will be read with interest by them, as well as others of the household of faith.

Remembering with great satisfaction our recent visit to the Warwick Association, and the church meeting at Middletown, we desire to be remembered by the brethren and sisters with whom we met and had the pleasure of hearing tell of their joys

and comforts, sorrows and crosses. We desire to be especially remembered to sister Beebe and family, by whom we were so kindly cared for while in Middletown.

I remain a dependent sinner, saved by grace, if at all,

JAMES M. TRUE.

LOXA, Coles Co., Ill., April 8, 1877.

JAMES M. TRUE—MY DEAR BROTHER:—I have just reread, with much comfort and profit, your very excellent epistle of date Jan. 8th, just three months ago, and have concluded to undertake to write you an answer, though I am in some doubt, as is most always the case with me, whether I can communicate anything of value or not. Yet, as you seem to have derived some encouragement and comfort from my last weak effort, I feel impressed to write and leave the event with the good Lord, who so kindly permits us to live and enjoy the unspeakable bounties of his love and grace. There were many things in your letter to stir up the mind and cause meditation on the sweet subject of redeeming grace. And I certainly believe what the apostle Peter expressed in the quotation in your letter. Yes, "we believe through the grace of our Lord Jesus Christ we shall be saved." We did not always believe this. We believe, too, that "Jesus is the Christ," "the true God and eternal life." Neither did we always believe this. How have these truths been fastened upon us? And through what medium do we come to a knowledge of that salvation that was perfected over eighteen hundred years ago? We have not learned it from the simple reading of books. Man is impotent and powerless to throw any light on the heavenly scene. We ourselves might traverse sea and land, mountain and vale, in endeavoring to secure the priceless boon, but all our efforts would be vain. Gold, silver, costly oil, the herds of a thousand hills, with all the precious treasures of Egypt and Tyre, neither could nor would afford us the least aid in obtaining a knowledge of the mystery of that grace that reigns through righteousness unto eternal life. But we believe, nevertheless; and, believing, we have life through his (Christ's) name. "God hath revealed them [spiritual things] unto us by his Spirit." That Spirit is the great, potent searcher of the heart, and it not only "takes of the things of Jesus and shows them unto us," but at the same time throws light on the scene of our rebellion and sin. It clearly reveals to our astonished gaze the sin, hate and deadly carnage that reigns within. In the light of that Spirit, the whole lump becomes a seething mass of corruption. The light makes manifest, and we cannot be mistaken as to our condition when God "shines in the heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ." And while we are getting this view of ourselves, we are also getting a more exalted view of Christ, until at last he is "exalted a Prince and a

Savior," and comes to the rescue just at the time when we can fully appreciate his wondrous help. He brings an everlasting righteousness with him, and this he gives us, instead of the poor, patched up legal one that we had long been trying to fold about us, to hide our countless infirmities. And when Jesus comes as our salvation, Surety and covenant Head, bringing such supplies of redeeming grace, lifting our feet out of the mire, and our heads above the billows, is it any wonder that we should believe on his name? Is it any marvel that we should, like Thomas, exclaim, "My Lord and my God?" From this time on we have nowhere else to go, (our legal props all being pulled down) no one else to trust but Christ, whose voice we have heard, and whose footsteps we desire to follow. Of him we can truly say, "Thou hast the words of eternal life;" and we know that we shall be saved through him. "We know that we have passed from death unto life, because we love the brethren." Many conflicts await us here, but the final triumph is sure.

Yesterday was our church meeting day, and much to our surprise, joy and comfort, when the opportunity was given, one of the Lord's little ones came forward and told of the Savior's love, and was received for baptism, which was set for 9 o'clock this a. m. The weather was so inclement that we did not get to the water until a much later hour. But the candidate was there, and, raining as it was, in the presence of a few we attended to the solemn ordinance, with a realizing sense of the presence of the Lord. I rather think the young lady's father and mother will soon come also. I do not know whether you are personally acquainted with the family or not. The name is McKinstry, and they live about three miles north of Mattoon, on the I. B. Turner farm, which he bought some years since. We have been so long without any additions that I had become much discouraged; but the Lord has not forgotten to be gracious, and I trust ere long many more may be found inquiring the way.

To-day was our regular day for attending to the Lord's Supper, but owing to the rain, and the failure of the friends to get out, we postponed it until two weeks from to-day. How I should be gratified if you and sister True could be with us at that time.

I have been in ill health nearly all the time since last June, until about two or three weeks since, when I began to improve, and am now feeling remarkably well, and trust I may be much better this year than last. My wife has frequent spells of sickness also, but at present she is able to be around. The children are well, and the friends generally, as far as I know, are in usual health.

I should like to have written you more than I have, but I cannot stand it to write for too great a length of time. My wife and little girls all send much love to you and sister T. Accept from the unworthy writer al-

so, assurances of christian fellowship and brotherly regard.

Write when convenient, as your letters are always acceptable.

Your brother in hope,

J. G. SAWIN.

ELDER G. BEEBE—DEAR FRIEND:

—I have been thinking for a long time that I would tell you some of what I hope have been the Lord's dealings with me. I sometimes think it has been the Lord's dealings, and at other times I fear it is not. If he ever gave me to see my condition, it was at the age of about thirteen years; I cannot tell the exact time. I was at a Missionary Association. I had always before that time thought I was as good as the best of boys; but I was then made to see and feel that I was the worst of all, and I felt as though every body knew and were talking about me as being so sinful. This feeling sense of my sinfulness lasted some time, but finally wore off for a while, although I would often think of my condition; and thus it continued until after the late war. My friends led me into a difficulty where there were men killed, and my mind has never been free from trouble long at a time since. After that, I thought that God had warned me of my death, and I thought I should die in a short time. I felt that it might be at any moment, and thought I would tell my wife what I wanted her to do; but I did not tell her of my feelings. I felt that I was going to sink down to hell, and I tried to pray, but could say hardly anything, and what I did say seemed to condemn rather than justify me. I sought for relief in reading the Testament, but in reading I could find no relief, for all I read condemned me, and I could not for my life see how any body could be saved. I made many resolutions, but always broke them. I finally concluded that I must be lost. Friend Beebe, you can judge of what my feelings were. It would be time spent in vain for me to attempt to describe them. I remained in this despairing state for some time, trying to pray. Sometimes I would shed tears freely, but at other times I could not. I could not sleep well, and I have wet my pillow with tears many times in thinking of my wretched condition. All my brothers and sisters, my father, mother, and my wife, were professors, and when I thought that God would say to me, "Depart, thou cursed, into everlasting fire, prepared for the devil and his angels," and I should be separated from all my family and connections, it seemed more than I could bear.

But, somehow, this trouble all left me. When, or how, I cannot tell. Although I am yet in trouble, it is not the same trouble. I now love the brethren, and I no longer delight in the things which I once delighted in. I want to love God, but cannot love him as I desire to. I have prayed that my former troubles might return, and with greater weight, but I cannot get back the same trouble.

My family has been afflicted more

or less during the last year, and I feel that it is for my disobedience. I want you to tell me just what you think of my case. I desire to know whether what I have experienced is the work of God or not, and what you think is my duty. Do as you think best with this. I only ask your judgment of my case, and your advice, and your prayers, and I desire that all christian people would remember me in their prayers.

From your friend,

K.

REPLY.—The writer of the above is an entire stranger to us in the flesh, as he has not even given us his place of residence; but from the experience he has related, we are satisfied that he is one of God's hidden ones, who, like thousands of others, is struggling to walk by sight, and fearing to live by faith upon the Son of God. The most scriptural, and therefore the most reliable evidence any one can have that they have passed from death unto life is, that they love the brethren. "For love is of God; and every one that loveth is born of God, and knoweth God."—1 John iv. 7. "And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent."—John xvii. 2. Therefore it is written for our comfort and assurance, "We know that we have passed from death unto life, because we love the brethren."—1 John iii. 14. We may not know the time when we received the quickening grace of God, nor in what time or manner the burden of our guilt was taken away; nor do we know when we were first quickened with natural life; yet we know beyond all doubt that we are alive in the flesh; so in regard to our spiritual life, we know that we have received it, because we could not possibly love God, or the brethren, if we were not born of God, any more than we could know and love the things of this world if we had not been born of the flesh. We advise our friend K. to lay his case before the church of Christ, and be baptized, and take his place in the house of God.—Ed.

CAULKSVILLE, Logan Co., Ark., Dec. 26, 1876.

GILBERT BEEBE & SON—DEAR BRETHREN IN THE LORD:—Inclosed you will find my remittance for the SIGNS OF THE TIMES, which I ought to have sent before; but being blind, I cannot write for myself. I often neglect writing, but I feel very thankful to God that you were so kind as to continue sending me the paper, for I don't see how I could well do without it; it always comes laden with good things, and often when I am in gloom and despair, and the billows of persecution are rolling, and anti-christs are raging around, and fiery trials beset me, until I feel like one alone, the SIGNS arrive, with such rich communications from the dear brethren and sisters scattered abroad, that while hearing them read it seems as if the Sun of Righteousness had arisen with healing in his wings, and the gloom which hung over me seems to disappear, and I am made to rejoice in hope of the glory of the Lord; yes, rejoice in tribulation.

Dear brethren and sisters, I wish I could express the tender love I have for you, for perhaps you little know the comfort and sweet moments of enjoyment your communications have given to your little brother, if I am one at all.

Dear father Beebe, I wish to say to you, that your editorial in the SIGNS of Dec. 1st, on the evidences of the new birth, gave me great satisfaction, and while hearing it read there seemed to come over me a sweet melting of soul, and I was made to exclaim, in the language of David, "Bless the Lord, O my soul." "Come and hear, all ye that fear God, and I will declare what he hath done for my soul."

I wish also to say to brother Hardy that his communications on the atonement is the doctrine I love, and in the face of workmongers and worldly religionists, in my weakness, I earnestly contend for it. While there is a people here who claim to be Primitive Baptists, they preach a general atonement.

I wish to say to those brethren and sisters generally who correspond through our family paper, to write on and preach on; comfort and console the bleating lambs of God. I do feel impressed, in my weak and stammering way, to try to comfort, console and build up the children of God; yes, I often feel the force of these words, "Comfort ye, comfort ye my people, saith your God." But how little I feel able to perform the duties that God has enjoined upon me; but one consolation is, that God has chosen the weak things of this world to confound the mighty and the wise. My feelings are better expressed in the following lines:

I am a little scholar, I love to go to school,
To learn of Master Jesus his perfect, holy rule;
The scholars all do love him, the school is large and free,
Come, all ye needy sinners, and go to school with me.

I am a little christian, the Lord has made me so;
All o'er the whole creation what wonders he can do!

I love the things I hated, and hate the things I loved;
The Lord is now preparing me to dwell with him above.

I am a little watchman, I stand upon the wall,
And when the foe approaches, I give a sudden call;
I blow my little trumpet, to let the people know,
That they may all take warning, and so escape the foe.

I am a little shepherd, I feed my Master's sheep,
All o'er the hill of Zion with them I love to keep;
The food my Master gives me, with which to feed the flock,
Is the good word of life divine, and honey from the rock.

I am a little preacher, I preach the gospel free,
And what my Master gives me, I give it all away;
And when my heart gets empty, I go to Master's store,
And tell him all about it—he smiles, and gives me more.

Dear brother Beebe, if you see proper to give this scribble space in the SIGNS, do so; if not, it will be

all right. Will you give your views on Rev. xx. 6?*

I desire brother Hardy to give his views on Isaiah lxvi. 17. Also, will brother J. F. Johnson be so kind as to give his views on Jude 22, 23?

I remain your unworthy brother in the bonds of love,

ASA BOYDSTON.

*We have no satisfactory light on this text.—Ed.]

ROCHESTER, N. Y., July 13, 1877.

DEAR BRETHREN IN GOSPEL BONDS:—This morning finds me meditating on the many mercies and the wonderful providence of God to poor sinners, of whom I am the chief. "Blessed are they that mourn, for they shall be comforted." Whether to class myself with those who truly mourn their inward depravity, has sometimes been a query with me; but well do I know that I am corrupt, from my feet even to my head, whether others are aware of it or not. And I have need to be arrayed in mourning on account of my short comings, being so imperfect in the school of Christ. But when reviewing the imperfections of others, how very apt we are to forget our own. Then our self-esteem is exalted, and humility retires, feeling grieved and vexed for having entertained such foes as pride and vanity, which causes one to neglect spiritual things, for worldly affairs, and thereby bring leanness to our fainting souls, which hunger for heavenly manna; for we cannot live on fleshly meats and drink.

But O how thankful I ought to be that the gracious giver of every good and perfect gift has been so mindful of me, even when going astray. Surely the sun, moon and stars are not so unchanging in their courses, as God is unchangeable in his love towards his people. It is truly said of our Redeemer, "His name shall be called Jesus, for he shall save his people from their sins." Only to be the least of that favored people is a greater blessing than this vain world with all its boasted wealth and pleasure can possibly impart. Nothing on earth can fill the place of the loving Savior's blessed presence.

While attending the communion with the Riker's Hollow Church recently, where Elders St. John and Hewitt officiated, I thought of how light are all our afflictions, compared with the sufferings of our Savior in the garden of Gethsemane and on the bloody cross, all of which he suffered for our guilt and shame, that we might be made pure and without blame. How can we slight such a Savior, who has never neglected us in our trials and sorrows?

Forever praise his holy name,
Who died for us, and rose again;
Who freely did our sins forgive,
That in his presence we might live.

M. J. RHODES.

P. S.—I have not yet returned to my home at Hindsburg since the meeting of the Conference of Western New York, where my father and sister Martha and others enjoyed with me the pleasant season, long to be remembered by us all. May the Lord continue to prosper Zion, and to build up all her waste places.

M. J. R.

ORDINATIONS.

The Primitive Baptist Church at Bethesda, Ouachita County, Ark., met in conference on Saturday before the second Sunday in July, 1877, and proceeded to take up the reference of unfinished business, calling for the ordination of brother NATHAN C. YARBROUGH, to the full work of the ministry.

The presbytery consisted of Elders T. J. Foster, James Norman and William McDonald.

The council then proceeded to organize by choosing Eld. T. J. Foster Moderator, and E. S. Yarbrough Clerk.

The candidate was then presented to the presbytery, who examined him as to his experience and call to the ministry, together with his doctrinal views, which were satisfactory to the council.

Prayer by Elder James Norman.

Laying on of hands by the presbytery.

Charge by Elder T. J. Foster.

The candidate was then declared fully set apart to the full functions of the gospel ministry.

The Clerk was also instructed to send a copy of the proceedings to the SIGNS OF THE TIMES for publication.

Benediction by the Moderator.

T. J. FOSTER, Mod.

E. S. YARBROUGH, Clerk.

HISTORY OF KEHUKKE ASSOCIATION.

For the advancement of this work, I desire to have a sketch of the origin, progress and present status of every Primitive Baptist Association in the United States. Will the Clerks thereof, or some other persons, be kind enough to make such sketches out, and send to me by mail, at their convenience, and oblige

C. B. HASSELL.

WILLIAMSTON, N. C.

In answer to the repeated inquiries as to the character and cost of this work, I would say, that it is to include a brief sketch of the church from the commencement of the christian dispensation to the present time, as well as a history of the Kehukee Association from its formation till now.

The supposed cost of the book is \$1.50. It may be more or less, according to the number of subscribers obtained. The money column contributed goes towards compensating the author, and thereby secures the forthcoming of the work—this also is to lessen the cost of publication.

Subscribers are to have the work at its actual cost—no profit to be charged. Money for the contribution column or for the book will not be required until the work is taken from the press, and the probability is that two years will elapse before that is done.

All subscription papers should be returned to me by the first of September next.

JOS. D. BIGGS.

WILLIAMSTON, N. C., March, 1877.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1877.

LUKE XII. 47.

Reply to brother Emanuel Goad, of Smithville, Ark.

"And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes."

The admonitions which our Lord gave to his disciples in this chapter appear to be the same which are recorded by Matthew in his twenty-fourth chapter, and which were addressed privately to them on the mount of Olives.—Matthew xxiv. 3. Whether Luke refers to the same time and place, is not important for us to know; but it is evident that these parables were given but a short time before Jesus was to be crucified, and rise from the dead, and go to his Father, and to their Father, and receive a kingdom, and then return again, not in a fleshly body, but by his Spirit, to dwell with them forever. This is clearly signified by the parable of the master or lord going a journey, and then returning from the marriage, and then taking account of his servants whom he had left as stewards of his house, to give to them of his household their portion of meat in due season. When Jesus was about to be taken away from his disciples, he solemnly charged them to watch and pray lest they should fall into temptation, and warned them of the presumption of saying, My Lord delayeth his coming, and of neglecting and abusing the members of his household, and of eating and drinking with the drunken.

We would by no means confine the application of these warnings to the apostles and primitive ministers of the gospel, and his return to them, to his descent upon them, by the outpouring of the Spirit on the day of pentecost, although it primarily referred to that event; for it seems to us also, and equally to apply to all the servants of the Lord whom he has made stewards to his church throughout the gospel dispensation, and until he shall come again, without sin unto salvation. That these admonitions apply to the present time is evident from the word of the apostle, 2 Peter iii. 3, 4, "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation," &c.

In the preceding part of this chapter our Lord admonished his disciples to seek the kingdom of God, rather than the treasures of this world, and that in doing so, all things needful for them, of temporal supplies, should be provided for and added unto them; to sell what they had and give to the poor, and thus provide bags that wax not old; a treasure in the heavens, secure from thieves or moth or rust. For where your treasure is, there will your heart be also. Thus dismissing the anxious cares of

this world, (so far at least as they stand in the way of our obedience to and trust in God for all things,) and to suffer no ambitious aspirations of our carnal mind for wealth or fame to divert us from our fidelity to him whose servants and stewards we profess to be. "Let your loins be girded about, and your lights burning, and ye yourselves like unto men that wait for their lord, when he will return from the wedding, that when he cometh and knocketh they may open to him immediately. Blessed are those servants whom the Lord when he cometh shall find watching."—"And this know, that if the good man of the house had known in what hour the thief would come, he would have watched, and not have suffered his house to be broken through." This parable was spoken and applied to the disciples, to impress on their mind the necessity of watching for the coming of their Lord, which he had told them should be like a thief in the night, suddenly, as the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of Man be.—Matt. xxiv. 27.

"Then Peter said unto him, Lord, speakest thou this parable unto us, or even unto all?" As all these words, according to Matt. xxiv., were spoken privately to the disciples on the mount of Olives, we conclude that Peter desired to know whether the parables were designed for the apostles exclusively, or to all the disciples. Our Lord's reply to Peter seems to apply the parables especially to such of his disciples as he has made stewards or ministers of his gospel, whose work is to give to all who are of his household their portion of meat in due season. Such stewards are blessed indeed who, when their Lord cometh, he shall find so doing. But if that servant shall neglect the solemn charge, and instead of feeding, shall abuse the members of the household, he shall be surprised by the sudden coming of his Lord, in a day when he looketh not, and at an hour when he is not aware, and he will cut him in sunder, and will appoint him his portion with the unbelievers. That is, he shall be cut asunder from the fellowship of the church by the discipline of the house of God, become a castaway, and be driven into companionship with the world of unbelievers, and be deprived of the sweet comfort and fellowship of the saints, until he shall have been beaten with many stripes. But if he be indeed a child of God, a servant of Christ, a steward of the mysteries of the kingdom, though scourged with many stripes, God's loving kindness shall not be utterly taken from him, nor his covenant faithfulness suffered to fail. "If we deny him, he also will deny us; if we believe not, yet he abideth faithful; he cannot deny himself."—2 Tim. ii. 12, 13.

There is equity and justice in the Lord's dealings with his servants. "The Lord will judge his people." And as those who through ignorance of their Lord's will, without design-

ing to disobey, transgress the expressed will or precepts of their Lord, shall be chastened with milder severity, those who knowingly transgress shall be beaten with many stripes. They shall experience "a certain fearful looking for of judgment and fiery indignation, which shall devour the adversary." They shall feel more bitterly the enormity of their rebellion and base ingratitude to their Savior. Thus it is presumed that those in the church whom God has instructed and qualified to be stewards, pastors or teachers, are held to a closer reckoning for their disobedience, for trifling with the doctrine or precepts of their divine Master, for saying their Lord delayeth his coming, and for mingling with the drunken of anti-christ, and eating or associating with those who are drunken with the delusions which are abroad in the world, than those whom they mislead into error by neglecting to warn and admonish them to beware of seducing spirits and doctrines of devils. "That servant who knew his lord's will, and prepared not himself." The preparation of the heart is of the Lord; but when the Lord commands his servants to do his bidding, they should at once devote themselves to obey him, by laying aside every weight, and at once doing what the Lord has commanded. But that servant who prepared not himself, neither did that which was commanded, shall be beaten with many stripes. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. But if ye be without chastisement, whereof all (the sons) are partakers, then are ye bastards and not sons." Aliens may go on unpunished until they shall fill the measure of their wickedness, treasuring up wrath against the day of wrath; but God's dear children shall pass under the rod. "If then ye endure chastening, God dealeth with you as with sons;" but it is a fearful sign, when any are suffered to sin without rebuke. What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction, and to set their mouth against the heavens, while his own dear children are chastened every morning, and have the waters of a full cup wrung out to them; yet in the sanctuary of their God shall his children learn that the end of the ungodly is to be destroyed.

PULPIT CRITICISMS.

NOT TO BE APPLIED WHERE THEY DO NOT BELONG.

Is it compatible with the high and holy vocation of a gospel minister, when standing before a congregation as a witness for God and truth, to publish all his peculiar trials, doubts, fears and temptations in regard to his high and sacred calling to the work? Does it comport with a witness on the stand to say, "I do not know as I know anything about the gospel of Christ, or of a christian experience; I sometimes have a faint hope that I have been

taught of God, but seriously doubt whether I have or not?" Would such a witness be allowed to testify in any court? Jesus said to Nicodemus, "Verily, verily I say unto thee, We speak that we do know, and testify that we have seen," &c.—John iii. 11.

It is true the ministers of Christ, like all others of the children of God, are subject to seasons of darkness, doubts and fears, but these are trials that cannot be appreciated by the world; and if cast before swine, they will trample on them, and turn again and rend those who furnish them the opportunity. We have the apostles and primitive ministers of the word as examples to pattern after, and their testimony was always clear and emphatic. We are not called to testify anything that we do not know, and the less a minister of the gospel has to say about himself in his preaching, the better; "For we preach not ourselves, but Christ Jesus the Lord."—2 Cor. iv. 5.

Is it according to the law of Christ and apostolic example, for ministers traveling abroad to expose in public assemblies the local disorders of their brethren at home, and tell of opposition and persecution they have suffered from those who profess to be of the same faith and order? Does not gospel charity conceal rather than expose wantonly the faults of those who are held to be of the same household?

Is it necessary for a minister, when about to submit a sentiment, in preaching, to raise an alarm, by expressing his apprehensions that in it he will differ with his brethren? If confident that his sentiment is correct, why not submit it with his scriptural reasons for holding it, and let the brethren judge for themselves? If the sentiment be on a controverted subject, would it not be still better to labor in a more private way for unanimity of sentiment, than to provoke a public controversy?

Is there any precept in the law of Christ requiring his ministers, when traveling abroad, or even at home, to occupy the time in explaining what some other minister, who is not present to answer for himself, holds, or does our law judge a minister of Christ, unheard, on the inferences drawn and representations made by another?

Is it proper for a minister of limited education to publicly glory in or boast of his ignorance, as though he regarded it as a requisite qualification for the gospel ministry? Will not his more intelligent hearers discover his deficiency?

Is it proper for a minister to embody a sermon in the form of a prayer, or to explain, define, or labor to demonstrate any position, by argument or scripture quotations, when addressing our Father in heaven? Has not our Lord forbidden his disciples making long prayers or using vain repetitions? "Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth: therefore let thy words be few."—Eccl. v. 2.

MARRIAGES.

By Elder F. A. Chick, at Washington, D. C., Tuesday, May 15th, 1877, John R. Yerkes, formerly of Southampton, Pa., and Mary Frankland, both of Washington.

OBITUARY NOTICES.

By request of the husband of the deceased I forward the following obituary for publication in the SIGNS.

Mrs. Mary E. Gladden died at her home in Harford Co., Md., on the sixth day of February, 1877, in the forty-fourth year of her age. Her disease was painful. She had not been strong for years, but her last sickness was short and rapid. I am informed she suffered much, but that she was patient and submissive. Her husband writes me that during the six weeks of her illness she never talked of worldly things, but of spiritual things. She was baptized by Elder Thorne in 1854. She leaves an affectionate husband, one son, two daughters, a brother and one sister to mourn their loss; but they trust that their loss is her unspeakable gain. I was sent for, and attended the funeral, where I tried to preach briefly from Luke ii. 29, to the living, for their comfort and support. May the God of all comfort be with the bereaved ones, and sanctify to them all their sorrow, so that they may feel to say, "The Lord hath given, and the Lord hath taken away; blessed be the name of the Lord."

I remain as ever, your brother,
F. A. CHICK.
REISTERSTOWN, Md., July 5, 1877.

DIED—In Henry Co., Va., May 27th, 1877, **Mrs. Sallie B. Cahill**, wife of Zachar T. Cahill, and daughter of Matison J. and Sarah Akers, of Franklin Co., Va., in the twenty-fifth year of her age.

She has left an affectionate husband, and many relatives and friends, by whom she was most affectionately esteemed, to mourn their loss. She was confined to her bed but four weeks, and for several hours before her death she was deprived of the powers of speech. Her funeral was preached by John C. Hall, and her remains were consigned to the tomb, to repose in lasting repose, at Mr. J. Akers.

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

Z. T. CAHILL.
HENRY Co., Va., July, 1877.

DIED—At the residence of friend R. J. Yeoman, Fayette Co., Ohio, **Eld. John Parker**, who fell asleep in Jesus on the morning of the 24th of May, 1877, after an illness of about twelve days, in which he suffered very much; but in all his suffering he showed the utmost patience and christian resignation to the will of God. It seemed that he had an impression that the time of his departure was at hand. He and his daughter came to visit the Paint Creek Church, and after preaching, he gave a short exhortation, was taken sick at the meeting, and went to the house of friend Yeoman, where he fell asleep in Jesus.

Elder Parker was born in Loudoun Co., Va., Feb. 5th, 1810, and came to Ohio in the spring of 1816. He was received into the fellowship of the York Church, Morgan Co., Ohio, and baptized by Elder Thomas Harper, in about the twenty-third year of his age, and was ordained to the gospel ministry two years after, thus spending nearly forty-two years of his life in preaching the glorious gospel of the grace of our God. It was not my privilege to be much acquainted with brother Parker, but I am told by brethren who knew him well that he was regarded as an able and good minister of our Lord Jesus, the Lord giving him a spirit of care for the welfare of the churches where his field of labor was. His funeral was attended by a large number of people, which was at New Holland, where his late residence was. May the God of all comfort sanctify this bereavement to the good of all the dear family and the churches, and may the Lord of the harvest send forth others to feed the church of God, is my prayer.

Yours in fellowship,

LEVI BAVIS.

DIED—At New Vernon, July 10, 1877, **Col. Samuel Clark**, aged 90 years and 25 days. He was one of the oldest and most highly respected citizens of the vicinity in which he was born, lived and died. His widow, who is an esteemed member of the New Vernon Church, and several children and other relatives, survive to mourn their loss.

ALSO,

DIED—At Howells, near New Vernon, July 13, 1877, **John E. Hoyt**, son of John H. Hoyt, of Waverly, N. Y., aged 18 years, 4 months and 5 days. As the mother of this young man died in his early infancy, he was taken charge of by his father's sisters, and raised at the home of his grandfather, (the late Archibald Hoyt) and being of an industrious and amiable disposition, was greatly beloved by all the family, and the entire circle of his acquaintance. He was suddenly called away by that fatal disease, diphtheria, after a sickness of only about one week.

ALSO,

We have just been informed by Eld. W. M. Smoot of the death of sister Trott, relict of Eld. Samuel Trott, of Fairfax County, Va. She died July 16th. We trust that some of the friends will soon furnish a more full obituary.

These were highly esteemed mothers in Israel, and their memory should be cherished by the surviving lovers of the truth.—Ed.

Our church, community and friends are called to suffer a sad bereavement in the death of **Sarah Sifleet**, the wife of Robert Sifleet, who was called to exchange earth for heaven on Tuesday, May 8th, 1877, on her 58th birthday.

Sister Sifleet was a native of England, from whence she emigrated with her husband and four children in 1854. She was baptized in the fellowship of the Old School Baptist Church of Ebenezer, at Verona, Grundy Co., Ill., in 1861, by Elder William Fellingham, of which church she remained a consistent member and constant attendant for sixteen years. She was at the Sunday service one day before her sudden call hence. Sister Sifleet had experienced some heavy trials and afflictions during her sojourn here below. At one time a terrible tornado took the house from over her head, when she with her daughter were mercifully preserved, escaping with slight injury. She was called to mourn the loss of all her sons, one dying at home, and the other two in the civil war. Two years ago she suffered a protracted sickness, which brought her down to the verge of death. But her heavenly Father graciously raised her up, to continue with her loving family a short season longer; but she never fully recovered her health. From the nature of her complaint her friends expected she would be called to her eternal home with little warning; but the call came more sudden than we anticipated. For some weeks she appeared better than usual; and when I saw her at meeting on Sunday I little thought she would so soon change the earthly worship for the heavenly. On the day before her death she was so strong and cheerful, that she laughingly insisted on preparing the evening meal, the last she was to prepare or partake of. She then sang, "Hold the fort," with her grandchildren. After a good night's rest she was seized by death, while dressing. Her friends and the doctor were soon with her, but human help availed nothing. While in great pain she cried, "O Lord, have mercy and help me." Then she said to her sorrowing friends, "I know in whom I have believed; do not trouble for me." The last words she was heard to speak were, "Lord Jesus, receive me." Her lips continued to move, but her voice was gone, and she soon became unconscious, although she lingered for seventeen hours after. Her sympathy and kindness to all, especially in seasons of sickness, had endeared her to the whole neighborhood, and none knew her but to love and respect her. She with her husband and family obeyed the command to "use hospitality," always having a room for the preacher, and a hearty welcome for every friend who came. She loved and served her Lord and Master, and rested on his promises, often saying, "I have no merit of my own to plead; Christ is my only salvation; free, sovereign grace is my hope." Gifted with a melodious voice, she took great delight in sing-

ing the songs of Zion. The little church will miss her much, but more especially her bereaved husband, an only daughter, and four interesting grandchildren. The meeting house could not contain the people who attended her funeral. My own health being poor, I could not undertake the service, which was kindly conducted by Elder Higby, of Gardner, who preached an excellent sermon from Rev. vii. 14.

With christian love I remain your brother in hope,

SAMUEL BRADBEER.

VERONA, Ill., June 14, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Some time since, I sent you an obituary of our dear sister **Ice**, which has not yet been published, and as I suppose that it either failed to reach you, or has been overlooked, I have prepared another, and forward the same, hoping that you will publish it soon, as she was for many years a prompt and faithful member of the church, and an admirer, patron and reader of the SIGNS.

She died of consumption, at Mt. Summit, Ind., March 15, 1877. She was born in Monongalia County, W. Va., Nov. 27, 1801. Her age, therefore, at the time of her death, was 75 years, 5 months and 18 days. She, I believe, was married in Virginia, and in company with her husband and a small family moved to Indiana, in the year 1832, when the country was almost a wilderness, where many hardships and privations were endured, incident to pioneer life. She was a woman of extraordinary patience and fortitude. Always cheerful and resigned under all circumstances, never murmuring or complaining while passing under the rod of providence. Her husband, three daughters and one son were called away before her, yet she bore all with a remarkable christian fortitude and resignation.

Not long, I think, after her settlement in the state, she united with the Lebanon Old School Baptist Church, of which she continued a most worthy, devoted and exemplary member until her death, never for a moment swerving from the truth, or shrinking from duty, filling her seat regularly and faithfully, thereby meriting and enjoying the unbounded confidence of her brethren. She was truly a mother in Israel, a bright and glowing example of piety.

Full well I know that no pen of mine can adequately describe her real worth. Her godly conversation and deportment, her upright character, her liberality and kindness to the poor and destitute, together with the large amount of charity which she possessed, justly won for her the universal admiration and approbation of all who knew her. Many hundreds of hungry ones, many of whom were very destitute and needy, have been fed at her table and sheltered under her hospitable roof. No difference how unworthy of her hospitality and liberality, none were turned empty away. Many to-day, at the mere mention of "aunt Sally," the name by which she was familiarly known, feel a thrill of joy, from the remembrance of acts of benevolence bestowed upon them.

How sadly we miss her in the church, and how great the loss to her surviving children, and the community at large. But we firmly believe that for her to die was gain. Freed from toil, sickness, sorrow and pain, she has gone to reap the rich and dazzling crown of glory, which the Lord shall give to all them who love his appearing.

J. A. JOHNSON.

SPRINGPORT, Ind., July 16, 1877.

YEARLY MEETINGS.

The Yearly Meeting appointed to be held with the church at Rock Springs, Lancaster Co., Pa., will commence on the Saturday preceding the second Sunday in August, at two o'clock, and continue two days.

Those coming from the north will take the morning train from Philadelphia, on the Baltimore & Philadelphia Central Road, and change cars at Oxford. Those coming from the south will take the afternoon train from Baltimore for Rowlandsville. The friends will be met at each of these places, and conveyed to the vicinity of the meeting.

The brethren in the ministry and the friends generally are cordially invited to attend.

GEORGE JENKINS.

ASSOCIATIONAL.

The Corresponding Meeting of Virginia will be held with the Ebenezer Church, in Loudoun Co., Va., on Wednesday before the third Sunday in August, 1877, to commence at 10 o'clock a. m., and continue until the Friday evening following.

Brethren and friends coming by rail-road will be obliged to reach Alexandria, Va., on Tuesday morning before the meeting, in time to take the morning train from that place, on the Washington & Ohio R. R., (which leaves about 9 o'clock) for Round Hill, where they will be met by conveyances to take them to places of entertainment. A cordial invitation is extended to all, and especially to the brethren in the ministry.

J. N. BADGER.

The Salem Regular Baptist Association will meet with the church at Dry Creek, 6 miles from Covington, Kenton Co., Ky., on Wednesday before the fourth Saturday in August, 1877, at 10 o'clock a. m.

All persons coming by rail will be met at the Day House, in Covington, the day before, with conveyances to take them to the several places of entertainment. Preachers and other brethren are cordially invited.

W. T. WINSTON.

The Mad River Predestinarian Baptist Association will meet with the Thompson Church, in Putnam County, Ohio, on Friday before the second Sunday in September, 1877, at 10 o'clock a. m., and continue three days.

Those coming on the Dayton and Michigan R. R. will stop at Columbus Grove, the day before the meeting, where they will be met and conveyed to the place of meeting.

Those coming on the Fort Wayne & Pittsburg R. R. will stop at Delphos, where they will be met and conveyed to the meeting.

Come and see for yourselves.

DAVID SEITZ.

The Lexington Association will be held with the Lexington Church, in Greene Co., N. Y., commencing on the first Wednesday in September, 1877, at 10 a. m., and continue two days.

The Salisbury Association will be held with the church at Broad Creek, Sussex Co., Del., commencing on Wednesday before the fourth Sunday in October, 1877, at 10 a. m., and continue until Friday evening following.

The Kehukee Association is appointed to be held with the church at Peach Tree, in Franklin Co., N. C., commencing on Saturday before the first Sunday in October, 1877.

The Yellow River Association will be held with the church at Rock Spring, DeKalb Co., Ga., 3 miles south of Lithonia, on Saturday before the fourth Sunday in September, 1877.

The Oconee Association will be held with the church at Bethlehem, Oglethorpe Co., Ga., 5 miles east of Crawford, and 2 miles from Lexington, to convene on Saturday before the second Sunday in October, 1877.

The Ocmulgee Association will meet with the church at Shoal Creek, Newton Co., Ga., 9 miles south-west of Social Circle, commencing on Saturday before the second Sunday in September, 1877.

The Greenville Association will meet on Friday before the first Sunday in September, in Pickaway Co., Ohio, 16 miles south-west of Columbus.

All coming from the east, north or north-west will come to Columbus, and there take the Short Line R. R. west 8 miles, to Galloway, leaving Columbus at 5 p. m. on Thursday. Those from the west will come by London, and arrive at Galloway at 3 p. m. All will be met and conveyed to the meeting.

We invite all of our faith and order, and we would like to have as many preachers to come as can, yet we are very poor, so we cannot bear their expenses.

Brother Beebe, we would be glad for you and brethren Durand and Purington to come.

G. M. PETERS.

The Des Moines River Association will meet with the Round Prairie Church, on Saturday before the third Sunday in August, 1877, at the house of brother Wm. Smith, 5 miles north-east of Fairfield, and 2½ south of Perlee, Jefferson Co., Iowa, to commence at 10 o'clock a. m. and continue the two following days.

The friends coming on the Chicago, Burlington & Quincy R. R. will stop at Fairfield. Those coming on the Chicago & South-Western will stop at Perlee, and will be met with teams to take them to the meeting.

We give a cordial invitation to brethren and sisters to come and see us, and we hope a goodly number of gospel ministers will come and proclaim the truth to us. If some of the brethren and sisters will call on Mr. Wm. Rolan in Fairfield, they will be cordially received and cared for.

JACOB WRIGHT.

The White Water Regular Baptist Association will meet with the Shiloh Church, in Hancock Co., Ind., on Wednesday before the second Saturday in August, 1877, at 10 o'clock a. m.

Those coming on the Columbus and Indianapolis division of the Panhandle route will get off at Greenfield, and those coming on the Cincinnati, Hamilton & Indianapolis Road will get off at Morristown. Those coming from the east will arrive at either place about 6 o'clock in the evening. Those coming from the west should arrive about the middle of the day. Those getting off at Greenfield may inquire for brother John Allen, or Harvey Goble, and there will be conveyances there for the evening train, and also at Morristown, which is on the opposite side of the place of meeting.

We earnestly request a general attendance of the brethren from the east, west, north and south, and especially of the ministry.

HARVEY WRIGHT.

The Redstone Association, by divine permission, will meet at the Big Redstone Meeting House, Fayette Co., Pa., on Friday before the first Sunday in September. We give a cordial invitation to all lovers of the truth to come. We were much disappointed last year, as we expected Elders Chick, Furr, Smoot and Rose, and some from the valley. Brother Durand has promised to come, and we hope he will not disappoint us. Come to Macedonia and help us; we are weak.

I wish all who intend to come to write me soon, and they will be met at Dawson's Station, two miles below Connellsville, on Thursday, and conveyed to the meeting. I have reasons for wishing to hear from you soon.

My Post-office address is Upper Middletown, Fayette Co., Pa.

ADAH WINNETT.

The Licking Association have appointed to meet with the church at Mt. Carmel, Clark Co., Ky., on Friday before the second Saturday in September, 1877, at 10 o'clock a. m., and continue the two following days.

Those coming by public conveyance will be met at the depot in Winchester, on Thursday, at 4:30 p. m. In order to make the connection at Lexington, it will be necessary to take the morning train at Louisville, Cincinnati or Maysville. Brethren and friends, especially ministering brethren, are cordially and affectionately invited to attend.

CHAS. E. STUART, Clerk.

The Salem Association of Old School Baptists will meet with the Providence Church, in Hancock Co., Ill., on Saturday before the fourth Sunday in August, 1877, and continue the two following days, to which a cordial invitation to brethren is extended.

Those coming from the north by railway will stop at Plymouth, and those from the south will stop at Augusta, where they will be met with conveyances on Friday. The place of the meeting is five miles west of Plymouth, and seven miles north of Augusta.

J. CASTLEBURY.

The Lebanon Old School Baptist Association will meet, providence permitting, with the Lebanon Church, Henry Co., Ind., on Wednesday, August 15, 1877, at 10 o'clock a. m., and continue three days.

Those coming by rail from the north will leave Fort Wayne at 1 p. m., on the Fort

Wayne, Muncie & Cincinnati R. R., and stop at Springport. Those coming from the south via Cincinnati will take the 7:45 a. m. train on the Cin., Ham. & Ind. R. R., and come to Connersville, where they will change cars and come direct to Springport. The train leaves Connersville at 10:35 a. m. Those coming from the east or west will connect with the Ft. Wayne, Muncie & Cin. R. R. at Cambridge City, on the Pittsburgh, Cin. & St. Louis R. R., or at Muncie, on the Cleveland, Col., Cin. & Ind. R. R. The Ft. Wayne train leaves Cambridge City about 11:30 a. m., coming north, and leaves Muncie at 5 p. m. coming south. There is but one train a day each way.

J. A. JOHNSON.

The Pine Light Primitive Baptist Association will, by appointment, convene on Saturday before the first Sunday in August, 1877, with Smyrna Church, in Ashley Township, Ark.

WM. J. GASTON.

The Owl Creek Harmony Regular Baptist Association will meet, providence permitting, with the Harford Church, on the county line between Delaware and Licking Counties, on Wednesday after the fourth Sunday in August, and continue three days—the last three days in August. The meeting house is 1½ miles east of Condit Station, on the Cleveland, Mt. Vernon and Columbus R. R.

We cordially invite brethren and friends to meet with us, especially ministering brethren.

L. B. HANOVER, Pastor Harford Church.

The Indian Creek Regular Old School Baptist Association will meet with Mill Creek Church, Hamilton County, Ohio, on Friday before the third Sunday in September, 1877, at 10 o'clock a. m., and continue the two following days.

Those coming by way of Cincinnati will take the stage on Thursday at 2 p. m., at the corner of Walnut and Court Streets, and stop at Bevis, and call on brother Jesse Bevis, one mile from the ground; also those coming from the west by Cole Run Pike will call on the same brother, and they will be cared for. Those coming from the north and west by way of Hamilton, on the C. H. & D. R. R., will be met at Cumminsville, on Thursday evening. Those coming on the College Hill Narrow Gauge R. R. will be met at College Hill, on Thursday evening, and the first train on Friday morning, and conveyed to places of entertainment. Those coming by private conveyance by way of Carthage will cross the C. H. & D. R. R., and take the North Bend Road two miles west, and call on Eld. S. Danks. We earnestly request a general attendance of the brethren and sisters, and ministering brethren.

ALLEN HAINES.

I have been requested by the churches that I serve, to ask you to publish in the SIGNS that Cub Run Association will be held in Carlisle, Pa., the Lord willing, commencing on Saturday, Sept. 22, 1877, at 10 o'clock a. m.

I am as ever, your devoted brother in the Lord,

JOHN BELL.

The Maine Old School Baptist Conference will be held this year with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on the 31st day of August, at 10 o'clock a. m., and continue three days. We wish all who have a mind to do so, to meet with us. There will be teams at the depot in North Berwick the day before the meeting, forenoon and afternoon, to take those who come in the cars to the meeting.

WM. QUINT.

The Maine Old School Baptist Association will meet with the church in Whitefield, Me., on Friday, Sept. 7, 1877, and continue three days. Those who love the truth, especially ministers of the gospel, will receive a hearty welcome.

Word has reached us that brother Silas H. Durand is to be at the North Berwick yearly Conference, but does not intend to visit our meeting. Now I wish to say to brother Durand, that notwithstanding our people are peaceable and quiet generally, and feel themselves the most unworthy of a visit from any of our ministering brethren, yet they will not submit cheerfully nor willingly to any such arrangement as that.

HIRAM CAMPBELL.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent postage pre-paid on receipt of the following

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HYMN BOOKS.

The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

Our assortment of the small books embraces

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., AUGUST 15, 1877.

NO. 16.

POETRY.

A CRY FOR MERCY.

A helpless sinner, Lord, am I,
Weary, and sick, and poor,
Yet fain would lift my longing eye,
Thy mercy to implore.

Art thou not called the sinner's Friend?
Is not thy mercy free?
Will not thy boundless love extend
Unto a wretch like me?

I feel I am defiled with sin,
And vile in every part;
From head to foot I am unclean,
And froward is my heart,

Other physicians I have tried,
But all their skill is vain;
My pressing wants they ne'er supplied,
Nor e'er relieved my pain.

But thou, dear Lord, didst never turn
The helpless poor from thee,
Nor bid the unclean leper mourn
In hopeless misery.

Mine is a desperate case indeed,
Yet turn me not away;
Dear Lord, I cannot cease to plead,
O! help without delay.

'Twill magnify thy sovereign grace
To save a wretch like me;
The guiltiest of all Adam's race,
I still must cling to thee.

C. SPIRE.

IN HEAVEN ABOVE, WHERE ALL IS LOVE.

A few more Sabbaths here,
And sorrows on our way,
And we shall reach that ceaseless rest,
And endless Sabbath day.

CHORUS.

There'll be no sorrow there,
All singing, Grace, free grace!
In heaven above, where all is love,
There'll be no sorrow there.

A few more storms shall rage
Across the hills of time,
And we shall be where storms are not—
A far serenest clime.

A few more rains shall beat
Around this earthly ball,
And we shall be where angels meet,
And billows never roll.

A few more years at best,
A few more winters come,
And we shall be with them that rest,
And never more to roam.

A few more troubles in
A wicked world of sin,
And we shall be with the redeem'd,
And never more feel pain.

A few more struggles here,
A few more partings o'er,
A few more toils, a few more tears,
And we shall weep no more.

A few more songs of love,
Among saints at this place,
And we shall meet in heaven above,
All shouting, Grace! free grace!

And now, O Lord, prepare
Us all for that great day!
O! wash us in thy precious blood,
And guide us in thy way.

MRS. LUCINDA CHAMBERS.

ADAMS, Ind., April 22, 1877.

CORRESPONDENCE.

TRIVOLA, Peoria Co., Ill., March 24, 1877.

BRETHREN G. BEEBE AND SON:—
I will pen a few thoughts, which shall be at your disposal. I have received the sixth number of the SIGNS for this year, and read it with some interest. I remember in days gone by, a disposition tending to controversy in the SIGNS, in which some seemed to be striving for the mastery. But I am glad that that spirit has been subdued, and the dear saints manifest a spirit of forbearance, and evince a willingness to have what they write tested by a "Thus saith the Lord." I have been taking a paper published in Missouri, in which the writers are limited to write only on the affirmative. Such restriction necessarily brings in all manner of trash, some speaking the language of the Jews, and some in that of Ashdod, and some partly of both, which leads to confusion. But what surprises me most is, that some able brethren write in it, approvingly of writing only in the affirmative. Now I desire above all things to know the truth, and if I am in error, I would be glad for any brother, in the spirit of love, to correct me; but if they do not write in a spirit of love, it would be better for any editor to reject what is written in any other spirit. I am satisfied that where there is a difference, it is a benefit to talk or write freely, as long as each is willing to bear with the other, and all are striving to keep the unity of the Spirit in the bond of peace. We should prove all things, and hold fast that which is good. The blessed Master has given a diversity of gifts, some prophets, some apostles, some evangelists, and some pastors and teachers; all for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. The body has many members, but all of the one body. No one member can say to another member, I have no need of thee. Now the Savior has said to the body, "If thine eye offend thee, pluck it out; for it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire." We should endeavor to get the beam out of our own eye, that we may see clearly to pull the mote out of our brother's eye.

In reading the sixth number, a sister speaks of having felt great fears of hell. She says she has heard others say they had never had any fears of hell. I will write as it is presented to my mind, without hunting for any other proof than what my own experience teaches me, with what may be presented to my mind. There

is much preached by anti-christ about hell fire and brimstone, to scare and alarm; and we find it spoken of in the scriptures, and as you have spoken of it in your editorials, that the wicked shall be turned into hell, and suffer the vengeance of eternal fire. But what is hell? And who knows anything about it? Is it the ungodly? No. But David said, "The pains of hell gat hold on me." Jonah was in the belly of hell. Again, "For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption." When a quickened sinner is brought to see and feel his guilt and condemnation before the bar of God, to feel that he is banished forever from the presence of the just and holy God, in that awful despairing state, I humbly believe, there is no more terrible hell or torment than he feels. Now, if this be hell, have we not all, with the sister, felt it? O! that holy God that I have sinned against, who has said, "The soul that sinneth, it shall die." I may be wrong, but I regard the terms, hell-fire, fire and brimstone, &c., as figurative terms, as in the parable of the rich man, and of the setting on fire the course of nature, and it is set on fire of hell.—James iii. 6. O the wonderful suffering which the Savior endured when the sins of all his people were laid on him, and all forsook him, and he prayed in an agony, "O my Father, if it be possible, let this cup pass. Nevertheless, not my will, but thine be done." When he cried, "My God! my God! why hast thou forsaken me?" When we think of our condition, justly condemned, and without hope of escape, and then think of all our sins being laid on him, and that, too, according to strict justice our sins were his, we being the flesh of his flesh, and bone of his bones, so that he was made sin for us, who knew no sin, truly we were as sheep going astray, when he redeemed us, not with corruptible things as silver and gold, but with his own precious blood. If we were not his before, he would have had no right to redeem us. We were condemned, for condemnation had passed on all, for that all had sinned. So then our salvation was not of him that willeth, nor of him that runneth, but of God who sheweth mercy. For he hath said, "I will have mercy on whom I will have mercy" "and whom he will he hardeneth. But who art thou, O man, that repliest against God? Shall the thing formed say unto him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honor, and another unto dishonor?"

What if God, willing to show his wrath, and to make his power known, endureth with much long-suffering the vessels of wrath fitted to destruction, and to make known the riches of his grace on the vessels of mercy which he hath afore prepared unto glory?" By nature we are all children of wrath. But God, who is rich in mercy, for the great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. And he hath shown us our condition, and given us the light of the knowledge of the glory of God in the face of Jesus Christ. So we have to acknowledge that

"If our souls were sent to hell,

The righteous law approves it well."

But as Jesus, the Head of the church, suffered for the sins of his body, and paid every farthing of the demand of divine justice, her redemption is full and complete. O for such love as God has manifested to the heirs of promise! He has taken them out of the horrible pit, and out of the miry clay, and set their feet upon a rock, and put a new song in their mouth, even praise unto his name. When we experience this, we think we shall see no more sorrow; but O how disappointed! We have many sore conflicts to encounter, for there is now a warfare commenced. The old man, something like Saul, and the new man, like David, are often in conflict, and we fear that we shall some day fall by the hand of Saul. The new man has no desire to sin, and, in fact, he cannot sin. But the old man is not changed, but is still sinful, being born of corruptible seed. But the new man is incorruptible. And the christian, comprising these two conflicting elements, has to say with Paul, "The good that I would, I do not; but the evil that I would not, that I do. So then it is no more I that do it, but sin that dwelleth in me."

Brother Beebe, in looking over what I have written, I find it comes far short of expressing clearly what I desire to communicate; I find it very faulty, like the writer. May the Lord be with his poor, afflicted people, and may he enable you, and all his watchmen, to comfort his people, with the same comfort wherewith you have been comforted of the Lord. You will soon be called to lay off your armor, but surely you can say with the apostle, "I have fought a good fight, and henceforth there is a crown of righteousness laid up for me; and not for me only, but also for all who love his appearing." May the Lord be with and sustain you in your declining days, is my prayer, for Jesus' sake. E. D. VARNES.

EXPERIENCE AND LAST HOURS OF MRS. ASENATH NEWBERRY DURAND.

Our precious mother left her earthly home, for her home in heaven, on Wednesday morning, June 13th, and the next evening, as the sun was sinking in the west, her dear, tired form was laid to rest in our family burying ground. It was a comfort that dear Elder Beebe and so many of our kindred in Christ could be with us, to help us bury our dearest earthly friend, although they had to leave the association for that purpose. In speaking of our beloved mother, we cannot tell her worth, nor how soothing has been her sweet presence through all our lives, to us few of her children that remain; neither can we express how painful the vacancy she has left, for a light and joy has gone out from our dear old home, as we hear her gentle voice and quiet step no more. But our minds, for a little time, were raised above our grief, while listening to Elder Beebe, as he spoke from these words, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." For we have a sweet assurance that Christ has already appeared to the dear one whom we mourn, and that she has appeared with him in glory.

It was in early life that our dear mother first hoped in her Redeemer, and united with the church at Brookfield, Orange Co., N. Y., where our dear departed father was a member. Some of our friends, who were visiting us on her 83d birthday, last February, will remember hearing her relate, though with trembling, some of her early experience. The 42d Psalm was the language of her soul at that time, when she was hungering and thirsting after righteousness. "As the hart panteth after the water-brooks, so panteth my soul after thee, O God." The Sun of Righteousness then arose with healing in his wings, giving her a hope which was an anchor to her soul through many storms of sorrow, bearing her above the waves of trial and affliction, when they rose high around her. But she has come out of great tribulation, and is now arrayed in a robe made white in the blood of the Lamb, and drinking from living fountains of water, with the tears all wiped from her eyes. She came with father to this, then, new country, fifty years ago, and with him toiled cheerfully and with fortitude through many adverse scenes, to make a home in the wilderness, looking brightly upon that which often appeared dark, and saying hopefully, when others were discouraged, "It is all for the best." She with father also found a home in the church at South Hill, where our beloved H. West was then pastor. She was the mother of fourteen children, ten of whom have preceded her to the grave, and we have reason to hope she is reunited with them all, where there is no more death. But one of nine sons remain, and the Lord has chosen him to go forth and proclaim his word.

As I write, many things in our precious mother's history come to my mind, stirring up my very soul, and

I can hardly forbear mentioning a few incidents. I remember of hearing her tell of a little son who was scalded before they came to this country, and after watching with him six weeks, he appeared better, and she and father were encouraged to hope he would soon be well, so they took him in the bed and slept, and when they awoke his spirit had departed. Mother said that when she returned from the funeral she had nothing to do, her darling was taken from her arms, and she had no strength left. Years after, when another son, who was growing up beautifully, was drowned, she found she had an idol. She did not know that she loved one child better than another, till her dear David, who went out full of hope in the morning, was brought home at evening motionless and cold. Then she knew how she worshiped him. Two sons were stricken down many hundred miles away, and the appalling news came with overwhelming sorrow to us all, especially to our affectionate mother. Two daughters were taken in infancy, and four sons went rejoicing in hope, with their kindred and friends around them. So time after time many treasures were torn from her, leaving her always "poor in spirit." She was of a mild and retiring disposition, talking very little, and when she spoke of these things it filled our hearts with trembling and tears.

Three years ago this summer she told me of some words of scripture that came to her with power, in the night, when she was awake, though she was thinking of nothing with interest. It was this: "And be ye also ready." She said she had never had anything come to her mind with such power before. It was as though it had been spoken in her soul. I never told her how it made me tremble when she said this, nor how, as infirmity drew on, my heart held her more closely than ever. She was taken sick the same fall, and suffered greatly through all the winter with heart disease and dropsy. She was surely brought near the grave, but all the time hoping to recover, as she said she did not feel quite ready to go. She took it as a token that the Lord intended to raise her up again, as he had given a spirit of prayer for her recovery. She was restored by spring so as to be very comfortable, but she never went outside of the yard again. Although she could not meet any more in the assembly of the saints for public worship, as she had been accustomed in love and faithfulness to do, never staying away if it were possible to go, yet she enjoyed many little meetings at home, when brethren and sisters visited us, during the past two years. She continued to take an interest in every thing around her, and when well enough to rise, was always up early in the morning, spending her time knitting, reading the bible, and that which was spiritual, especially christian experience. She was often seen with the hymn book, and had many favorite hymns which she loved to read and hear over and over again,

and one that she told us years ago was her own hymn, so we always spoke of it as "mother's hymn." It is the 521st, commencing,

"Tell me no more of earthly toys,
Of sinful mirth and carnal joys,
The things I loved before;
Let me but view my Savior's face,
And feel his animating grace,
And I desire no more."

When our brother came home, telling of interesting meetings, she was eager to hear every word. She was very feeble through the past winter, and at times suffered much. Her health began to fail more perceptibly about the first of last April, and she was taken down about the middle of May, so that she could only sit up a part of each day, but we hoped she would soon be about again. She experienced great darkness of mind at times, and a solemnity rested on her countenance that was not usual, and she grew more and more tender and thoughtful for all around her. On the Thursday before her departure, she was dressed and sat up some. She listened attentively to a number of experiences which I read to her, and especially to the one of sister Mary Akehurst, of Utica. When I finished reading it, she said, "How wonderful!" That night she suffered with extreme thirst, and could not rest. She told us who were with her that she could not feel right. She wanted to feel reconciled. I read a psalm, and after a little quiet she raised up and said, "My dear children, what are you keeping me here for? O wonder of wonders! that the Lord should have spared me all these years, and given me so many mercies. I have walked in the dark much of the time, but there was always a glimmer of light, and I was following on after it. I always loved to hear the Lord's people talk, but if I said any thing it was only a chattering noise, and I wanted to praise him with my lips. This has been a dark night. I knew all the time that the Lord's will must be done, and yet I wanted my own will, and was ashamed to own it. But, bless his name, he has shown me that I had no will, that it was all his. He has tried me, and brought me, and now all I want is, that his will should be done. He has given me a cluster of pleasant grapes. I had hoped to get so as to go to meeting once more, but I suppose it is not the Lord's will, and his will must be done." I said, "Perhaps it is his will to raise you up, that you may walk more in the light, and enjoy the privileges of the Lord's house again." And she answered with emphasis, "If it is his will, he will surely do it, for his will must be done." She said she had many pleasant hours in the nights last winter, when she could not sleep, but had not strength to speak of it then. After some words of praise, she appeared to sleep a while. About daylight she was taken with shortness of breath, and said she was going to leave us, and we feared that our brother, who was attending the Warwick Association, could not see her again in this world. She said, "I did hope to see my dear son once more, to bid him an

everlasting farewell in this world; my only son, that the Lord has spared to me in my old age; my precious child, if I could only see him before I go. Perhaps it is not the Lord's will, but I know if it is he will bring him." We did all we could to restore her, and the great Physician blessed us in sparing her a little longer. She grew easy and talked sweetly all the forenoon, while those who sat by her feasted on her words, her precious words; they are jewels to us now, and we treasure them in our memories as choice gems of the mind. Our brother returned about two o'clock that afternoon, being impressed to come a day sooner than he intended. When he entered her room, her face lighted up with a heavenly gladness, and with many expressions of a mother's love she blessed the Lord for his safe return, saying, "I have seen my blessed Savior, and he has brought me into a glorious place; now I can praise his name." And she did praise him with every breath. She took each of her grandchildren by the hand, as they came in to see her, giving them some tender and affectionate parting words, according to the circumstances of each, saying she should soon leave them, and wished them to remember the last words of their "poor grandmother." She commended them to the care and protection of him who has promised to be a father to the fatherless, hoping he would bring them to himself. Some of them did not have the privilege of seeing their dear grandmother's smiling face, and of hearing her words of love, yet they were not forgotten, but remembered sweetly, though so far away. She had but two great-grandchildren, and one of these she had never seen.

On Sunday some brethren and sisters came, and she was rejoiced to see them, saying she had looked forward with much interest to this time when she could see the dear friends and hear them talk, and now she wished them to help her praise the Lord for his wonderful works to the children of men. Those who came felt it to be a great privilege, and the best of meetings, for Jesus was with us; and while they kindly helped us smooth her suffering pillow, their own souls were exalted above the world, and its fading scenes. One beloved sister remarked that while sitting with mother the night was the shortest she ever knew, for she felt that she had been with Jesus, and listened to his words. On Monday and Tuesday her sufferings increased and she did not want to take any more medicine, thinking it would keep her here longer. Once she said, "We have a little company here, and I want them all to come in and help me praise the Lord. Now see that it is done." She wished our brother to ask the Lord to remove these fetters, and release her and take her into his blessed arms. It was done as she said, and during the time she did not even groan. The 990 hymn was the one sung: "My God, the spring of all my joys." When she would be suffering greatly, a psalm or hymn read

would appear to sooth her pain, and she would say, "That is what I want." Once she said, "I want a precious Jesus to come and take me in his blessed arms," and after a few moments of silence, "A precious Jesus has come for me, and I want to go with him, and I would if I could. I want to praise him, but my strength has partly failed. I know there is a place for me, and I want to be there where I can praise him." Then after a while her sufferings became so intense that she began to mourn that he had gone and left her—had not taken her. She said in a most plaintive voice, "He was here by me, and I saw him, and felt him, and he was near me, but I could not get near enough to him. Now I have let him go, and what shall I do? But I know he will come again, and take me to himself. His banner over me was love. I saw him right here, but I cannot make any one understand, unless the Lord is pleased to open their eyes. He was pleased to open my eyes to see him. What shall I do? I want to drop off into his blessed arms. The everlasting arms are underneath me. I know that my Redeemer liveth. O if I could only praise him." Once she simply said, "Beulah." Thus constantly, for five days, she talked, and whispered of the love, beauties, and goodness of her blessed Savior, and bemoaning that he left her here so long. Her pain was so extreme, that on Tuesday night her mind wandered, but her theme was the same, and her expressions praise and longing to go. Before daylight on Wednesday she went to sleep, and did not fully awake again. But once she whispered, "My Lord and my God," which were her last audible words. About half past ten she appeared to be waking, and I said, "Mother can we help you?" She shook her head, and in a few moments she was with her Beloved, in glory, leaving a heavenly smile still resting on her calm and peaceful face. "Blessed are the pure in heart, for they shall see God."

BESSIE DURAND.

HERRICK, Pa., July 26, 1877.

JULY 15, 1877.

DEAR BRETHREN BEEBE:—By request, sister Oliver has, as you will see, written for publication a few extracts from letters sent to her by her father, from England, and to me they are very interesting, and full of doctrine and experience, and comfort and consolation to the poor, doubting saints of God. Also, in addition to his letters, I send you for publication sister Oliver's letter to me, which seems to savor of the travel of one that is born of God. Sister Oliver came before the church of Fairfield a short time ago, gave a relation of her experience, and was received as a candidate for baptism, and baptized by me, a poor, unworthy creature.

Yours in bonds of affliction,

THOMAS J. WYMAN.

TECUMSEH, Mich., June 6, 1877.

DEAR BROTHER AND SISTER IN HOPE:—After leaving you on Saturday last, I thought perhaps I could

write a few lines to you, in answer to a few questions you would like to know, before you sent those letters to Elder Beebe.

We left England in the spring of 1849, on the tenth day of April, and came to Michigan in the spring of 1854, so we have been here twenty-three years. My dear father has been dead eleven years the first day of last December. I have often thought how delighted he would have been if he had known when he was alive that I had found a place where I could hear the truth preached. I used to write and tell him that I could not find a place where the truth was preached, and he used to write and tell me to read my hymn book (Wm. Weller's) and the bible, for he said that truth read was better than error preached. Now, perhaps you remember when I gave in my little experience to the church at Fairfield, that brother George asked me if I had experienced any of those things before I left England. I told him I had not; but when I look back over my past life, it seems to me that from quite a young girl I knew I was a sinner, and that I had an aching void in my heart that all this world could not fill; and I have often thought of it since I united with you, and have reasoned with myself about it. Could I have known it if there was no life in me? For you know that the dead know not any thing. I felt that I was a poor, miserable being, and as I often read in the SIGNS OF THE TIMES, I did not know what was the matter with me; but I did not at that time know the exceeding sinfulness of sin, as I have been made to feel it since I have been in this country. It is more than twenty years ago since I had such a longing desire to hear the truth preached. I can truly say that I longed more for that than I ever did for gold or silver, or any thing else in this world. I have often dreamed that I was just going to hear a gospel sermon preached, and have said in my dream, "O! that is not it; that is not the truth; for I want to give God all the glory, and they will give it to man." And I believe it was the providence of God, that at last I was to find that people that I longed to find; for it was five years ago last winter that William was teaching school about one hundred miles away from home, and boarded with a man that took the SIGNS OF THE TIMES; and when he came home in the spring, he brought quite a bundle of them for me to read. I was sick in bed when he came home, and he brought them to me and said, "Ma, read them; they will do you good." I did read them. I lay and cried and read, and did in my very heart bless God for them. And I said to William, "I must have that paper." So I sent for them, and then watched when your meetings were held. The first was at Deerfield. I thought, when on the road to meeting, can it be possible I shall find a people that preach that much despised doctrine, Election and Predestination, and believe as I do? But when I had heard that faithful

minister of God, Elder Pollard, I was more than satisfied. My cup was filled to overflowing, and I did partake of a feast that none but a poor, starved soul can relish; for a mercy withheld, makes a mercy prized when received.

Years ago, while reading my bible or hymn book, there would be a sweet hope, swift as lightning, going through my soul, and then I would be down again, and thought there was no one in the world like me. And I often thought, I must live a better life, or I never shall be saved. But it is about ten years now, since I was made to see that I could do nothing but sin against God, of myself. It was ten years ago this spring that I was taken very sick, with a dreadful pain through my back, and while in that severe pain I was so overwhelmed with a sweetness through my soul that I thought I must have shouted aloud for joy; but I did not. These words came into my mind in an instant, "Bless the Lord, O my soul, and all that is within me, bless his holy name." That joy was soon gone, but it left a sweet hope with me for six months. Since that time I have been often cast down and in the dark, and sometimes feel a sweet hope that is as an anchor of the soul, both sure and steadfast. But O! I cannot live as I wish to, for sin is mixed with all I do. But, small as my hope is, I cannot quite give it up. And, dear brother, while you was speaking on Sunday last about your unworthiness and sinfulness, I thought you was just the one to comfort poor, helpless worms like yourself; for how could you comfort others, unless you had traveled in the same path?

When I commenced to write, I did not intend to write half so much as I have; but I hope you will bear with me, and overlook all mistakes.

Now you can take the dates that you want to know. I am sorry to put you to so much trouble.

Your unworthy sister in hope,

MARTHA OLIVER.

FAIRFIELD, Mich., April 18, 1877.

DEAR BROTHER BEEBE:—Having been requested by the brethren and sisters of the Fairfield Church to send for publication a few extracts from my dear father's letters, and as there may be those who read the SIGNS that were personally acquainted with him, and would like to hear about him, I will endeavor to comply with the request.

TICEHURST, England, Oct. 15, 1856.

MY DEAR GIRL:—I am glad you desire to know my views on Universal Redemption. I will send you such thoughts as the Lord may direct, concerning the truth of God, which shall stand forever; neither men nor devils can overthrow it.

Universal Salvation is an awful doctrine, for all free-willers are at war with God. So, my dear girl, I must tell you that man is dead in sin, and has got a carnal enmity in his heart against God's truth. Look at Paul, and see how ignorant men are about religion, while in nature's darkness. No wonder men drink in free-

will doctrine. It is Satan transformed into an angel of light. Satan don't care how religious people seem, so that the enmity remains in their hearts against God's truth. He is compared to a strong man guarding his palace, when his goods are in peace. Men in their natural state are dead, blind, and compared to a deaf adder.

I must also tell you how the dear Lord taught me Election—and he teaches all his people the same truth. When the blessed Spirit enlightened my understanding, and taught me the law of God, I understood what Paul meant when he said, "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 written in the book of the law to do them." The law Paul mentions in the word of God, is quick and powerful, 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. There is as much sin in our thoughts as there is in our actions. When I learned this, I told the Lord he would be righteous in destroying me, according to that rule of justice. The Lord teaches his elect that they have all sinned, and brought themselves under the curse of his holy law. Read Deuteronomy, 28th chapter. All people, by nature, are under those dreadful curses, and have neither power, will nor desire to seek after God, no more than a dead corpse has to arise and walk. This is the faith God gives to all his people, teaching them that no one can make himself a christian. None but he who made the world can do this work. God's word tells us that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. This is the truth, my dear child, that the Lord has taught me, and this is what he taught your dear brother James; and you remember how he longed to be gone from this world of trouble. There is no arminian in the world that understands these things.

I hope you still have the "Life of Mr. Weller," and Mr. Hart's Hymn Book, and also the bible. With these treasures, may the blessed Spirit show you, if it is his will, as I hope he has me, that we can do nothing of ourselves, but sin against him, and then open your eyes to see that blessed Savior who has reigned over his people from the beginning. Read Ephesians, 1st chapter, and Romans, 8th, 9th and 10th chapters, and may the good Lord enlighten your understanding, and enable you to see how he chose his people in his dear Son before he made the world. O what a blessed truth, that he has a set time to call them out of darkness, into his marvelous light! And where he begins, he never forsakes, but loves them to the end. No free-willer can receive this blessed doctrine, but they are all offended with it. Some say, "There are souls in hell that Christ died to save." Is not that shocking!

My dear girl, perhaps this will be the last time that I shall ever write to you, for your mother and I must soon go the way of all the earth, into an eternal world; but O how my poor flesh trembles at the thought of the monster, death! Yet I have a little hope that the dear Savior's name will disarm him of his sting, and the grave of its terrors. I can say with dear Mr. Hart,

"Here's my claim, and here alone;
None a Savior more can need;
Deeds of righteousness I've none,
No, not one good work to plead."

We read that two shall be in the field together, one shall be taken, and the other left. And again, Jesus says, "I give unto them eternal life, and they shall never perish." This is free grace, truth that will overthrow all the free-will of man.

Just after I had received the above letter, the Congregational minister, a Mr. Marsh, (father of the young man that Elder Beebe spoke of in the second book of his Editorials) made us a call, not having seen us at his meetings, and at the time living near by. This must have been about the time they were trying to raise money to fit his son for the ministry. I read my father's letter to him, and he remarked that his belief was the same. But if it was, he did not dare to preach such doctrine.

I have many of father's letters, but I will conclude by writing a few extracts from the last one I received from him, relating to the death of my dear mother.

TICEHURST, England, May 26, 1865.

MY DEAR CHILD:—The Lord has given me more light concerning his blessed word, the last two or three years, so that I am led to see more and more the fearful and blasphemous doctrine of free-will. All their prayers and preaching is trying to overthrow God's discriminating grace, and so give devils and reprobates a chance to be saved. What awful liars they are! They tell people who are dead in sin, that they can come to Christ at any time when they please. But the Lord Jesus says, that no man can come unto him except the Father draw him. Which, think you, is the liar, the Lord or them? The Lord asketh the question, "Can the Ethiopian change his skin, or the leopard his spots?" They have the insolence to say that they make themselves to differ. Free-will is the life and soul of Popery; it is a white devil, transformed from a black one, as John Bunyan has it in his "Holy War." No wonder that his ministers appear as the ministers of truth, when they are but snares, going about to establish their own righteousness. God says he will rain fire upon the wicked, and this shall be the portion of their cup. The dear Lord says his portion is his people. The free-willers say the devil robs God of a great many of his portion, and thus gets them in hell with himself. Is not this terrible blasphemy? Their preaching from God's word is the highest degree of wickedness that they could possibly indulge in.

And instead of being believers in God's Christ, they openly deny him. No wonder the prophet Isaiah says, they take darkness for light, and light for darkness. They make lies their refuge, and under falsehood try to hide themselves. God's word says, reprobate silver shall men call them, because the Lord has rejected them. They are wise to do evil, but to do good they have no understanding. Jesus is to such men a stumbling-stone and a rock of offense. The Lord brings all his elect to judgment here, so that they shall not be condemned with the world. The difference between free grace and free will is, one is natural, and the other is spiritual.

My dear daughter, I must tell you a little about what I hope the Lord taught me, when he showed me that the law demanded a perfect obedience, in thought, word and deed, and cursed the least offense. I was forced to tell the dear Lord that he would be just in sending me to everlasting destruction. I could see how he could save his people through his dear Son, but O what fear I had that I should never know him as my Savior. But one day, while moving in the field, the 43d hymn of Mr. Hart's came to my mind, which says that

"None less than God's almighty Son
Can move such loads of sin;
The water from his side must run,
To wash this dungeon clean."

This caused me to so bless and praise the Lord that I both laughed and cried at the same time. Mr. Hart's hymns are the very language of my soul.

We have got a Mr. Winslow at Pellgreen, to fill the place of Mr. Crouch. He is a champion for the truth. He proves the falsity of all free-willers in the world. I enjoy Pellgreen more than I ever did. I hope, if it be the Lord's will, when you are on your death-bed, you may be as ready and willing to go as your brother James was. You remember that he said, "Father, I am afraid that I shall not go to-night." O how the dear Lord did disarm death of his sting, and the grave of its terror.

My dear girl, you say that you are a great sinner. May you be led to the precious Jesus, he who is the city of refuge. The psalmist says, God is a refuge and strength, a present help in time of need. May you find sweet rest in him. He will be found of them that seek him, when they search for him with all their heart. The Lord has proved the truth of his blessed word to us, that the gold and silver are his, the cattle on a thousand hills, and the hearts of all men are in his hand, and he turneth them like rivers of water, wheresoever he pleaseth. Your dear brother James and I have often sat together and wept over the goodness of the Lord towards us. I am troubled to write these few lines, for tears fill my eyes as I think of the goodness of God.

Your kind mother said, many years ago, when poor James was sick, that she knew she was in a lost state, and often did she cry unto the Lord in her feeble way. Once, while upon her knees, pleading for mercy, these

words seemed to comfort her a little, "He laid the foundation for my hope in oaths, promises and blood." She often confessed that she was a great sinner, but had a little hope that she should not perish. When her last illness came on so rapidly, she said, "Father, I can't be here long." I answered, "No, my dear wife, neither shall I. The dear Lord has been long-suffering towards us, in sparing us so many years together." How earnestly did I pray to the Lord to show mercy to her. Poor dear, she said, "Father, the Lord's will be done, and not mine." The dear Lord brought her down so gently that she seemed to be quite sleepy, and not suffering much pain, which was such a comfort to me. A little before your mother died, I said to her, "If the Lord appears for you, and you cannot speak, waive your hand." About an hour before she left this world, she said, "I will soon be gone from here, and I shall be in the arms of a precious Jesus." O! it sank into my heart like honey. I said, "Are you ready?" She answered, "Yes, when the Lord shall have come." She breathed a few times, and then fell asleep, as I have sweet hope, in the arms of the blessed Jesus. "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord." My loss is her gain. I was troubled in my mind the next morning, concerning her, when these words came sweetly to my mind, "She is not dead, but sleepeth." I have lost a bosom friend. O how I longed to go with her. I did hope she might go before me, as it was always her desire. So the dear Lord has granted our request. Bless his dear name. I am very lonely now. I have lost your dear mother, the greatest tie upon earth to me. In one respect I do so want her to talk to me, and yet in another I do not wish her back again, as I have a sweet hope that she is basking in the smiles of her Savior, where I hope to soon join her. May the Lord bless you all, if it is his will, with his fear, which is a fountain of life, and by which alone we can avoid the snares of death; for by nature we are all in the gall of bitterness and bonds of iniquity.

My dear mother died April 27th, 1865, and father died Dec. 1st, the same year, with inflammation of the kidneys. He suffered very much, but bore his affliction patiently. He said to my sister, just before he expired, "You can soon look on me and say that I have gone to everlasting rest. Though painful at present, 'twill cease before long, And then O how pleasant the conqueror's song!"

Then he sweetly fell asleep in Jesus. There is a stone tablet erected to his memory in the chapel where he was a member, which reads as follows:

"Sacred to the memory of Absalon Hawkins, who died Dec. 1st, 1865, aged 74 years. He was for many years a consistent and godly member of this church. 'I have fought a good fight, I have finished my course, I have kept the faith.'—2 Tim. iv. 7.

At length he bowed his dying head, and guardian angels came. The spirit dropped its clay, and fled—fled off triumphantly home. This tablet is erected by the congregation, in love to the memory of a good man.

Also, Harriet Hawkins, wife of the above, who died April 27, 1865. Her last words were, 'I shall soon be in the arms of my precious Jesus.'

— M. O.

REISTERSTOWN, Md., July 17, 1877.

BROTHER BEEBE:—I send you the inclosed relation of the experience of a dear sister, for publication, thinking it will prove of interest to others, as it has to me. The way of the writer of this narrative has indeed been strewn with thorns; but, shod with the preparation of the gospel of peace, she has passed over them unharmed. I have been thinking very much of late of the mystery of sorrow, and of its object in christian experience. In every christian experience there must be the baptism of suffering, in some way. O how happy are we, if it may be said of us, "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." The deeper the baptism of suffering, the more fullness of joy do we receive at the hand of the Lord, and the faster are we ripened for communion with him.

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

BALTIMORE, Md., July 1, 1877.

DEAR BROTHER:—According to your request, I will make the attempt to tell you something of what I hope has been my christian experience.

Some fourteen years ago I witnessed the baptism of two friends; one was a lady, a cousin of mine; the other was Oliver Wilson, who afterwards became a minister of the gospel. I felt a going out of heart towards that people, that day, that I never felt before. They were the first Baptists that I ever loved. I thought I could see a beauty in the ordinance, and I wished I could follow them. But no, I thought, they are christians, and I am too wicked ever to enjoy such a holy privilege. From that day my mind was never at rest long at a time. I would often become indifferent, and enjoy worldly things for a time, then the old, dissatisfied feeling would return. I felt a longing for something that I could not grasp.

Two years from the time of which I speak, I had the pleasure and privilege of going to hear Elder Wilson preach, twice a month. His preaching suited me better than any I had ever heard. Though my parents were Baptists, I had heard very little of their preaching, as there was no meeting house convenient; and what I did hear, I had not been interested in, before this time. But I now began to think that I could never be anything but a Baptist, and sure I was I could

not be one of them, for I could not be good enough.

In 1865 I was deprived of hearing Elder Wilson preach, by moving from Prince George County, to Baltimore, where I had but few acquaintances, and none among the Baptists. I knew that Elder Wm. J. Purington preached in the city somewhere, but it was some time before I found out the place. When we did, my dear departed mother and myself became regular attendants.

I remained in the same state of mind several years, feeling that I could not stay away, yet could never be one of them, though I wanted to be. Ah, poor, blind creature that I was! Though I was not satisfied with myself, little did I know the true state of my nature; the wicked sinfulness of my heart I had but a faint glimpse of.

I think, had it not been for trouble of various kinds, which I believe was sent upon me for a wise purpose, I never should have known my wickedness and weakness. O! dear brother, I have passed through floods of trouble. There are few women of my age that have experienced as many different kinds of trouble as I have. I have had losses, crosses, temptations and trials of almost every kind; but I thank the Lord I have had strength given me equal to my day. When I was first assailed with trouble, I thought it was more than I could bear, and that the Lord was dealing very hard with me. Several times I gave up all, thinking it was of no use to try, for I never could get along. But when I would think of my six helpless children, I would try again, and thanks to the blessed Lord, by his help I have raised a family no mother need be ashamed of. Every one that I had any transaction with wronged me. Those that I had thought my best friends, deceived me. Finally I was forced to believe that all things worldly were vain and delusive. Then, when I had no where else to go, I tried to look above, to pray for help from the Lord, but I got no relief. Then I began to consider in earnest, and found that I had not done anything that was pleasing in the sight of the Lord, but every thing that was displeasing, and that I deserved nothing but punishment. The thunders of justice were so loud against me that I trembled with fear. I felt that the Lord would not notice such as I. I had no God to go to, and no friend on earth that could help me. Then I drained the bitter cup of wormwood and gall. In silence did I drink, feeling that it was my just desert. But O! the agony I felt I cannot express. I cried, "Lord, what shall I do to be saved?" "Lord, be merciful to me, a sinner." I felt there was something for me to do that I could not get hold of. I tried to change my course for the better, for the good that I would do, I did not, and the evil that I would not, that I did. Then I came to a standstill; I could do nothing but wait patiently for the Lord to show me what I was. I had not remained long thus before my troubles began gradually

to subside; so gradually that I did not know how nor where they went; but they were gone. Then I wondered what it meant. Could it be that I was pardoned of all my sins, and was a child of grace? Could it be!

You, dear brother, remember some of the conversations we used to have. You were very kind in trying to comfort me, but I could not receive the blessed promises; they were good for others, but not for me. O how it grieved me, when I had learned to love the Lord's people, to feel that I was deceiving one of them. I felt that I was deceiving you, and you hoped for me when you had no right to. In one of my letters to you, I asked you for some information in regard to baptism, and your answer came just in time to comfort me. You told me to examine myself, and if I could say with Paul, that I loved the things I once hated, and hated the things I once loved, I had the same experience that he had, and that I was a child of God as well as he. It was enough. I felt that I could say so, and I was made to rejoice freely, and to sing, "Praise God from whom all blessings flow." Then I felt that I must go to the water and enjoy the blessed privilege I had so long prayed for. In two weeks from that time, dear brother, I was led there by you. That was the sweetest day of my life. I did not rejoice as some do, but I enjoyed a quiet, calm happiness. For some time I was peaceful in mind, but that, too, like my trouble, got away from me, and I was plunged in doubts and fears, and have not experienced the same peace since.

I am in darkness a great deal, though I gather some comfort at times by hearing what I believe to be the truth preached, and my little hope is strengthened thereby. Sometimes I feel so weak that I can hardly realize any hope at all; but small though it be, what would I take in exchange for it? Many times I am made to say, "Do I love the Lord or no?" and it is a question with me, "Am I his; or am I not?" If I know my own mind, my desire is to love him, praise him and serve him, for he has done great things for me. He is indeed a friend that sticketh closer than a brother, and he has been my friend when all others failed. And yet I doubt, and have not the strength to resist my doubts. I feel to groan many times under the weight of sin and disobedience, for returning so little for all his goodness and mercy. May he continue his blessings to the end.

Now, look over this at your leisure, and if you can find anything that you think will be of comfort to any one, you may make use of it; if not, burn it, as I would not like to expose my ignorance to others as I have to you. Please excuse all mistakes.

From your loving sister in hope,
ANNIE HIGGINS.

ROYALTON, Fairfield Co., Ohio, July 10, 1877.

BROTHER BEEBE:—Time in his unceasing flight has carried me past the period when my subscription expired. About twenty-five years have elapsed since I first became a subscriber to the SIGNS. About twenty years ago I heard, I think, for the first time, the dreadful sound of Sinai's thunders. I never expect to forget the first peal, when one day while at work in the field I was at once unmanned. Two or three years afterwards, relief came, but in so gradual a manner that I can scarcely fix the time. The dreadful winter was gone, spring had come to my soul, and a peace that passes description settled upon me.

All those early exercises are daily recurring to my mind, seeking an explanation. I often think, did they always appear satisfactory to me, that my subsequent exercises of mind would unravel also in a clearer light. But,

Despair and doubts, and hopes and fears,
Have filled my mind for many years.

I often think of the words, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth: so is every one that is born of the Spirit." I feel my inability to discuss, to any length, or to understand, to any great degree, if at all, many things pertaining to the new birth. What is known to any one on the subject must be by revelation of God only, for it cannot be revealed by flesh and blood; and where revelation stops, we should stop, and not attempt to further explain any subject, by theory or speculation, for these are infinite leagues this side of revelation, instead of on the other side. Therefore Paul warns us to let no man spoil us through philosophy and vain deceit; for these two go together, and lead to "wars and fightings among you." Some, who indulge in this manner of explaining subjects, soon lose sight of God's method, by revelation or experience, and every thing is brought to the bar of human reason, infidel-like, and disciples are drawn from the simplicity of the truth, into the greatest absurdities. Divisions always follow in the train of such a course, on any scriptural subject; for God will not leave himself without a witness against such glaring absurdities. But "Moab is my washpot," and "strong delusions" have their use in God's hand, which is, no doubt, to try the faith of some, and to rid the church of useless material, at a proper time. May we always have grace to serve God acceptably, with reverence and godly fear.

During the past winter some ideas were presented to my mind that, strange to say, I had not thought of before, and which seem to lay at the root of our holy religion. It is in regard to the atonement, and how we are reached by it. It seems to be as follows: As there is no principle of justice in one man to die for the sins of another, under the laws of the land, but every man's individual and

own life must be given as a penalty, for a capital offense; so "The soul that sinneth it shall die." But if my fellow-man, who would die for me, had the power to clothe himself with my flesh, with my soul, with my spirit, and all this to such an extent as to really become me, or that the me should be altogether absorbed by him, and identified with him, as bone of his bones, and flesh of his flesh, then, in that case, his death would be my death, and the law would be satisfied with the sacrifice of my fellow man for my crimes. Even so the death of Christ would avail nothing, as a separate and distinct individual from his people. But when identified with them, as one with them, they being "bone of his bones, and flesh of his flesh," being "members of his body, of his flesh, and of his bones," his death would be efficacious for them, for legally and judicially it would be them that died. And this union did take place when he verily took on himself, "not the nature of angels, but the seed of Abraham." Not the seed of Adam, for then the whole human family would have been represented and atoned for, and universal salvation would necessarily have followed. Neither is it said, the seed of Noah, nor any other than the seed of Abraham; and not his seed naturally, but spiritually. "For if ye be Christ's, then are ye Abraham's seed." Hence he took on himself only his own people's nature. The "Word" was made flesh. How, we cannot understand; for "great is the mystery of godliness: God was manifest in the flesh." But it is so, and that is enough for us to know. Here, surely, is a union, a perfect oneness, exhibited to our view. But how long did it exist before being made manifest? The natural husband and wife were one in soul and love and affection before they were visibly united by the marriage ceremony; the outer marriage was merely a manifestation of a union existing before. Hence, "I have loved thee with an everlasting love." And we sing,

"In union with the Lamb,
From condemnation free,
The saints forever were the same,
And shall forever be.
By covenant from of old,
The sons of God they were;
The feeblest Lamb of Jesus' fold
Was blest in Jesus there."

How unsearchable are his judgments, and his ways past finding out! His footsteps are in the sea; we cannot follow him in his wonderful dealings.

Brother Beebe, I cannot view the present state of Zion as complacently as some of us do. The world, with its many bewitching snares, seems bound to entangle the feet of some of Zion's pilgrims. The offense of the cross seems to be getting a little unpopular with some of the children, while the world and the things of the world seem to be held in more esteem, so much so that certain ones have expressed a preference for worldly institutions over the church, or Zion, "the perfection of beauty." Where will it end? Brother Stipp's definition of the three unclean spirits

"like frogs," seems to come in here. Iniquity is, perhaps, to us as mysterious as the mystery of godliness. But no power can militate against God, and by faith we know this, and feel assured that "*all things* work together for good, to them that love God." Then let the winds of adversity howl, let friends all forsake, and foes all unite, we need not fear, and we do not, when faith is in lively exercise.

I am pleased to see communications on the prophecies which seem to have their fulfillment in our days. May our light so shine that men may see our good works, and glorify our Father which is in heaven.

Yours in tribulation,

THOMAS COLE.

ATHENS, Pa., July 25, 1877.

DEAR BROTHER BEEBE:—I have been desiring a little release from the pressing duties which devolve upon me, in the care of an invalid family, and now that all, in the kind providence of God, are recovering, I feel a drawing to tell you a little of that comfort, or comfortable assurance, I might say, I received while hearing you preach at Herrick, on the occasion of the funeral of our honored and beloved sister Durand. Honored because the Lord remembered her during her long life with the favor which he beareth toward his people. He did visit her with his salvation. Beloved because she possessed the "ornament of a meek and quiet spirit, which in the sight of God is of great price." She was one who trembled at the word of the Lord. Her hope, as I have often heard her express, was a trembling hope; but when she entered the valley of the shadow of death, she found it, as she said to those around her, "a glorious place." When you read the text, "When Christ, who is our life, shall appear, then shall ye also appear with him in glory," I thought in what sweet connection are these words with the humble walk and triumphant departure of the lamented dead, whose life was hid with Christ in God. Like sweet music they sounded to me, and when I took the last look at the corruptible in the sleep of death, my thoughts reached out beyond this time state, to the incorruptible perfected in unveiled glory. It was a comfort to me that you could, in the providence of God, attend the funeral, and that so goodly a number of dear friends could mingle their sympathy with the bereaved, as they laid away the mother they all so tenderly loved.

When I took my pen, I thought to mention the comfortable assurance I received while listening to your solemn appeal to the heart and conscience of each one present, when you asked on what basis our hope of salvation was resting—was it on any resolution, any device of ours, or any thing we had done, or could do? I could most earnestly respond, O no. But when you asked, "Is your hope resting on the finished work of the Redeemer, the Savior of sinners, on the merits of Christ, who was made

an offering for sin, but knew no sin himself? Do you desire to be presented faultless before the throne of glory, in the seamless robe of Christ's righteousness, where sin will have no more dominion over you?" I could, with melting emotion and sweet assurance, say amen to the words which followed, "If Christ is the sum and substance of your hope, if he is your life, then will ye appear with him in glory." Could I have written at the time I desired, I could have recalled many precious truths that fell from your lips; but they have passed from my mind, amid the many cares and anxieties which have been allotted to me since our association. But the Lord is good; in wrath he remembers mercy.

My youngest son, who was very seriously injured on the wrecked train, the 1st of June, was brought home on the 15th, and is slowly recovering. It may be his life was precious in the sight of the Lord, that his power might be manifested in opening his blind eyes, causing his deaf ears to hear, in pulling down and building up. I do realize most solemnly at this time that it requires just as much power to pull down the bulwark of self-righteousness, and to consume the rubbish of idolatry in the sinner's heart, as it does to heal the broken hearted, sin-sick soul. Salvation is of the Lord, and when he begins a work he will perfect it in his own time.

I have been thinking for a few days past of that comprehensive prayer, "Remember me, O Lord, with the favor thou bearest towards thy people. O visit me with thy salvation." What more can the poor, dependent suppliant ask than this, to be led about and instructed in the way, to walk by faith and not by sight, to feel the everlasting arms beneath us, bearing us up amid the discouragements of the way? The Lord's judgments are in the earth, yea, at our very doors. Yesterday, after reading the exciting news of carnage and bloodshed, of threatened anarchy and confusion, I could but think that the nation is given to idolatry, and the vials of God's wrath are being poured out, and the thought of the favor which the Lord beareth towards Zion melted my poor heart, and I was enabled to shut the chamber doors, and enjoy a season of trust and confidence that in the midst of this night of darkness, when all the beasts of the forest do creep forth, the Lord who reigns omnipotent would visit Zion with his salvation. For the Lord hath chosen Jerusalem unto himself, and Israel for his peculiar treasure. "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas and all deep places."—Psa. cxxxv.

The little flock who are gathered together at Waverly are enjoying a season of love and sweet fellowship. Our beloved brother, Marvin Vail, is strengthened to speak to us comforting words of truth and soberness, on the second Sunday of each month, and our pastor, Eld. S. H. Durand, on the fourth Sunday. We acknowl-

edge that we are greatly blessed of our God, that he filleth our garners with good things, that he doth abundantly supply our provision, that he filleth his poor with bread, and though we are a small handful, and realize that we bear a relationship to that sect which is every where spoken against, our prayer is that the Lord in his mercy will keep us humble, lead us about and instruct us, and remember us with the favor he beareth towards his people, and visit us with his salvation.

Affectionately yours in the love of the truth,

MARIANNE MURRAY.

ASTORIA, Oregon, May 3, 1877.

ELDER G. BEEBE & SON—BELOVED BRETHREN IN CHRIST:—Again I take my pen to address you, together with all the household of faith, by way of communication. I feel myself unworthy to even call them brethren, or to try to write for our welcome visitor, the SIGNS OF THE TIMES; yet when I am requested to do so, and am told by those whom I love so well that they are cheered and encouraged by reading my poor productions, I am constrained to try again. But I think I feel certain, dear ones, that if you only knew what a poor, sinful creature Lucy C. Heckard really is, how prone to wander into by and forbidden paths, if you made a request at all it would be that I should keep silent. I often wonder that I dare try to write in the name of the Lord, whose I profess to be. My only plea is, my great love for all who love God, for I often feel that I could embrace them all in the arms of my affection. Whence cometh this love that, as a "golden chain," bindeth together the hearts of God's people? Its links glisten and glow in the sunlight of grace with unsurpassed splendor, and welded by the God of love, its strength has been tested, and found sure and strong. It extends from the beautiful throne of the Author, even unto the least one of his beloved children, binding them with its everlasting bonds unto him. Again, the love which we feel, yet cannot see, except in deeds of charity, is likened unto a flower blossoming here in this wilderness of sin. Mark how its pure white and glowing red, even as the rose of Sharon and the lily of the valley, beautify the church with its loveliness. It sheds and sends forth its rich perfume like a cloud of glory, from heart to heart. How we inhale it with delight, and feel, while so doing, that we can and do forgive all who may have injured or hurt our feelings. Forgive, as ye would be forgiven. O how for us the heavenly bud expanded and sent forth its color in a rich crimson tide, each petal tinged with sublime forgiveness, on the cross of Calvary! "Father, forgive them," he cried. It is our Lord whom we hear exclaiming of his tormentors, "Father, forgive them, for they know not what they do." O let my eyes melt indeed into tears, and my heart groan with anguish, at the sublime, yet awful sight

—the King of kings and the Lord of lords extended upon the cross, for such a vile, sinful worm of earth as I! But he is wounded for our transgressions, and from the wound poureth the rich tide of redeeming love. This flower doth also bloom in heaven, whither our risen Lord is exalted a Prince and a Savior. It is the love of God that passeth all understanding that removes from this mortal life the tender plants, the opening buds and full blown flowers, unto the heavenly garden, the paradise of God, there to open and expand in the sweet, living atmosphere, watered and kept fresh by that river the streams of which make glad the city of our God. Mourn not for those who are gone before, but rather rejoice that God hath taken them unto himself, for precious in the sight of the Lord is the death of his saints. I have shuddered often, very often, when the thought that all must die has suddenly come to me, and the very thought of the cold earth, the silent city of the dead, the pale, rigid form, and the folded hands, have very often struck my heart with a dumb terror. But such feelings, thanks be to God, have all passed away, and I only wish, if it be my heavenly Master's will, that I may remain here until my little ones no longer need my care. For with the supporting hand of him who has promised never to leave nor forsake his people, I fear no evil.

Brethren and sisters, I wished to tell you something of our situation here, in the vicinity of Astoria. We are yet, as it were, sheep without a shepherd, being destitute of one to sound the golden bell for us. We often feel that it would be a blessed privilege to meet with each other in church capacity, for there are more than two or three, so we could surely claim the promise. We long for the time when we can once more sit under the droppings of God's sanctuary, and feel that his banner over us is love. Elder Bullock came to us last fall, laden with the good things of the kingdom, and while feasting upon the rich manna, the Lord seemed to verify his promise, and to be indeed in our midst. We could hear, as it were, the young lambs bleat for the tender food and the sheltering fold. We feel that if it pleased the brethren and sisters to try to constitute into a little church here, the Lord would visit and bless us; and the apostle exhorts us to forsake not the assembling of ourselves together, as the manner of some is. I do ever feel that I am not worthy to unite in church capacity with the saints, but the question will arise, Where shall I go, for the house of God is my delight, and his little ones my company? O let me still remain, although I am unworthy. A fig-tree withered, in a barren wild. Let me but glean the crumbs that fall, fit only for an erring one, a prodigal child.

Farewell, little children of my Father's house. When the flower of love is blooming sweetly among you, and you are in communion with each

other and with the blessed Lord, remember at the throne of grace unworthy me.

LUCY C. HECKARD.

TOOM'S STATION, Tenn., March 15, 1877.

ELD. G. BEEBE & SON:—I am reminded that I, a sinful creature, have delayed long enough to make a remittance for the renewal of my subscription for myself and others. I hope you will pardon my neglect. I would to God that I could feel worthy and altogether free to address you by the more endearing appellation of brother; but I am too wicked and sinful to claim relationship with such a heaven-favored people as I deem the Old Baptists to be. But still there seems to be an influence operating on my heart that draws my affections and love to God and to his people, and to his church on earth. There is surely but one church of Christ, and but one code of laws governing the same, and all who are, have been, or ever will be legitimate subjects of his church and spiritual kingdom, are and must be prepared and qualified by the sovereign will and mercy of God. 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! even by the wisest of mankind. But I must confess my ignorance and inability to solve any thing definitely, consoling or edifying to my distressed and troubled mind, upon the all-important subject. But still it preys upon my mind more and more, and I am constantly meditating, and, I am almost tempted to say, praying; but I fear that would be hypocrisy in the sight of God. I will just say, I am engaged in thinking of death, and on the providence of God towards the human family, both in this life and in that which is to come. I can but exclaim with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" I am thoroughly convinced in my own mind that I can do nothing; nor is there any efficiency in any human being to extricate me from the dilemma in which I am involved. I think I have prayed, and still continue to pray and beseech God, through the mediation of his Son Jesus Christ, to pardon and set at liberty my captivated soul; and I feel just here that I am too unworthy to be a recipient of such a heavenly blessing. When it is well with you, pray for me, for I have prayed, and it seems to me earnestly, that Jesus would pass this way and speak peace to my troubled mind. I know that none but Jesus can do helpless sinners good; and it is said, all the fitness he requires, is to feel our need of him. O God, do I not feel the need of thy dear Son sufficiently yet? Thou knowest when the fruit is matured, and when this sin-polluted heart of mine shall be a fit temple for the indwelling of the Holy Spirit. O! will it ever be so with me? Alas! I fear that it will not. I have well nigh given up all hope that so great a blessing will ever be conferred on me. If I am lost, it will be against my will; but I can do nothing but

commit myself into the hands of a just and merciful God.

My very kind friend Beebe, you are a stranger to me in the flesh, and, I suppose, in the Spirit also. I have written more than I had any idea of writing when I began. Please pardon me if I have trespassed. May God brighten your understanding, and be mouth and wisdom to you, that you may write and preach more to the comfort and edification of the saints, and may he abundantly bless you and yours, now in the decline of your years.

If you think this scribble will be of any use to any one, and you can give it space in your columns, you are at liberty to do so.

Your poor, unworthy friend,

T. J. RUFFIN.

BRUMLEY, Mo., May 17, 1877.

DEAR BROTHER BEEBE:—As I have to remit to you for the SIGNS, which comes to me richly laden with the precious truth of the gospel of the Son of God, I will try to pen a few of my thoughts on the great subject of salvation which God provided according to the counsel of his own will, before time or time things were brought into visible manifestation. We learn from the scriptures that God is all-wise, and that his power is equal to his wisdom. He therefore needed no assistance to carry on his work. He speaks, and it stands fast; he commands, and it is done. It was his power that divided the waters of the Red Sea, and commanded the children of Israel to go forward; and he gave them a new song to sing, and gave them water from the rock to drink, and manna and quails to eat in the wilderness. And the apostle says, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." Thus we see that it is by grace we are saved, through faith, and that not of ourselves, 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. So we see that God's salvation is sure, being wholly of himself. It is not of men; for if a law had been given that could have given life, verily righteousness would have been by the law.

The law-workers in this country predict that the Old Baptists will soon be out of the way. I do not doubt they would be glad if the Old Baptists were extinct. But I thank the Lord that he still has preserved a few names in these parts who have not bowed the knee to Baal; though there are some who are called by our name, who are making some compromise with the daughters of Mystery, Babylon the Great, and it has caused some trouble. The Old order of Baptists in this country are like a besieged city, surrounded on every side by the daughters of Babylon, and with all their devices and cunning craftiness whereby they lie in wait to deceive, with all signs and lying wonders, with offered salvation, and teaching for doctrines the command-

ments of men. They tell sinners that God has done all he can to save them, but at the same time they tell them that if they will accept the terms, God will do more—he will have mercy and save them. How inconsistent is this doctrine. If God has done all he can, how can he do any more? They tell the sinners that they must work for grace; but the apostle says, "If it be of works, it is no more of grace." And the apostle knew whereof he affirmed. Our own experience teaches us that if the Lord required good works as a condition of salvation, I, for one, would surely be lost; for when I would do good, evil is present with me, and how to perform that which is good I find not. All the children of God are taught to know that salvation is by grace alone. This is my hope, that God has saved me by grace, and made me love his people, for whom I once had no love. For I know I do love the Old Baptists, and the doctrine of sovereign grace which they hold and advocate. But I feel unworthy of a name or place among them. I don't know how they can fellowship me, and it has been a mystery to me how they did receive me into the church, as I told them so little, in giving them the reason of the hope that is in me.

Brother Beebe, do with this as you think best, and all will be right with Yours in hope,

G. B. BARTON.

JAVA, Miss.

ELDER G. BEEBE AND SON—DEAR BRETHREN—If one so unworthy may thus address you:—I have just received the last number of the SIGNS, and find it full of gospel truth; it comes to me bearing good tidings as from a far country, cheering to the weary, and as manna to the hungry. I am so comforted that I feel like requesting the writers in the SIGNS to continue to write. May the Lord spare you long to comfort his little ones. I would like to write much; but I feel my weakness and inability, and fear if I should it would crowd from your columns better matter. I will however ask those who depend on their good works to merit salvation, if salvation depends on works, what will become of infants and idiots? But if it be by grace, can they not be saved as well as others? "Now, to him that worketh is the reward not reckoned of grace, but of debt; but to him that believeth on him that justifieth the ungodly, his faith is counted for righteousness." And again the apostle says, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." We are accused of preaching a dangerous doctrine; but if we, the Primitive Baptists, preach the doctrine of Christ and the inspired apostles, how can it be a dangerous doctrine? Our doctrine may endanger or expose the fallacy of false doctrine, and condemn the institutions of men; for our Lord has said, "No man can come unto me, except the Father which hath sent me draw him." How then does he draw

them? Not by mission boards, anxious benches, and humanly qualified preachers; but, "He speaks the word, and it is done; he commands, and it stands fast." My dear brethren, I have never heard one of these false teachers tell what the Lord had done for them, or for poor, lost sinners; but they tell what they profess to have done for the Lord. The blessed Lord said, "It is finished." And, "Of all that the Father has given me, I have lost nothing." We are bought with a price, if we have tasted that the Lord is precious; but not with corruptible things, as silver or gold, but with the precious blood of Christ. He gave himself for us, that he might redeem unto himself a peculiar people, zealous of good works. He who has blessed us with all spiritual blessings, has made us sit with him in heavenly places in Christ Jesus, according as he hath chosen us in him before the foundation of the world. We may be spoken of as evil, and so was our Lord and Master. Of all the trees in an orchard, none are so much bruised and battered with clubs as those which bear the best fruit; so the saints who bear the fruits of the Spirit are reviled and persecuted by those who hate the truth. I think the Old Primitive Baptists bear the evident marks of the church of God. We are told that our Lord did not choose his people because they were more in number than any people; for they were the fewest of all people.

It is claimed that christianity has made great advance, and is still advancing; but I can see that what is now called christianity by anti-christ, is now far more corrupt than it was fifteen years ago. I cannot see that godliness has advanced; but I can, on the other hand, see that wickedness is increasing with fearful rapidity. But, blessed be our God, he has promised that he will never leave nor forsake his people, and his foundation standeth sure, having this seal, The Lord knoweth them that are his.

Yours in affliction,

H. R. TOLBERT.

OCOQUAN, Va., July 21, 1877.

DEAR BROTHER BEEBE:—It may be well for me, through the columns of the SIGNS, to inform the many brethren and friends whose company and hospitality I enjoyed so much during my recent visit north, that I returned home in usual health the morning of the 7th inst., after an absence of nearly six weeks. I found our family in about their usual health, and the brethren and friends through here generally well. Since my return home I have enjoyed some precious and refreshing seasons in attending regular appointments among the brethren in Virginia. I attended during my recent visit the Baltimore, Delaware River, Warwick and Chemung Associations, all of which, I believe, were pleasant meetings, seasons of refreshing from the presence of the Lord. In connection with these associational gatherings I had the pleasure of visiting the churches at

New Vernon, Middletown, and Warwick, where I enjoyed very much the company and fellowship of the brethren. Leaving Waverly the evening of June 15th, in company with yourself and Eld. Wm. Pollard, I arrived at St. Thomas, in Ontario, the morning of the 16th, spending the third Sunday in June with Eld. Wm. L. Beebe. I enjoyed my visit with Eld. Beebe. In his new field of labor, Eld. Beebe has the sincere and earnest desire for his welfare of the brethren, besides many warm personal friends in different parts of our country. I remained nearly two weeks in Canada attending the Quarterly Meeting at Ekfrid, and visiting in connection Alvinston, Dunwich and Aldborough, meeting places of the church there. My visit was pleasant. Leaving the residence of our friend Ebenezer McColl, and the kind and hospitable family there, in your company I left Bismark, Ontario, the morning of June 28th, arriving at Middletown the next morning. I spent the first Sunday in July pleasantly with the brethren at Warwick, in company with Eld. Benedict attending the funeral of our friend Mr. House, the Tuesday following, and on Wednesday morning left for my home, where I arrived Saturday morning, after stopping in New York, Baltimore and Alexandria, on the route.

I have not now the opportunity to speak of many things occurring upon this trip which might be of interest to the readers of the SIGNS. I desire to return sincere and heartfelt thanks to the many brethren and friends among whom I traveled, for their kindness and christian courtesy toward me. I feel altogether unworthy, in and of myself, of the fellowship of the brethren, and of the sweet and heavenly privileges of the visible church, yet the Lord, I hope, looks in mercy upon me, and has given me a name and place in his visible church for the dear Redeemer's sake. May the Lord, if it be his holy will, lead us in wisdom's narrow way, and crown our travel through the dark valley of the shadow of death with the bright, eternal glory of another and a better life.

Yours in gospel fellowship,
WM. M. SMOOT.

JULY 15, 1877.

ELDER BEEBE & SON:—It is with pleasure, wixed with sadness, that I take my pen in hand to try, in my weak way, to drop you a few lines. Although I feel my inability to write anything interesting to the people that I so much love, still I feel that I must write, and if I can say no more, I want the correspondents of the SIGNS to know how much I prize their rich communications, and the soul-cheering editorials, which have so often made my poor heart leap for joy, in my lonely situation; although there are plenty of professors in our neighborhood, yet there are few that appear to understand my language. They tell me I am weak-minded, and too particular; that it is only imagination with me, that makes me see things in the light that I do. And

sometimes I hardly know what I am doing, till I fly to my bible, and I there learn that the Lord's people are to dwell alone, and not be reckoned with the nations of the earth. And when I read the SIGNS, I find that if I am deceived, I am not alone; and I can say from the heart, their God is my God, although I never had the privilege of going to an Old School Baptist Church to see their order, and never heard but a very few sermons preached by them, as there is no Old School Baptist near us. I have been a member of the Missionary Baptists over ten years. In that time they have made rapid progress, but in what way, I will leave you to judge; for it may be that I have been in the fog so long that I cannot see plainly.

Now, dear Elder, I want to ask you a few questions. One is, What do you, as Old School Baptists, think of those church festivals, Christmas trees, and the like, in churches? Also, the organs and choirs, with many other things? Now I fear I am trespassing on your time, but it is in sincerity that I am asking. Truly I feel like saying, Watchman, what of the night? For it appears to me like night, notwithstanding all their boasted instrumentalities to evangelize the world.

Now, if you see fit to answer these questions through your valuable paper, the SIGNS OF THE TIMES, I shall truly be thankful. May the good Lord spare you and bless you, is my prayer. I subscribe myself,

AN INQUIRER.

REPLY.—Those worldly religionists, carnal professors and worldly-minded christians who have no satisfactory pleasure in the spiritual provisions of the house of God, to whom the ordinances of the gospel of Christ, as given to and observed by the primitive saints, has no attraction, who are lovers of worldly pleasures more than lovers of God, may have use for religious festivals, Christmas trees, instrumental music and opera singing, to draw the world into their assemblies, and swell their congregations with carnal worshipers, as these with all other of their humanly devised institutions, as snares and gins, serve to beguile, allure and captivate those who love not the truth, but have pleasure in unrighteousness. But the church of Christ has no need of any of these anti-christian inventions, either for helps or for ornaments, nor are they found in any orderly Old School Baptist Churches.—ED.

EAST COBLESKILL, N. Y., July 21, 1877.

DEAR ELDER BEEBE:—I have had a desire to write to you ever since I saw you at Lexington Association, at Schoharie, but I feel too small and too unworthy to write to one whom I esteem so highly. I was baptized a little more than two years ago, and since that time I am sometimes, as it were, on Pisgah's top, but then again it is not long before I am low down in the valley. So I find my passage lies through floods and flames, but if Jesus leads I shall be preserved. I

find myself prone to go astray as the sparks fly upward, if left to myself, for I can do nothing to merit salvation; that is all of the Lord. These words came to my mind this morning,

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

And they were to my thirsty soul like precious dew that descends from above. Truly, salvation is of the Lord. I feel at this moment while writing as though I were led into green pastures, beside the still waters, and I feel constrained to say, I would rather be a door-keeper in the house of my God than to dwell in the tents of wickedness. For some time past I have felt more resigned to the Lord's will than ever before. Let come what may, I have felt to say, Thy will, O Lord, not mine be done. It is a feeling that I cannot find words to express. I find that the consolations of the Spirit are better felt than described. I sometimes become so weary of the flesh, and of the vanities of the world, that I long to be clothed upon with that house which is from heaven, which is not made with hands, but which is eternal in the heavens. We never will be fully satisfied until we see our Redeemer as he is. I often think of how kindly the Lord has dealt with me, a poor, unworthy worm of the dust, who has deserved to be crushed. But, blessed be his holy name, he has raised me up out of the horrible pit and miry clay, and put a new song in my mouth, even praise unto his holy name, and he has truly been a light to my path. This is not for any thing that I have done, for every good and perfect gift cometh from above. I feel to say that it is by the grace of God I am what I am, and with whatsoever is given me, I desire therewith to be content. It is written of Zion's children, "They shall all be taught of the Lord." And also, that they shall all know the Lord from the least unto the greatest of them. I am at this time enjoying my mind more than I have in a long time. It seems that the Sun has broken through the thick clouds, and "the rain is over and gone." My prayer is that love, peace and union may prevail throughout the land. Many snares obstruct the christian's pathway, but the Lord can remove them all. He says, "Be not dismayed, for I am thy God."

Brother Beebe, I am afraid I shall weary you by writing so much, in my simple way, so I will bring my poor scribble to a close. May the Lord spare you long to us. Forgive any mistakes, and dispose of this as you think best.

Your poor, unworthy sister,
EFFIE J. NETHAWAY.

INFORMATION WANTED.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Please say through the SIGNS, that if there are any Old School Baptists in Franklin County, Ark., I shall feel thankful to any of them if they will give me their name and post-office address, as I desire some information concerning the country. Address,

JAMES M. GRAY,
Pelahatchie, Ranklin Co., Miss.

CIRCULAR LETTERS.

The Siloam Association of Regular Predestinarian Baptists, now in session with the New Hope Church, in Washington County, Oregon, to the several churches composing her body, and to all the dear saints everywhere, greeting.

DEAR BRETHREN:—Another year is added to the past, and our present meeting presents the solemn truth to us that we are in the midst of death while we live here, and that this is not our abiding home, but that it will soon be said of us, as it has been said of some of our dear friends during the past year, they are gone from our midst forever. O how solemn the thought, all created beings must pass away! Sin has entered into the world, and death by sin, so death hath passed upon all, for that all have sinned.

Dear brethren and sisters, we will try to address you for a moment on the words of Jeremiah the prophet, xxxi. 3, where he saith, "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."

Now, to get at the subject, we will say that God is love, and that his love is everlasting. And we also learn that God is of one mind, and none can turn him. And when personating Christ and the church, we find them so closely united in one, that we dare not undertake to separate them; for the apostle says, "There is one body and one spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." And Peter says, "Elect according to the foreknowledge of God the Father." By the term elect, or election, as used in the scriptures, we understand the idea to be conveyed, that of a choice being made, which is the result of God's sovereign will, or his good pleasure in the choice made; for whatever he does is the result of his own good will. It was God's eternal purpose or determination to create this world, and to put every part thereof in its proper order, so that it should exactly fill its place and answer his purpose. Thus we see that his creating and managing the world is the result of his eternal choice or election. We therefore say eternal election, because there is no new plan with God, but with him it is one eternal now; and what he now does, he eternally intended to do; therefore when he chose to make the world, he also chose what kind of creatures he would make to inhabit it, and what should be their end, and how he would dispose of them. He made nothing in vain. He made man, and gave him dominion over the creatures he had created, all of which he pronounced very good. In all of this, man was passive—had nothing to do with God's purpose or works in creation. But man continued not in his original state of rectitude, but fell from that state of innocence, and involved him-

self and his posterity in sin and ruin. But we rejoice to find it revealed in the scriptures, that there had been provision made for that peculiar people who were personally elected, or chosen of God in Christ, according to his own good pleasure, and ordained to eternal life, before the world began; and it is owing to this election in Christ that any will be saved, for their salvation is the result of their election; so that election, or God's choice of men and women to salvation in Christ, is the great fundamental principle in the gospel, and all the laws and ordinances in the kingdom of grace and in providence are in harmony therewith, and stand and act with all their authority to promote the same end. This is clearly proved by our Lord's saying to the Jews, respecting their calamity, "Except those days shall be shortened, there shall no flesh be saved; but for the elect's sake those days shall be shortened." Those days of calamity were shortened, and all must conform to the supreme law of God's grace and providence, for the elect's sake. Our space will not admit of bringing all the scripture proof we could wish, but as there are so many ways devised by men to destroy the force and sense of the doctrine of election, it demands some attention from us; for they will not deny but that there is such a doctrine set forth in the scriptures, but they will try to pervert it, by saying it is an election to office, or that it has reference to the apostles, &c. But we believe that there is an election of persons to salvation, and that this election is absolute, that it is particular and eternal, for those who were elected in Christ, that it is all of grace, and that it was of old. "That he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory."—Romans ix. 23. "What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded."—Rom. xi. 7. Also, "The Lord added to the church daily, such as should be saved." Again, "Even so then at this present time also there is a remnant according to the election of grace." Again, "Because God hath from the beginning chosen you to salvation."—2 Thess. ii. 13. Paul says they are chosen vessels, vessels of mercy, &c. "And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father."—Gal. iv. 6. This election is absolute, being the supreme law of God in the kingdom of heaven, and the divine rule by which he blesses his people with all spiritual blessings in Christ.—See Eph. i. 4, 5. It is absolute, for the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And as long as God has respect for his glory, and retains power to control all things in heaven, earth and hell, so as to render all things subservient to his will, the doctrine of the election of men to salvation stands firm and immovable; because Christ is the surety of a better testament or covenant than the old. His people

are interested in the new covenant, sealed with his blood, and Jesus says, Of all that the Father has given me, I have lost none. Again, it is absolute, because all the promises to his people are yea and amen, to the glory of God. Christ says to his Father, "Thou hast loved them even as thou hast loved me, and thou lovedst me before the foundation of the world."—John xvii. 23, 24. And now, before their election can fail, God must cease to love his well beloved Son, all his promises must fail, Christ must dissolve his covenant, and his truth fail; but the language of the text is, The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love. Their election was personal and eternal. It was not the world or entire mass of mankind that were the objects of God's eternal love, but the children of his love were the persons elected. Jesus says they were the men which thou gavest me out of the world.—John xvii. 6. Therefore, it is said he redeemed them by his blood out of every nation, kindred, tongue and people.

Peter says, "They are a chosen generation, a royal priesthood, a holy nation, a peculiar people." &c.—1 Peter ii. 9. They were loved in Christ Jesus before the foundation of the world, &c. He called them his sheep, and if they were not his before time, or previous to their fall, the enemy that seduced them had the oldest claim, and we believe that it is admitted by all that the oldest claim will hold the property in law. But the elect being given to Christ in eternity, before time, they are his, the people of his choice, and the sheep of his pasture, and notwithstanding they have been captivated by an enemy, and have turned every one to his own way, yet this has not lessened his ancient title or love to them in the least; they are still sheep, and he will not suffer one of them to be lost, or suffer his promise to fail. He redeemed them from the curse of the law, which they have violated; delivers them from the power of darkness, by which they had been captured. He takes care of them, for they are in Christ, and in him are all their treasures of wisdom and knowledge, which was given them in him before the world began; and of his fullness they all receive when they are converted, and made partakers of the blessings of the gospel. All this was given to them on the principle of the eternal union. This grace was given them in Christ, and stands opposed to works, for the whole description given of fallen man in the scriptures proves that his salvation must be all of grace or not at all, and that it is not of man, neither in whole or in part; but of God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins; by grace ye are saved.—See Eph. ii. 4. "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.

In conclusion, may God give us grace that we may go on in every good work, and glorify our Father which is in heaven, and enable us to give all the glory of our eternal salvation to God and the Lamb, forever and forever. AMEN.

JOHN STIPP, Moderator.
(Attest,) J. T. CROOKS, Clerk.

CORRESPONDING LETTER.

The Siloam Association of Regular Predestinarian Baptists, now in session with the New Hope Church, Washington County, Oregon, to the several Associations with whom we correspond, sendeth christian salutations.

VERY DEAR BRETHREN:—It is with the profoundest feeling of gratitude to our God for his kindness towards us poor unworthy creatures, in permitting us to meet together once more in our associate capacity, and to be enabled to meet so many of our dear brethren and sisters in Christ, to receive the hand of fellowship and kindly greetings from them, that it makes our hearts swell with emotion of love to them, and also to you for the kind epistles of love which you have favored us with. We have received this year, letters from all our sister associations with whom we correspond, and were made glad to learn that peace and harmony exists among you all, so that we can all say with the psalmist, "How good and how pleasant it is for brethren to dwell together in unity." We, as a body, are in peace and union, nothing of a grievous nature excepting the loss of some of our dear brethren and sisters by death since our last meeting, who have been gathered home as ripe sheaves of grain for the Master's use, in advance of the rest of us, and we too are admonished that the time of our departure is drawing nigh, when more of us will be called hence. O that the Lord would enable us to be ready and prepared for the final summons.

We still desire a continuation of your christian correspondence. You will see by our Minutes, which we send you, what we have done while together, and when and where we propose to meet again, the Lord willing, at which time we shall hope to hear from you again. Meantime, we hope and pray that the good Lord may keep us and guide us in the way of truth, and finally save us all in his kingdom, to praise him, world without end. AMEN.

JOHN STIPP, Moderator.
(Attest,) J. T. CROOKS, Clerk.

The Conference of Western New York, in session with the church at Riker's Hollow, Steuben Co., N. Y., to the associations and other bodies with whom we are in correspondence.

DEAR BRETHREN IN THE LORD:—Through the abundant goodness of God our Savior, a goodly number of the scattered sheep and lambs of the spiritual fold of Christ are once more permitted to come together, for mutual comfort and edification, and to feed upon the provisions of the gos-

pel of God's free grace, as administered to us by your messengers, who have come to us bearing rich messages of love and sweet consolation. Our Conference being composed of brethren and sisters who live scattered over a considerable extent of country, and in some cases alone, as to the society of the saints, and destitute as to the privileges of the church, and at the same time surrounded by the enemies of our religion, we enjoy the soul-cheering messages of love presented by your messengers, with a degree of joy and untold satisfaction, and we feel to thank the Lord from the fullness of our hearts, that he has thus seen fit to favor us on this occasion. Moreover, we feel that we have been permitted to sit together in a heavenly place in Christ. Therefore, having received exceeding great and precious promises, together with the earnest of the Spirit, we should lift up our heads and rejoice, knowing that the day of our salvation draweth nigh. By the gracious word of our God we are cheered, and our strength is renewed, so that we feel assured that no weapon formed against Zion shall prosper, and every tongue that rises in judgment against her shall be confounded and brought into condemnation, and Zion will finally be conqueror over all her enemies; yea, more than conqueror, through him who hath loved her.

Our meeting has been pleasant, and we trust a profitable season. The preaching has been well calculated to strengthen the saints and encourage the christian pilgrim while sojourning here below; for it has been Christ and him crucified, which, although to the Jews a stumbling-block, and to the Greeks foolishness, is to them who are called of God, the power of God and wisdom of God.

Our next meeting will be held with the church at Riker's Hollow, commencing on the third Sunday in June, 1878, and continue two days, when and where we hope to receive your minutes and messengers.

A. ST. JOHN, Mod.
H. C. OLNEY, Clerk.

CHANGE OF RESIDENCE.

BIG POND, Baxter Co., Ark., July 21, 1877.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN IN THE LORD:—Allow me, through the columns of your most excellent and valuable paper, to make known to my brethren, sisters and friends, who seem to think of me in my affliction, that hereafter all communications to me should be addressed to Big Pond, Baxter Co., Ark.

And further, I desire to make known to my brethren, the Old School Baptists, throughout this nation, that I desire a copy of the minutes of the several Old School Baptist associations in this nation, containing their Articles of Faith. I hope my brethren will promptly comply with this request, and continue to remember me in my afflictions.

May the blessing of God rest and abide upon us all, now and forever.
ELD. G. W. HANN.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1877.

AN APOSTOLIC CHARGE TO THE ELDERS
WHOM GOD HAS CALLED TO FEED
HIS FLOCK.

"Take heed therefore unto yourselves, and to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God which he hath purchased with his own blood."—Acts xx. 28.

This solemn charge was given in a most impressive manner by the apostle Paul to the Elders of the church at Ephesus, in the last interview he was ever to have with them personally in the flesh, for he knew that they would see his face no more. This was a most solemn and interesting time; when with the inspiration of a true prophet of our God, he foretold them of the sore trials they should be called to encounter after his departure, when grievous wolves should enter in among them, not sparing the flock; and what was still more appalling, of their own selves should men arise speaking perverse things, to draw away disciples after them. And after having faithfully warned and charged them, he closed his valedictory, commending them to God and to the word of his grace, and knelt down and prayed with them all. So affecting was the scene, the Elders all wept sore, and fell on Paul's neck and kissed him; sorrowing most of all that they should see his face no more.

We cannot for a moment believe that this charge is any less applicable to the Elders in the church of Christ to-day, whom the Holy Ghost has made overseers, than it was to those of the church of Ephesus, or that we have any less occasion to heed the admonitions and accept the charge. None but those whom the Holy Ghost has called, qualified and made overseers, have any commission from God to feed his flock, or church. Men may be qualified in the schools of men to feed the swine, and may, like the prodigal, hire themselves out to citizens of the world for that purpose; but our God has entrusted the feeding of the sheep and lambs which he has purchased with his own blood to none but those who are qualified by the Holy Ghost. It may be well for those of us who hold the office of Elders in the church of the living God to examine this apostolic exhortation, and to examine ourselves and our ministry, and to prayerfully inquire whether we are abiding steadfastly in the apostles' doctrine and fellowship; for as far as we depart from their doctrine and admonitions, so far do we depart from their fellowship.

The first of all we are charged to take heed unto *ourselves*. This charge was also given to Timothy, 1 Epistle iv. 16: "Take heed unto thyself," and then to the doctrine, and to continue in them; for in doing this, thou shalt both save thyself and them that hear thee. No man is to rush heedlessly and uncalled into the work of the ministry. "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."—Heb.

v. 4. Is it not to be feared that many even of God's children have heedlessly assumed the work unto whom God has given no ministerial or pastoral gift, and involved themselves and their brethren in much trouble and perplexity? But those who have the most unquestionable evidence that they are called to the work, are to take heed that they obey the high and holy calling, and give themselves wholly to the work, and suffer nothing of worldly profit, pleasure or opposition to keep them from the faithful discharge of the work whereunto the Holy Ghost has called them.

Again, they should take heed that their life and conversation before the world and before the church be such as becometh the gospel of the grace of God. "For a bishop (Elder or pastor) must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, temperate, 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."—Titus i. 7-9. "A bishop then MUST be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, APT TO TEACH." "Not a novice, (or one who has come newly into the faith, see margin,) lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, HE MUST HAVE a good report of them which are without, lest he fall into reproach and the snare of the devil."—1 Tim. iii. 2-7. No minister of Christ has a right to be heedless or indifferent in regard to these indispensable qualifications, or careless as to whether his calling, gifts and deportment are in conformity with these rules.

By a heedless disregard of this solemn charge, a minister may so far forget himself as to attempt to feed the swine, the children of this world, or to bestow his ministerial labors in chaplaincies for armies, navies, legislative assemblies, or to regulate the politics and secular affairs of the world. A due attention to the divine rule will lead the ministers of Christ to "Seek first the kingdom of God, and his righteousness," and in that kingdom they will find the flock of their special and exclusive charge. Not only are the Lord's bishops to take heed unto themselves, but they are commanded also to take heed to *all* the flock. If the Holy Ghost has made us overseers of the flock or church of God, which he has purchased with his own blood, how great is the responsibility which rests on us? Can we, like Paul, take the people of our charge to record or witness that we are pure of the blood of all men, and that we have not shunned to declare all the counsel of God? Paul did not hold himself responsible for the blood of any but those of the church of God, and in the application of the figure, which he borrowed from the ceremonial dispensation, in which the watchmen whom God commanded to give due

warning to the Israelites when their enemies were approaching, or to faithfully warn them when God had said they should die, &c; if they neglected to warn them, and through their neglect an Israelite perished, their blood was required at the watchmen's hands, or they were held responsible to God for the consequence of their heedless neglect. Paul had faithfully warned the brethren, publicly and from house to house, and had kept back nothing that was profitable for them; therefore he was free from any responsibility arising from their failure to be profited by his labors. He was pure from the blood of all men.

Having therefore the apostolic example as well as precept, how important it is that the ministers of Christ should in like manner "feed the church of God, which he hath purchased with his own blood." The manner in which the ministers of Christ should take heed, is shown by the manner in which Paul had acquitted himself in his work. From the first day he came into Asia, or among these Gentile saints, his manner of life at all seasons and on all occasions had been an open epistle of instruction for all the saints to feed and feast upon. Serving the Lord with all humility of mind, and with many tears. Not in heedless and vain jesting and trifling levity, as some of us in the present day are too much addicted to; but under all his many temptations, and the lying in wait of the Jews, watching to find occasions to accuse and harass him, he was neither allured by flattery nor intimidated by fear of persecution, and his indefatigable labors were unremitting in looking up and feeding the church of God, teaching them publicly and from house to house. And as a pastor after God's own heart, he fed the church of God with knowledge and understanding.—Jer. iii. 15. Testifying to both Jews and Greeks, repentance toward God and faith toward our Lord Jesus Christ. Feeding all who were born of incorruptible seed by the word of God, on the sincere milk of the word.

In feeding the Lord's flock, constant care and unremitting heed should be taken that we feed them only on such food as the great Shepherd and Bishop has provided. When they ask for bread we are not to give them a stone, or if they ask for an egg to give them a scorpion. Timothy, as we have shown, was admonished not only to take heed unto himself, but also to the doctrine. It will not answer to heedlessly mix up our own vain speculations with the doctrine of Christ. Great care should be taken that we know nothing among the saints save Jesus Christ and him crucified. It is on his flesh they shall feed, and his blood in the New Testament they must drink; and they must live on every word that proceedeth out of the mouth of God.

The old man, or carnal nature of christians, may be fed on doctrines of men, and even on doctrines of devils. Their depraved nature will

receive and eat it greedily, and it will inflate and puff them up with pride and vain glory. Their carnal passions may be excited by what is called emotional or sensational preaching, but such food is unwholesome and poisonous to the flock of God, and woe to heedless pastors who teach for doctrine the commandments of men.

The Savior charged his apostles to teach the saints to observe all things whatsoever he had commanded them; no more, no less. His laws and ordinances are perfect and complete; they need no amendment, modification or improvement. Take heed unto the doctrine, and remember that Christ has said through the mouth of his apostle, "But though we or an angel from heaven preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I again, If any man preach any other gospel unto you than that ye have received, let him be accursed."—Gal. i. 8, 9.

The great object of the gospel ministry is to feed the church of God; for this purpose all the gifts requisite are supplied to those whom the Holy Ghost has made overseers, according to the measure of the gifts of Christ. "Wherefore he saith, When he ascended up on high he led captivity captive, and gave gifts unto men. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers," (and what were they given for?) "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."—Eph. iv. 8, 11-13. This scripture defines the object and design of all the gifts which Christ received for and gave to the church when he ascended up on high, and sat down upon his Mediatorial throne at the right hand of the Majesty on high. These gifts were none of them designed for nor given to the world, but exclusively to the church, which is the body of Christ, and the fullness of him that filleth all in all. The Elders, in taking heed to all the flock over the which the Holy Ghost has made them overseers, should not heedlessly forget that their holy vocation is for the edifying of the body of Christ, to feed the church of God. The Holy Ghost has not made them overseers of the world, nor called them to feed the world. They are not qualified to give life to the dead, but to feed the living. The quickening power belongs to God, it has never been given to men; but when God by his Spirit has given life to the subjects of his saving power and grace, then let the ministers of Christ take heed that none of them be overlooked or neglected. "Feed my sheep, and feed my lambs," is the command of the great Shepherd and Bishop of Israel.

The solemn charge to *take heed*, implies a constant watchfulness that no part of the flock suffer through

our neglect to feed them with the wholesome food of the gospel, rightly dividing the word, and ministering to each his portion in due season. Great care should be observed lest we as Elders, evangelists, pastors or teachers should heedlessly feed the flock on any other food than the provisions which God has abundantly blessed, and with which he will fill his poor.

The necessity of a vigilant watchfulness is suggested by the warning given to the Elders, of grievous wolves and sad apostacies that should distress the flock or church in the last days, when many should depart from the faith, giving heed to seducing spirits and doctrines of devils. The faithful watchman may not sleep at his post. As Paul said to Timothy, so he says also to each of the ministers of the word, "If thou put the brethren in remembrance of these things, thou shalt be a good minister of Jesus Christ, nourished up in the words of faith and of good doctrine."—1 Tim. iv. 6.

MINUTES

Of the 20th session of the annual Conference of Old School Baptists of Western New York, held at Riker's Hollow, Steuben Co., N. Y., June 17th and 18th, 1877.

SUNDAY, 10 a. m.

Introductory sermon by Eld. A. B. Francis, from Matt. vii. 24-27.

After a recess of an hour and one-half, sermon by Eld. P. Hartwell, from Rom. viii. 29-31.

Closed with benediction, to meet to-morrow morning at 9 o'clock, for transaction of business.

MONDAY, June 18th.

At 9 o'clock a. m., organized by choosing Eld. A. St. John Moderator, and H. C. Olney Clerk.

Received correspondence as follows:

Baltimore—Minutes.

Delaware—Minutes.

Delaware River—Minutes and messengers, Elders Hartwell and Francis.

Lexington—Minutes and messenger, Eld. I. Hewitt.

Warwick—Minutes and messengers, brother J. Prior.

Chemung—Minutes and messengers, Elders Hartwell and Francis, and brethren Smith and Prior.

Licking—Minutes and messenger, Elder Francis.

Kehukee—Minutes.

Corresponding, Va.—Minutes.

Any brother present, who may attend corresponding meetings, is appointed our messenger to the same.

Voted that brother H. C. Olney prepare a Corresponding Letter, to be published with these minutes, in the SIGNS OF THE TIMES.

Our meeting to be held next year at Riker's Hollow, commencing on the third Sunday in June, and continue two days.

After a recess of an hour and one-half, sermon by Eld. I. Hewitt, from Heb. xi. 9-11, followed with remarks by Elder Hartwell.

Closed by singing the parting hymn, and benediction.

Ministers Present.—Eld. P. Hartwell, N. J.; Eld. A. B. Francis, N. J.; Eld. I. Hewitt, Delaware Co., N. Y.; Eld. A. St. John, Watkins, N. Y.

A. ST. JOHN, Mod.

H. C. OLNEY, Clerk.

MARRIAGES.

July 12, 1877, by Eld. Wm. M. Smoot, at the residence of the bride, in Prince Wm. Co., Va., Mr. James R. Sullivan and Miss Salome Wilkins, both of Prince Wm. Co.

By Eld. B. Bundy, in Otego, N. Y., at the house of the bride's father, May 30, 1877, Mr. Ralph R. Guernsey, of Middleburgh, Schoharie Co., N. Y., to Miss Susie C. French, of Otego, Otsego Co., N. Y.

By the same, at the house of the bride's father, in Middleburgh, June 24, 1877, Mr. George Strowbeck, of the town of Seward, to Mrs. Martha Schermerhorn, of Middleburgh, Schoharie Co., N. Y.

OBITUARY NOTICES.

DIED—Near Sidney, Ohio, May 20, 1877, our beloved sister, **Emeline Lyne**, in the 33d year of her age. Sister Lyne was the daughter of John and Mary Friling, was married to Jacob Lyne, in December 1867, united with the Miami Church, in Shelby Co., Ohio, in April, 1876, where she was a worthy member until her death. A few days before she died she selected the 1246th hymn of Beebe's Collection, to be sung at her funeral. A discourse was preached on the following Sunday by the writer, from Rev. xx. 6.

She has left a husband and three small children, and a number of relatives, together with the church, to mourn their loss; but we mourn not as those who have no hope, for we believe that our loss is her gain.

WM. ROGERS.

By request of brother Jacob Hershberger, I write for publication in the SIGNS a notice of the death of his dear wife.

Christina Hershberger was born July 18, 1815, and departed this life March 2, 1877, aged 61 years, 8 months and 14 days. She united with the Old School Baptist Church on the fourth Sunday of May, 1839, and was baptized by the writer of this notice. She was a beloved sister, and as such was loved by all the brethren and sisters who knew her. She was a kind mother to her children, three in number, (two sons and one daughter) all married, and in comfortable circumstances. They all feel the loss of a dear mother, but none can be so deeply wounded, and so deeply feel their loss, as the husband of the departed. May the great healer of the wounded, and comforter of the mourners, be looked unto by all who have been made sad on account of what the Lord has done among them, with whom are the issues of life and death, and that they may be reconciled to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." For he is too wise to err, and his mercies are too great to be unkind.

The deceased was buried in the grave-yard by the side of the Old School Baptist meeting house in Bloom Township, Seneca Co., Ohio, on the first Sunday in the above named month, at which time and place a discourse was preached by the writer to a large and attentive congregation, from Phil. iii. 20.

The husband and children, and a number of grandchildren, and also a goodly number of other relatives and neighbors, feel their loss, and mourn, but not as those that have no hope. Though the wife of our dear brother's youth is asleep in the grave, he, with many others, believe that she shall rise again in the resurrection at the last day, and with all who are asleep in Jesus, and those who shall remain alive upon earth at his coming, shall be caught up together in the clouds, to meet the Lord in the air, and so shall ever be with the Lord.

I remain as ever, yours in hope of a glorious resurrection from the grave, and a blessed immortality beyond it,

LEWIS SEITZ.

NEAR BLOOMVILLE, Ohio.

My dear father, **Jaehomyer Baldwin**, died Oct. 2, 1876, at his residence in Mason's Grove, Cedar Co., Iowa, aged 78 years, 2 months and 10 days. His disease was dropsy, which had been coming on by degrees for several years. I was with him day and night for six weeks before his death. He was a great sufferer,

and bore his sufferings with uncommon patience. His greatest trouble was in leaving mother. He said to me at different times that it would be nothing strange if they should both be laid together, for he had been impressed that there would be but a short time between their deaths. They had shared each others joys and sorrows for about sixty years. Father was an Old School Baptist, having joined the Edwards River Church, in Mercer County, Illinois, in 1845, and was baptized by Elder Joseph Jones. There being no church of his faith and order where he lived, the SIGNS OF THE TIMES contained the only gospel preaching he had for many years, and he had been a subscriber to them twenty years.

My mother, aged 84 years, myself and one brother, with many friends, are left to mourn our great loss, which we hope is his eternal gain.

Our father has gone to a mansion of rest,
From a region of sorrow and pain,
The glorious land by the Deity blest,
Where he never can suffer again.

MARTHA M. PERKINS.

CEDAR BLUFF, IOWA.

DIED—At her residence in Fauquier County, Va., Dec. 20, 1876, our beloved mother, **Mrs. Mary A. Downs**, in the 57th year of her age. She was a member of the Old School Baptist Church, and was baptized by Elder R. C. Leachman, in 1860, in Upper Fauquier. Several years after, she removed her membership to Upper Broad Run, where she remained a member up to the time of her death. She was in poor health about four years, and continued to get weaker and more delicate every day. Her disease was dropsy and heart disease. She was not confined to her bed a day. On the morning of the day she died, she got up as usual. I asked her how she felt, and she said she felt a little better than she had for several days. She sat down and ate her breakfast, and about ten o'clock she was taken with a severe spell of coughing, which continued to get worse. She said she believed that coughing so much had broken a blood vessel in her neck. We sent for the doctor, but she told him he could not do her any good. She died about 7 o'clock in the evening. She was perfectly willing to go. She bore her sufferings with christian fortitude, and never murmured or complained. She told us not to grieve after her, and asked me why I wanted to keep her here. Earth had no charms for her. We are happy to say that we believe she has only gone from earth to heaven. She suffered so much while here, we would not wish her back, for she is now freed from earth, to know neither pain, parting nor sorrow any more. "O land of rest, for thee I sigh." We are forced to say, the Lord has taken away our dear mother; but blessed be his name, he doeth all things well. She leaves a husband and seven children to mourn for her, but we hope our loss is her gain. We can only hope that God, in his infinite goodness and mercy, may cleanse us from sin, that we may be prepared to meet her in a better world, where we shall part no more.

Her funeral was preached by Elder Badger, who selected for his text Romans v., last verse.

CORNELIA J. SINCLAIR.

Sister **Eliza H. Pannett**, wife of James Pannett, died at her husband's residence, in Clyde, N. Y., June 21, 1877. Her health had been poor for a number of years. She was a firm Old School Baptist, believing in salvation by grace alone. She was ready to go when her Savior called for her. She was born in Sussex, England, May 22, 1803, and was married and came with her husband to Clyde in 1830. She was baptized by Elder Morley, and united with the Old School Baptist Church at Clyde, in 1836. She was a good neighbor and a kind mother. She leaves an aged companion in poor health, one daughter and two grandchildren. May the Lord sustain them under this trying dispensation. I tried to preach a comforting discourse from 1 Cor. xv. 57.

DAVID ODELL.

TYRE, N. Y.

ASSOCIATIONAL.

The Corresponding Meeting of Virginia will be held with the Ebenezer Church, in Loudoun Co., Va., on Wednesday before the third Sunday in August, 1877, to commence at 10 o'clock a. m., and continue until the Friday evening following.

Brethren and friends coming by rail-road will be obliged to reach Alexandria, Va., on Tuesday morning before the meeting, in time to take the morning train from that place, on the Washington & Ohio R. R., (which leaves about 9 o'clock) for Round Hill, where they will be met by conveyances to take them to places of entertainment. A cordial invitation is extended to all, and especially to the brethren in the ministry.

J. N. BADGER.

The Salem Regular Baptist Association will meet with the church at Dry Creek, 6 miles from Covington, Kenton Co., Ky., on Wednesday before the fourth Saturday in August, 1877, at 10 o'clock a. m.

All persons coming by rail will be met at the Day House, in Covington, the day before, with conveyances to take them to the several places of entertainment. Preachers and other brethren are cordially invited.

W. T. WINSTON.

The Mad River Predestinarian Baptist Association will meet with the Thompson Church, in Putnam County, Ohio, on Friday before the second Sunday in September, 1877, at 10 o'clock a. m., and continue three days.

Those coming on the Dayton and Michigan R. R. will stop at Columbus Grove, the day before the meeting, where they will be met and conveyed to the place of meeting.

Those coming on the Fort Wayne & Pittsburgh R. R. will stop at Delphos, where they will be met and conveyed to the meeting.

Come and see for yourselves.

DAVID SEITZ.

The Lexington Association will be held with the Lexington Church, in Greene Co., N. Y., commencing on the first Wednesday in September, 1877, at 10 a. m., and continue two days.

The Salisbury Association will be held with the church at Broad Creek, Sussex Co., Del., commencing on Wednesday before the fourth Sunday in October, 1877, at 10 a. m., and continue until Friday evening following.

The Kehukee Association is appointed to be held with the church at Peach Tree, in Franklin Co., N. C., commencing on Saturday before the first Sunday in October, 1877.

The Yellow River Association will be held with the church at Rock Spring, DeKalb Co., Ga., 3 miles south of Lithonia, on Saturday before the fourth Sunday in September, 1877.

The Oconee Association will be held with the church at Bethlehem, Oglethorpe Co., Ga., 5 miles east of Crawford, and 2 miles from Lexington, to convene on Saturday before the second Sunday in October, 1877.

The Ocmulgee Association will meet with the church at Shoal Creek, Newton Co., Ga., 9 miles south-west of Social Circle, commencing on Saturday before the second Sunday in September, 1877.

The Greenville Association will meet on Friday before the first Sunday in September, in Pickaway Co., Ohio, 16 miles south-west of Columbus.

All coming from the east, north or north-west will come to Columbus, and there take the Short Line R. R. west 8 miles, to Galloway, leaving Columbus at 5 p. m. on Thursday. Those from the west will come by London, and arrive at Galloway at 3 p. m. All will be met and conveyed to the meeting.

We invite all of our faith and order, and we would like to have as many preachers to come as can, yet we are very poor, so we cannot bear their expenses.

Brother Beebe, we would be glad for you and brethren Durand and Purington to come.

G. M. PETERS.

The Lebanon Old School Baptist Association will meet, providence permitting, with the Lebanon Church, Henry Co., Ind., on Wednesday, August 15, 1877, at 10 o'clock a. m., and continue three days.

Those coming by rail from the north will leave Fort Wayne at 1 p. m., on the Fort Wayne, Muncie & Cincinnati R. R., and stop at Springport. Those coming from the south via Cincinnati will take the 7:45 a. m. train on the Cin., Ham. & Ind. R. R., and come to Connersville, where they will change cars and come direct to Springport. The train leaves Connersville at 10:35 a. m. Those coming from the east or west will connect with the Ft. Wayne, Muncie & Cin. R. R. at Cambridge City, on the Pittsburgh, Cin. & St. Louis R. R., or at Muncie, on the Cleveland, Col., Cin. & Ind. R. R. The Ft. Wayne train leaves Cambridge City about 11:30 a. m., coming north, and leaves Muncie at 5 p. m. coming south. There is but one train a day each way.

J. A. JOHNSON.

The Redstone Association, by divine permission, will meet at the Big Redstone Meeting House, Fayette Co., Pa., on Friday before the first Sunday in September. We give a cordial invitation to all lovers of the truth to come. We were much disappointed last year, as we expected Elders Chick, Furr, Smoot and Rose, and some from the valley. Brother Durand has promised to come, and we hope he will not disappoint us. Come to Macedonia and help us; we are weak.

I wish all who intend to come to write me soon, and they will be met at Dawson's Station, two miles below Connersville, on Thursday, and conveyed to the meeting. I have reasons for wishing to hear from you soon.

My Post-office address is Upper Middletown, Fayette Co., Pa.

ADAH WINNETT.

The Licking Association have appointed to meet with the church at Mt. Carmel, Clark Co., Ky., on Friday before the second Saturday in September, 1877, at 10 o'clock a. m., and continue the two following days.

Those coming by public conveyance will be met at the depot in Winchester, on Thursday, at 4:20 p. m. In order to make the connection at Lexington, it will be necessary to take the morning train at Louisville, Cincinnati or Maysville. Brethren and friends, especially ministering brethren, are cordially and affectionately invited to attend.

CHAS. E. STUART, Clerk.

The Salem Association of Old School Baptists will meet with the Providence Church, in Hancock Co., Ill., on Saturday before the fourth Sunday in August, 1877, and continue the two following days, to which a cordial invitation to brethren is extended.

Those coming from the north by railway will stop at Plymouth, and those from the south will stop at Augusta, where they will be met with conveyances on Friday. The place of the meeting is five miles west of Plymouth, and seven miles north of Augusta.

J. CASTLEBURY.

The Owl Creek Harmony Regular Baptist Association will meet, providence permitting, with the Harford Church, on the county line between Delaware and Licking Counties, on Wednesday after the fourth Sunday in August, and continue three days—the last three days in August. The meeting house is 1½ miles east of Condit Station, on the Cleveland, Mt. Vernon and Columbus R. R.

We cordially invite brethren and friends to meet with us, especially ministering brethren.

L. B. HANOVER, Pastor Harford Church.

The Indian Creek Regular Old School Baptist Association will meet with Mill Creek Church, Hamilton County, Ohio, on Friday before the third Sunday in September, 1877, at 10 o'clock a. m., and continue the two following days.

Those coming by way of Cincinnati will take the stage on Thursday at 2 p. m., at the corner of Walnut and Court Streets, and stop at Bevis, and call on brother Jesse Bevis, one mile from the ground; also those coming from the west by Cole Run Pike will call on the same brother, and they will be cared for. Those coming from the north and west by way of Hamilton, on the C. H. & D. R. R.,

will be met at Cumminsville, on Thursday evening. Those coming on the College Hill Narrow Gauge R. R. will be met at College Hill, on Thursday evening, and the first train on Friday morning, and conveyed to places of entertainment. Those coming by private conveyance by way of Carthage will cross the C. H. & D. R. R., and take the North Bend Road two miles west, and call on Eld. S. Danks. We earnestly request a general attendance of the brethren and sisters, and ministering brethren.

ALLEN HAINES.

I have been requested by the churches that I serve, to ask you to publish in the SIGNS that Cub Run Association will be held in Carlisle, Pa., the Lord willing, commencing on Saturday, Sept. 22, 1877, at 10 o'clock a. m.

I am as ever, your devoted brother in the Lord,

JOHN BELL.

The Maine Old School Baptist Conference will be held this year with the Old School Baptist Church in North Berwick, York Co., Maine, commencing on the 31st day of August, at 10 o'clock a. m., and continue three days. We wish all who have a mind to do so, to meet with us. There will be teams at the depot in North Berwick the day before the meeting, forenoon and afternoon, to take those who come in the cars to the meeting.

WM. QUINT.

The Maine Old School Baptist Association will meet with the church in Whitefield, Me., on Friday, Sept. 7, 1877, and continue three days. Those who love the truth, especially ministers of the gospel, will receive a hearty welcome.

Word has reached us that brother Silas H. Durand is to be at the North Berwick yearly Conference, but does not intend to visit our meeting. Now I wish to say to brother Durand, that notwithstanding our people are peaceable and quiet generally, and feel themselves the most unworthy of a visit from any of our ministering brethren, yet they will not submit cheerfully nor willingly to any such arrangement as that.

HIRAM CAMPBELL.

The Clover Regular Baptist Association will meet with the Brush Creek Church, in Highland Co., Ohio, on Friday before the fourth Sunday in August, 1877, at 10 o'clock a. m., near Belfast. Those coming will call on brethren Wm. and Abraham Newkirk, near the place of meeting. We earnestly request a general attendance of the brethren, east, west, north and south, especially of the ministry.

E. M. REAVES.

YEARLY MEETINGS.

CORRECTION.

The Yearly Meeting appointed to be held with the church at Rock Springs, Lancaster Co., Pa., will commence on the Saturday preceding the second Sunday in August, at ten o'clock, and continue two days.

Those coming from the north will take the morning train from Philadelphia, on the Baltimore & Philadelphia Central Road, and change cars at Oxford, to Eldora. Those coming from the south will take the afternoon train from Baltimore for Rowlands-ville. The friends will be met at each of these places on Friday, and conveyed to the vicinity of the meeting.

The brethren in the ministry and the friends generally are cordially invited to attend.

GEORGE JENKINS.

[It is our purpose, the Lord willing, to attend the Rock Springs Yearly Meeting.—Ed.]

HOPEWELL

Young Ladies' Seminary, MERCER COUNTY, N. J.

The Fall Session will open September 12, 1877. The patronage of our Old School Baptist brethren is earnestly desired.

For particulars, address

MISS ELIZABETH H. BOGGS,
Principal.

Having ourselves patronized the school of the sisters Boggs, and being personally acquainted with the teachers and proprietors, we confidently commend it as the only first class institution of the kind that is entirely free from all sectarian influence, within our knowledge, in which our daughters may be thoroughly educated, at a reasonable expense, and every care taken for their comfort and moral training. We hope the institution may be liberally patronized, especially by our Old School Baptist friends who are opposed to the popular theory of teaching religion as a science.—EDITORS.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

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The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45. MIDDLETOWN, N. Y., SEPTEMBER 1, 1877. NO. 17.

POETRY.

THE CHURCH AND HER CHILDREN.

There is a city, great and strong,
From everlasting stood;
Her bulwarks in salvation laid,
By the eternal God.

Christ is the great Foundation Stone
On which his building stands;
It is the temple of our God,
A house not made with hands.

Her children, all a chosen band,
Within her courts are found;
There are they born, and there they sing
Salvation's joyful sound.

While at her gates a heavenly band
Of mighty warriors waits,
With eye to eye these watchmen stand,
The sentinels of state.

From heaven she came, with banners furled,
Upon the gospel wings;
Her glory is not of this world,
But in the God she sings.

When foes invade, the notes of war
From off her walls are heard;
A mighty army soon is there,
Whose Captain is the Lord.

A host of mighty men are they,
This heavenly band compose;
Arm'd with the grace of God, they stand,
A terror to their foes.

From sin and death her sons are free,
Though plagues around them fly;
God's own eternal sons are they;
Nor can they ever die.

Through faith they stand, that grace may
reign,
And all the honors bear;
'Tis reigning grace that makes them know
Eternal sons they are.

Happy, thou church, thou sacred place,
Thy sons supremely fair,
Stand in the wisdom of God's grace,
For God himself is there.

B. MARTIN.
ASHLEY, Ohio.

REDEMPTION.

God reigneth! he reigneth! What mercy to
know,
He reigns as controller of all things below;
No sparrow can flutter or fall to the ground,
And not his omniscient presence surround.

Not a hair of thy head can be changed at thy
will;
God speaks, all creation his mandates fulfill;
The sceptres of princes decay at his nod;
He orders, and tempests acknowledge their
God.

The clouds are his chariot, the lightnings his
car;
He measures each atom, he numbers each
star;
The roar of the hungry young lion he hears;
Unchangeable ever and ever appears.

This God in creation I meekly adore;
Of God in redemption, O would I knew
more!
All nature is pregnant with proofs of his
love;
Redemption secures me all glories above.

Redemption by Jesus! Himself be my theme!
Be present affections concentrate in him;
My focus of happiness, greatest delight,
Till earth's shadows fade into regions of light.

Redemption by Jesus! the only one song
What possibly can to redeemed ones belong;
All brought to the haven by purchase and
blood
Of infinite merit, and worthy of God.

ANN HENNAH.

CORRESPONDENCE.

MACOMB, Ill., July, 1877.

EDITORS OF THE SIGNS OF THE
TIMES—DEAR BRETHREN:—In No.
14, current volume of the SIGNS, I
am requested by "A Little One," in
La., to give my views through said
medium on Matt. vi. 25-33 inclusive;
and as I expect soon, if the Lord will,
to begin my annual tour among the
associations, I shall attempt now to
comply with said request, if my views
shall meet your approbation.

The language under consideration
is a part of that wonderful discourse
of the Savior on the mount, and is
addressed directly to his disciples, as
may be seen in chapter v., verses 1 &
2; but I think that much of the dis-
course on this occasion is more par-
ticularly addressed, and more fully
applicable to the twelve apostles, and
to ministers of the gospel in succeed-
ing ages. In verse 24 he tells them
that no man can serve two masters;
"Ye cannot serve God and mammon."
And elsewhere he says they must for-
sake all secular interests, and even
family engagements, when he de-
mands their labors. Some of the
twelve, if not all of them, had fami-
lies, and like others they were con-
cerned and anxious about their sup-
port and welfare, and doubtless felt
the same ties of affection for their
wives and children that other men
did; but the interests of his king-
dom and the wants of his sheep and
lambs were of paramount importance,
and Jesus required them to forsake
all their worldly interests when
he demanded their service. Peter,
on one occasion, expresses the anx-
iety of himself and others upon
this subject, when he said to his Mas-
ter, "Behold, we have forsaken all,
and followed thee; what shall we
have therefore?"—Chapter xix. 27.
Another one expressed the anxiety
for the welfare of his family which is
common to other men, and also ex-
hibited the strong ties of affection
which the head of a family usually
feels for his wife and children, and
said to Jesus, "Lord, I will follow
thee, but let me first go bid them
farewell which are at home at my
house."—Luke ix. 61. The answer of
Jesus in both these cases shows that
he had the first claim on their time,
talents and labors, and that they
must forsake all when he called them
to go and work in his vineyard, and
promises them all they shall need.
Jesus says, in verse 25, of the con-
nection, "Therefore I say unto you,
Take no thought for your life, what
ye shall eat, or what ye shall drink,
nor yet for your body, what ye shall

put on. Is not the life more than
meat, and the body than raiment?"
Jesus knew the anxiety of their minds
about these things, and that, like oth-
er men who had families dependent
upon them, they necessarily felt a
deep concern for their welfare and
sustenance, and that the apostles for
themselves personally were perplexed
and anxious about their own food
and raiment, and to ease their troubled
minds and still their anxieties about
these necessarily temporal wants, he
reminds them that their heavenly
Father feeds and cares for all the an-
imal creation, from the least to the
greatest, and will supply all their ab-
solute needs. "Behold the fowls of
the air; for they sow not, neither do
they reap, nor gather into barns; yet
your heavenly Father feedeth them.
Are ye not much better than they?"
If the little sparrows are fed, and not
one of them can fall without God's
permission, though two of them are
sold for but a farthing, will he not
feed the objects of his eternal love,
the subjects of his grace, the travail
of his spotless soul? If God gives
grain to every beast of the field, and
causes the grass to grow for the cat-
tle, and the young lions seek their
meat from him, will he not feed those
whom he sends to labor in his vine-
yard, and to feed the flock of God
which he hath purchased with his
own blood? "Which of you by
taking thought can add one cubit un-
to his stature?" All their anxieties
and efforts will fail to add to the stat-
ure that God has given them, either
physically, mentally or spiritually.
The God of nature and of grace has
given them their temporal position,
their intellectual faculties and their
spiritual gifts, and placed them in
the body as it hath pleased him, and
they cannot alter or reverse it, but
should be satisfied with it. "And
why take ye thought for raiment?
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."
What a striking and encouraging il-
lustration Jesus gives them and us
here. After expending millions of
wealth, exhausting the finest skill of
the world, and employing thousands
of laborers for years, yet all his glory
did not equal the exquisite penciling
of the hand of nature's God. Not
only is it true that all the wealth of
earth will utterly fail and prove too
poor to purchase a justifying robe of
righteousness to clothe us, but all the
skill and art of the combined wisdom
of earth will fail to adorn a poor soul
in raiment suitable to appear at the

wedding of the King's Son. Neither
should the servants of Christ, when
called to work in the vineyard, be
uneasy about their bodies being suit-
ably and comfortably clad. "Where-
fore, 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, O ye of little
faith?" He charges them with hav-
ing but little faith, and they were of-
ten of doubtful mind, and anxious
about a support, and a supply for
their temporal wants, saying, "What
shall we eat? or what shall we drink,
or wherewithal shall we be clothed?"
When Jesus sent them out the first
time among their own countrymen to
preach, they went afoot, and only
needed one coat at a time, and al-
though they were to come in contact
with the blindness, prejudice and en-
mity of the rulers and other high
functionaries of Israel, yet he said to
them, "Provide neither gold nor sil-
ver nor brass in your purses, nor
scrip [a bag] for your journey, neither
two coats, neither shoes, [sandals
were lighter] nor yet staves: for the
workman is worthy of his meat."—
Chap. x. 9, 10. He said to them also,
"And seek not ye what ye shall eat,
or what ye shall drink, neither be ye
of doubtful mind."—Luke xii. 29.
Yet he finds them weak in faith and
confidence, and perplexed about a sup-
port. They probably reasoned from
a human standpoint: If we take
nothing along to eat, and take no
money to buy food, what will we do
among strangers, and among the en-
emies of our Master? And if our
only coat wears out before we return
from our mission, how shall we be
supplied with another? They forget
that "When a man's ways please the
Lord, he maketh even his enemies to
be at peace with him."—Prov. xvi. 7.
They forget that "The king's heart is
in the hand of the Lord, as the riv-
ers of water: he turneth it whither-
soever he will."—Prov. xxi. 1. When
their God says, "Touch not mine
anointed, and do my prophets no
harm," they are safe. He tells them
that even the very hairs of their
heads are all numbered, and that ev-
ery one that extends a cup of cold
water to them, as disciples, shall be
blessed. That a man had better have
a millstone hanged about his neck,
and he cast into the sea, than to of-
fend one of them. Still they were
slow of heart to believe, and were
charged with having little faith, and
being in the body they were dull of
hearing, and needed encouragement.
"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." *All these things*—their meat, drink and raiment. And having food and raiment, they should be content. He also tells them to give freely, as they had freely received. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom."—Luke vi. 38. "For the earth is the Lord's, and the fullness thereof."—1 Cor. x. 26. "The silver is mine, and the gold is mine, saith the Lord of hosts."—Hag. ii. 8. "For every beast of the forest is mine, and the cattle on a thousand hills."—Psa. l. 10. The apostle tells the saints that "All things are yours, whether Paul, or Apollos, or Cephas, or the world, all are yours."—1 Cor. iii. 21, 22. He commands them to seek first the kingdom of God and his righteousness, as the principal business of their lives, as the first and highest duty devolving upon them; forsaking all personal, selfish and earthly interests, for the good of his people, and the glory and honor of his name. And all these things shall be added unto you. Their King, their Lord and Master, declared it, and the heavens and the earth shall pass away before a single assertion of his lips shall fail. They found it so; for after they had fulfilled their mission among their own countrymen, and returned, he questioned them, saying, "When I sent you without purse, and scrip, and shoes, lacked ye anything? And they said, Nothing."—Luke xxii. 35. They acknowledged that his promises had all been fulfilled so far, and when he afterwards commanded them to go into all the world, he again assured them that he would provide for and protect them, saying, "All power is given unto me in heaven and in earth: go ye therefore and teach all nations, * * and lo, I am with you always, even unto the end of the world. Amen." With such a warrant, and such a guarantee given by him who cannot lie, should they, or could they have doubted their future support and protection? And should we who succeed them in the ministry of the gospel, doubt his continued presence, protection and support? Not if we trust in the living God. Not if we forsake all at his bidding, and seek first the kingdom of God; for his word has gone forth out of his mouth, that their secular or temporal wants shall be supplied. Should not his servants go forth, and seek and feed the sheep and lambs of their Master, who has given them such assurances, and not be of a doubtful mind? Every promise of God will be fulfilled to a jot and tittle, and among these is his promise to provide for the temporal support of those whom he calls to labor in his vineyard. He says to each, "Whatsoever is right, I will give you."—Matt. xx. 4. But a servant that seeks first his own interest, and goes only when it will not embarrass his temporal affairs, who will take hold of the gospel plow only when convenient, but looks back to his earthly concerns, and neg-

lects his solemn duties to God and his people, cannot claim such promise, and does not come within its range. Jesus says thus: "There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the gospel's, but he shall receive a hundredfold," &c.—Mark x. 29, 30. This sacrificing and faithful servant will find the houses and lands of his brethren to be his, as he goes in the name of the Lord, and his dearest fathers and mothers, brothers and sisters, by the hundredfold, he finds in the kingdom of God.

"There my best friends, my kindred dwell,
There God my Savior reigns."
To the faithful and obedient servant the Master says, Well done; but of the disobedient, slothful servant he says, Cast him out.

The promises of God are sure to his faithful servants, in both temporal and spiritual support; but the promises of men and missionary boards are not only unreliable, but unscriptural.

To "A Little One," I, feeling to be less than the least, desire to say, that if you have been called to leave all for the gospel's sake, go, *doubting nothing*.

I remain, dear brethren, editors, yours in gospel bonds,

I. N. VANMETER.

DILLY STATION, Oregon, July 25, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Although I thus address you, and live in this far western state, a stranger in the flesh, I ~~have~~ we are acquainted in the Spirit, having been taught by the Spirit of God, in the school of Christ, that salvation is of the Lord, and we are made near by the blood of the Lamb.

I was born in Mead County, Kentucky, in 1833. My parents were Old School Baptists. I was an Arminian, although I was brought up under the ministry of my father, Elder P. P. Chamberlain, until my nineteenth year. Then, I hope, it pleased the Lord to open the eyes of my understanding. He showed me my helpless condition, and stripped me of my filthy rags, one by one, till I was made to cry, "God, be merciful to me, a poor, helpless sinner." Then it was that the Lord brought me to his banqueting house, and his banner over me was love; for I was made to rejoice in him, and to have no confidence in the flesh.

Beloved brethren, our association, which convened with our church, has just closed, and truly the good Lord blessed us with a large attendance. The preaching was all in harmony. The saints rejoiced, and said, "It is good to be here." They were made to mourn the loss of some of our brethren, by death, since our last association, but we trust our loss is their gain. And, dear brethren and sisters, it will be but a few more days, or years at most, when we, too, must lay these sinful bodies by, but I believe God will give us grace according to our day. He says, "My grace is sufficient for thee."

Well, brethren Beebe, I have wan-

dered too far from what I intended when I commenced. I only intended to ask you, if agreeable, to publish in the SIGNS OF THE TIMES a sketch of my father's pilgrimage in this sin-polluted world, which I inclose with this, as he has many friends in Kentucky and elsewhere, who would like to hear from him. He is still in the land of the living, and preaches occasionally. We have taken the SIGNS many years, and like them very much. I hope you will be permitted many years yet to wield the sword of the Lord and of Gideon. If you see fit to publish this imperfect scribble, and it should meet the eyes of any of my former friends in Kentucky or Missouri, I should like to hear from them. I will now close, and not weary you with so much, for this is from an imperfect creature, one that can do nothing good—cannot even think a good thought. I often wish I could write like the brethren and sisters, for it would then afford me pleasure to write. Still I desire to be reconciled, and read and hear more than I speak or write.

Your sister in hope,

EMILY J. FLANARY.

DILLY, Washington Co., Ore., July 10, 1877.

A short sketch of the life, experience, call to the ministry and doctrinal faith of Elder Paul P. Chamberlain, written by himself, at the request of his dear daughter, Emily J. Flanary, which she can have published in the SIGNS OF THE TIMES, if she wishes.

I was born in this world of sin and sorrow, as are all the rest of Adam's family, in sin and condemnation, November 22, 1805, in Shenandoah County, Old Virginia. When I was five years of age my father moved to Point Pleasant, Mason County, West Virginia, and from thence to Washington Co., Ky. In my nineteenth year I received a hope of the pardon of my sins, by the blood and righteousness of Jesus Christ, and in December, 1824, related before the United Baptist Church called Bethlehem, what I hoped the Lord had done for me, a poor sinner. I was received, and baptized by Elder Joel Gorden, in the fellowship of the above named church, in Washington County, Ky. I was married to Miss Elizabeth C. Hadden, May 3, 1827. We moved to Mead County, Ky., in February, 1828, where she was taken from me, February 8, 1842, by death. She had been a Baptist twelve years, and from her christian deportment through life, and joyful triumph in death, she gave me full evidence of her acceptance in heaven, and I could truly say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I was left with four small children. Taking my letter from Bethlehem Church, I laid it in the Hill Grove United Baptist Church, in Mead County. On the 27th of May, 1842, I was married to Mrs. Mary S. Baley, who was a member of the Baptist Church called Union, in Hardin County, Ky. In March, 1843, taking our letters from Hill Grove Church, we moved to Andrew Coun-

ty, Mo., and joined the Nodaway Church of Regular Predestinarian Baptists, in which I was ordained to the full functions of the gospel ministry, in September, 1848, by a presbytery of Elders, viz: John M. Evens and Strother Ball. In 1846, I think, a majority of the members of Nodaway Church objected to the doctrine of the eternal union and justification of the church of Christ, but preached and defended creature instrumentality and the use of means in the regeneration and conversion of sinners. I was one of the minority, defending, to the best of my ability, the doctrine of the union and justification of the church in Christ before the world was, believing it the doctrine of the bible. Also, the sovereign, free, unmerited grace of God in the regeneration and final salvation of his redeemed, independent of men, money or means, of which we hear so much of late. Surely the people have a golden god.

The minority were sustained by the Platte River Association. Then the church moved on in harmony until 1851, when the doctrine of the non-resurrection of the body was introduced among us, causing much distress in the churches. Many precious brethren were led off from the truth, the express word of Jesus, "The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." This doctrine was sanctioned by the Platte River Association, causing a second division, we being in the minority again. Then I, and the members with me, went into the constitution of the Mt. Gilead Church of O. S. Baptists, and also organized the North-west Corresponding Association of Regular Predestinarian Baptists. I feel thankful that the most of those brethren have come back from their wanderings.

In 1864 I moved to Nebraska City, Neb. Ter., with my family, to escape the troubles of the war. I do not believe there was a Primitive Baptist Church in the territory at that time. There were a few Old Baptists scattered around in the territory.

My second wife and I had five children, of whom three are dead. My wife was taken sick with the dropsy in March, 1870, and died Jan. 11, 1871, leaving me lonely, to mourn my loss, in my declining years. But why should I mourn? The Lord doeth all things right. I have the comfortable assurance, by her profession and godly deportment, as a Baptist for thirty-five years. She bore her afflictions patiently, awaiting the Lord's time for her change to come. In the spring of 1875 I started for Oregon, to see my two children, arriving at Dilly Station, May 13, 1875. I found all well, in the midst of loving and faithful brethren and sisters, composing the Siloam Association of Regular Predestinarian Baptists. On Saturday before the third Sunday in June, 1875, I gave my letter of dismission from the Mt. Gilead Church,

to the New Hope Church of like precious faith. This church has the able and faithful ministry of two Elders, viz: James A. Bullack and Wm. M. Townsend. This church has been wonderfully blest since its constitution. It is likely the balance of my days will be spent here; it will be so if I have reached the bounds of my habitation.

THE REASON OF MY HOPE.

From very youth I had serious thoughts of death and eternal things, and thought I would so shape my actions in life that when called to die all would be well with me. In this way I went on pretty well, as I then thought, sometimes failing a little, and then I would try to do better. I went on, making resolves and breaking them. The truth is, all this time I was as ignorant of the depravity and corruption of my heart as an unborn infant, until my sixteenth year, when I trust the Lord brought me to see what a sinner I was. It was when Elder Whitehead, a Baptist minister, was preaching in my father's house, from the latter clause of the 17th verse of Rev. ii., "To him that overcometh will I give to eat of the hidden manna; and I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." While he was preaching, I was made to weep and sob like a whipped child, seeing and realizing my sins and condemnation. I had not the necessary qualification set forth in the text, hence I could not expect the gifts in the text. All my former hopes now fled. I was a poor, lost, helpless sinner, justly condemned, which caused me to secrete myself in the woods and in darkness, to ask the Lord for mercy; but my prayers seemed to avail me nothing. I felt that it was adding sin to sin, for a sinner such as I to kneel and take the Lord's name on my sinful lips, therefore I would fall on my face in the dust, and in broken accents say, "Lord, have mercy. Lord, save a wretch condemned to die." The law still sounded in my ear, "Cursed is every one that continueth not in all things written in the book of the law to do them." Alas! I knew not what to do to escape the vengeance due to me. Time passed on, in which I heard a Methodist minister preach from this sentence, in the parable of the barren fig-tree, "Cut it down; why cumbereth it the ground?" That, I thought, was just my case; and at the intercession of the gardener, "Spare it this year, till I shall dig about it and dung it." And while thus digging and unearthing it, I thought I saw every root and fiber of my poor, sinful heart, that it was a sink of sin, and all pollution; there was no soundness therein. O the anguish that then filled my wounded soul! I thought my doom was fixed, and the day of grace was past, and there was no mercy for me. "God, be merciful to me, a poor sinner," was my prayer. Time passed on until the latter part of my nineteenth year, when darkness, gloom and despair seemed to possess my inmost soul. I went out

to the woods to try to pray for mercy. I knelt down, and could only say, "Lord, save, or I perish. Lord, save a poor, justly condemned sinner." I got up and went to another place, pleading with similar words for mercy. I did feel my condemnation just, and could say with the poet,

"And if my soul were sent to hell,
Thy righteous law approves it well."

"Yet save a trembling sinner, Lord, if according to justice." I went to another place and attempted to kneel, but before my knees touched the earth my feelings changed; the gloom and burden of trouble was gone, my mind possessed a calm, joyous peace, and I was made to say, "Bless the Lord, O my soul." This feeling did not last long. I began to reflect, my burden is gone, and I am deceived. O what agony of soul I felt for about one week! I desired, if deceived, that the Lord would in mercy show me my true state. One evening while I was singing the hymn, "Show pity, Lord, O Lord, forgive," the Lord appeared to my mind's view with smiling face. His hands held out to me, impressed my mind with these words, "Thy sins, which are many, are all forgiven thee." This filled my soul with overflowing praises to the Lord. Then I thought my troubles and trials were all over; but O how mistaken! From that time to the present, O what doubts, fears, gloom, sin, temptation and imperfection!

This is all the hope I have lived upon for fifty-seven years. When temptation comes in like a flood, I am driven back to the year 1824, to review this little hope, which sometimes seems sufficient, if I were called to die. At other times, darkness, gloom, and almost despair, seem to be my lot, so that I can truly say, Not by works of righteousness which I have done, but if saved, it is according to his mercy, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through our Lord Jesus Christ. This is all my hope, a sinner saved by grace.

CALL TO THE GOSPEL MINISTRY.

Soon after I joined the Hill Grove Church of United Baptists, of Mead County, Ky., the church made me moderator and deacon, and about the same time (1830) the mission spirit was introduced among the Baptists of Kentucky, which caused the Old Baptists to declare nonfellowship for the principles of the general union of Regular and separate Baptists, entered into during the year 1801, and which was as follows: The preaching that Christ tasted death for every man, should be no bar to communion. This opened the way for the introduction of means and instrumentalities, together with all the inventions and traditions of men for christianizing the world, all of which the Regular party, in the year 1839, or 1840, declared unscriptural, and left the union, I among the rest. In the mean time, while the above was transpiring, my mind was led to the importance of the gospel ministry, and was so impressed with it that I could not shake it off, day nor night.

The impression was such, being Moderator for the church, that I would sometimes, when no preacher was with us, in opening meeting, venture an exhortation to the brethren and sisters, which, I suppose, caused them to give me liberty to exercise publicly in the church, by prayer and exhortation, sometimes complying, and sometimes not doing so. When failing, I was chastised in mind for neglect of duty. It now became a matter of serious prayer to the Lord to decide this doubt for me, and to show me my duty. When I would look at myself, a mere boy in age, with but reasonable mother wit, and scarcely any education, so that I could barely read and write, and possessing no acquired ability, I could truly say with Moses, "I am not eloquent; I am slow of speech, slow of tongue, and they will not hear me." Then I thought of God's answer, "Who made man's mouth?" I did believe that God calls and qualifies his ministers for the work he has assigned them, but the doubt with me was, Am I one? If this doubt could be removed, I could willingly venture, believing the Lord would fulfill his promise, "I am with thee, even to the end of the world." But these impressions of mind I feared were all a delusion, and if so, I would be like Ahimaar, who desired to bear tidings to David, but having none to bear he could only say, "I saw a great tumult." I knew this would be my case, if running without tidings, I could only say tumult, thereby wounding the cause, and bringing disgrace on the church. I looked for the time to come when these doubts and fears would all be removed, so that I could go forth to the work without let or hindrance, if these impressions were of the Lord. That time has never come. When the church gave me licence to preach, when and where the Lord cast my lot, I thought she acted prematurely. My reasoning was unavailing; I had to submit to her decision. Shortly after this, I decided to move to Missouri. Then I thought I would keep this all secret, and my trouble would leave me, and I would have peace of mind. But how mistaken I was. When I moved to Andrew County, Mo., in 1843, the same impression was with me, so I could not be at ease day nor night. Often have I awakened myself in the dead of night, while preaching. My wife has told me that she frequently heard me take a text, and preach a discourse without awaking. To carry out my intentions, when I gave my letter to the Nodaway Church, of Andrew Co., Mo., I had previously torn off my licence, that the church might not know that I was a licenced preacher; but my mind became so impressed that I could oppose no longer; I had to submit to the lead of my mind, and leave the result with the Lord. In my little effort in the way of preaching, I have been a mystery to myself. Sometimes preaching is the sweetest and easiest work I ever attempted; at other times it is as far the other way—no life, light or energy, and when done, I would

feel so mortified and ashamed of the effort that I would wish to be alone. Perhaps I have had more encouragement from the brethren than I deserved. So that, up to the present, I keep trying to preach, and trying to quit. If any of my brethren have traveled this road, they can understand me. Or am I alone? O! is there any one like me?

I was ordained Sept. 20, 1848, by Elders John M. Evans and Strother Ball. I can, I think, truly say, that from my first impression on this subject, to the present, in my attempts to preach, my desire has been for the glory of God, the good of the cause, and the edification of the church, by preaching the free, sovereign, discriminating grace of God, given us in Christ Jesus before the world began.

A few thoughts on the doctrine of grace, as set forth in the bible. I understand from the bible that the Lord Jesus Christ, in covenant relation, was set up as Head of the church, and that a definite number were chosen in him, and grace given them, before the world began.—2 Tim. i. 9; Col. i. 16-18; Eph. i. 3, 4. That choice was so definitely fixed, it cannot be added to, nor diminished. "Having predestinated us unto the adoption of children by Jesus Christ unto himself, according to the good pleasure of his will."—Ephesians i. 5. It was for them, and them only, that Christ, being the near kinsman, had the right of redemption, and did redeem them. 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." "Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it by the washing of water by the word." "For by one offering he hath perfected forever them that are sanctified." Therefore the atonement made by Jesus Christ was full and complete, for all the legatees of the new covenant; for Jesus bowed his head and said, "It is finished," in order to accomplish the work of redemption. "Behold a virgin shall conceive, and bear a son, and call his name Immanuel." "She shall bring forth a son, and thou shalt call his name Jesus; for he shall save his people from their sins." "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." Paul says, "Great is the mystery of godliness: God was manifest in the flesh." So here we have God, Man, Mediator. It was in this Mediatorial Sonship, soul, body and spirit, that he stood in our law-place, satisfied the demands of the law, by which he hath brought in everlasting righteousness. "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." Jesus teaches the necessity of regeneration, or the new birth. "Except a man be born again, he cannot see the kingdom of

God."—John iii. 3. Now, in order that they may see, enter into, and enjoy the things of that spiritual kingdom, they are called with a holy calling; not according to their works, but according to his own purpose and grace. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Jesus Christ. "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." The apostle Paul says, "You hath he quickened, who were dead in trespasses and in sins." Jesus says, "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and none is able to pluck them out of my Father's hand." "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." Well might the apostle say, "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." "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." For ye shall see him as he is. "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." So, when this tenement is dissolved by death, the immaterial, vital, never-dying principle, which has been born again, quickened and made alive, a new creature, call it what you may, soul, mind, or spirit, flies home, there to await the resurrection of the body, for it does not sleep in the grave with the body, but the body awaits the sound of the trump of God. "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 body by his Spirit that dwelleth in you." "It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body." "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." Those then living shall be changed, and caught up with those risen, spiritual bodies, to meet the Lord in the air, and so ever be with the Lord. Wherefore comfort one another with these things. Farewell.

PAUL P. CHAMBERLAIN.

TYRE, Seneca Co., N. Y.

ELDER BEEBE—DEAR BROTHER:—As I have been requested by many of my friends to write my experience I have for two or three years had my mind impressed to do so. I was born on the 25th of December, 1793, in Washington Co., in this state. My first serious impressions were when I was about five years old. One Sunday I went out to play and got to wrestling with a little associate, and we fell and could not get up again until some of the little boys helped us. I felt after this that I was a great sinner and that if I should die I would certainly be lost. I asked my mother, if I should die what would become of me? She replied, "Do not be troubled about that for all children are saved when they die." Neither of my parents were professors of religion at that time. What my mother told me did not relieve my mind, for I felt I was a great sinner, and I was afraid to go to sleep for fear I would not wake up again. These feelings lasted for several weeks, and then wore off. After this I had no more trouble until I was in my eleventh year, when my grandfather on my father's side was taken sick, and they said he could not get well; he sent for me three times one day, but I would not go for fear it would make me feel bad again. I went to his funeral and when they gave an opportunity to the friends to view the remains I looked at him; as I did so I thought I should sink. I continued mourning and could not eat nor sleep for a long time. But after a while my trouble wore off, and I went among young company until my seventeenth year; then I went to work for a Doctor, about the first of April, and the middle of the same month, on one Saturday, between ten and eleven o'clock in the morning, my mind became very much disturbed about my soul's welfare, so much so that I began to tremble. I did not know what to do with myself. I was plowing, and I thought I could not work, so I sat down on my plow and covered my face with my hands and closed my eyes, wishing the Lord would let me alone. While sitting in this position I heard some one step before me, and on looking up I beheld my uncle, who was a Quaker; I could not speak to him until he said, "David, the Spirit of the Lord is at work on thy heart, thee must repent and believe." I replied, "No, no," and got up and left him, and when I got to the other end of the field I thought if he was still where I left him I would not go back, but upon looking back I saw him going to his house, so I worked on until noon, when I seemed to be somewhat relieved, and I continued in a more comfortable frame of mind until half past five, when I was again so severely attacked, I could not continue my work, so I put out the team and went to the house, and the doctor asked me why I had come back so early. I told him I did not feel well and as it was Saturday I thought I would go home and rest until Monday, but that I thought I should be able to return

Monday. My uncle followed me home to talk with me, but I avoided him all I could; he wanted me to go back with him, but I would not. I returned to my work on Monday, feeling some better, and rested quite well that night, and next morning I concluded my trouble was about gone; so I went to plowing again and felt well in my mind until half past ten, when I was again arrested and a fearful gloom came over me. I thought that destruction was my certain doom. I did not want religion, for I thought it was such a gloomy life to live. I begged the Lord to let me go until I had accumulated a sufficient property, and married and settled down in life, and then I would be religious; for I verily thought I could get religion just whenever I wanted it; and I can say, dear brother Beebe, I was left to myself. In my twenty-third year I went to Seneca Co., and bought a small farm in the wilderness, and commenced clearing it, and while doing so I met a young lady who I made my wife, in 1817. It was the custom of the farmers to have flax-spinning-bees, at which we would have a dance after supper, and I used to be hired to play the fiddle for the dances. I earned enough in this way to pay the debt on my farm, and I went to Albany and paid it all up. In the year 1821, in April, I was called upon to play for another dance, and while there they asked me to play a reel, and when I commenced the first figure I remember the couple that started at the head, and then I was taken with a horrid feeling, and remained in this state until I had played the figure three times, when they stopped me and said I had played it over three times. I told them that I should never play again for dancing. Oh the horrors that seized my soul, I have never been able to express; it seemed that while I sat there I had a view of the furies of hell. I went out doors with a desire to pray for mercy, but after I got there I dared not pray. I went home and my wife wanted to know what was the matter, and I told her, Not much of anything. The next morning I took my team and went to plowing, and I thought I should sink every step. I started up the horses, thinking I might run away from my trouble, but I could not. I returned to the house and took the bible, thinking I could find something to relieve my mind, but I could not; everything I read seemed to condemn me. I then enquired of my wife where the ten commandments could be found. I read them over and I thought I could keep them, so to work I went, and to my surprise I failed in every point.

"The law appeared so just and true, Not one good duty could I do."

I continued trying to do better and making good promises up to the first of August, on that morning while I was in the field pulling flax I thought there was a cloud passed over the sun. I looked up and it was all clear, and when I looked down again there seemed to be a gloomy cloud pass over the earth. A deep horror seized my soul and I thought I was going

to die and be forever lost. I went to the house and told my wife I was going to die, and when I went out I bid her good-bye. She replied, "You can't die now." I thought that rather hard, but went back to the place where I was to die, and there I thought I saw a yawning gulf about forty feet to my right, and on the other side I saw the Savior, and I cried out with a broken and a contrite spirit, "Lord, save, or I perish." He replied, "Son, thy sins are forgiven thee. I am the way, the truth and the light; follow thou me." Every thing was changed in a moment, in the twinkling of an eye joy sprang up in my soul that was unspeakable and full of glory. Then there was such beauty in Jesus, I desired to see him more; but he disappeared, and I returned to the house to tell my wife what I had experienced, and while on the way I heard the same voice saying, "I am the way, the truth and the light; follow thou me," and my mind was immediately led to contemplate the Savior baptized by John in the river Jordan. When I met my wife we had a season of rejoicing, and I thought I should never have any more trouble; but a few days later I began to have doubts and fears that I was deceived, and my doubts continued till the morning of the fourteenth. My wife had experienced a hope a few months previously, and at the breakfast table my wife said there was going to be a Baptist covenant meeting three mile south of us, and that she would like to go, but I said, no. At half past ten of the same morning I heard a man talking in my house. I thought he came for me to go to that meeting, but I would not go. I had never heard of a meeting of the kind in that country before, and when I came to see him I found he was a stranger just taking his leave. My wife said she had just been asking him some questions about the bible, and he had answered her satisfactorily. I said, if he could interpret the bible I would like to ask one question, and he said, What is it? I said, How was Christ baptized by John in the river Jordan? He said, "By immersion," and then continued, "I think you and your wife had better come down to the meeting this afternoon." My wife said she would like to go, but I said I could not, for I had lost a calf and must go and look for it, so I started to look for it, but my mind was so disturbed I could not continue the search, but concluded I must go to the meeting. I returned home and told my wife that we must go to the meeting. She said meeting would be out before we could get there, but I told her to hurry and get ready while I got the horses, and so we went, and on the way I charged her to say nothing to any one that I had experienced religion, for I had not. When we got there, there was but few there, and I took a seat near the door, so that I could get out quickly after meeting. The people kept coming until the house was full and the doors blocked by people standing. After meeting, the stranger that had been at my house said, that if there were any present who had a desire to tell what the Lord

had done for them, they now had an opportunity. I got up to go but could not get out. The Elder asked me a few questions which I answered, and he then asked me if I did not feel it my duty to be baptized? I said, No. He asked, Why? I said I was too great a sinner, I was not a fit subject. He said, "Judge not yourself but let the church judge you." I told them they could judge but that I should not be baptized. They called a vote and I was received as a candidate for baptism. I was then made reconciled to the will of God. Then my wife told her experience and was also received. There were also five others told their experiences and were received, and we were all baptized next day in Seneca River, by Eld. Wm. Brown.

Now, dear brethren, it is fifty-six years since we were baptized, and I am the only one left of that number. I still remain and still have my ups and down, and if saved it is by grace alone. I am in my eighty-fourth year, and although my health is very good I can not expect to tarry long. Now, brother Beebe, I have given you a few of the outlines of my experience, do with it as you please, only correct all mistakes.

DAVID ODELL.

"How long wilt thou forget me, O Lord? Forever? How long wilt thou hide thy face from me? How long shall I take counsel in my soul, having sorrow in my heart daily? How long shall mine enemy be exalted over me?"—Psa. xlii. 1, 2.

When one, whose name and case is fitly described as being "afflicted, tossed with tempest, and not comforted," has been long in darkness and desolation, looking for light and comfort, but receiving it not, waiting, trembling, hoping, fearing, till all hope seems to be gone, and our worst fears almost realized, the spirit of the psalmist in the questions above is deeply impressed in our continual, daily experience. The first question implies that we feel and fear that the Lord has entirely forsaken and forgotten us, and as in the past the time has been so long, and we see no ray of light for the future, so the answer to the question comes, indited by our fears, inspired by our troubles, in the form of a question of deep, terrible import, "Forever?" Is there no terminus to our dark, gloomy trials? "Will the Lord cast off forever? and will he be favorable no more?" "Is his mercy clean gone forever?" "Doth his promise fail forevermore?" "Hath God forgotten to be gracious? hath he in anger shut up his tender mercies?" Fearful, solemn thought! "How long wilt thou hide thy face from me?"

"How long, O Lord, shall I complain, Like one that seeks his God in vain? Canst thou thy face forever hide, And I still pray and be denied?"

"Shall I forever be forgot, As one whom thou regardest not? Still shall my soul thy absence mourn, And still despair of thy return?"

But again we inquire, "How long shall I take counsel in my soul, having sorrow in my heart daily?"

"How long shall my poor, troubled breast Be with these anxious thoughts oppressed?"

And Satan, my malicious foe, Rejoice to see me sunk so low?"

Affliction and sorrow are our daily portion, and we sink under our load; unbelief perverts every promise, death seizes every comfort, and our enemy appears to prevail against us to our utter ruin, and to rejoice against us. We fully realize that in us, that is, in our flesh, dwells no good thing; for sin abounds, corruption prevails, and death reigns. "My breath is corrupt, my days are extinct, the graves are ready for me." We take counsel in our soul, and have daily sorrow and continual heart trouble. And again we ask, "How long shall mine enemy be exalted over me?" He seems to have undisputed sway and unlimited control, and we are powerless in his presence. He asks boastingly, "Shall the prey be taken from the mighty, or the lawful captive delivered?" Or says, "Where is thy God?" and cruelly taunts us with our perversity and rebellion, with our barrenness and desolation, with our leanness and emptiness, with our poverty and wretchedness; and in our dire extremity we cry, "Consider and hear me, O Lord, my God; lighten mine eyes, lest I sleep the sleep of death, lest mine enemy say, I have prevailed against him, and those that trouble me rejoice when I am moved." With Paul we cry, "O wretched man that I am! who shall deliver me from the body of this death?" But the enemy is not to triumph forever; the ever faithful God has declared, "Yet will I not forget thee." And his apostle testifies that "There hath no temptation taken you but such as is common to men; 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." And another one exhorts, saying, "My brethren, count it all joy when ye fall into divers temptations, knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." These declarations show the truth and faithfulness of God, and that he has use for and purpose in every trial and temptation to which we are exposed while in this wilderness of sin. For though we are in heaviness through manifold temptations, yet it is "that the trial of your faith, being much more precious than gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ." And hence, having this testimony, that "Our light afflictions, which are but for a moment, do work for us a far more exceeding and eternal weight of glory," and "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us," we can truly say, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Glorious, comforting thought! that our afflictions and sufferings are meted out to

us by our loving, merciful God, in such measure as is for our good and his glory, and all for Jesus' sake. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." He knows what is best for us, and deals with us in loving kindness and mercy, so that, whether we be afflicted or comforted, it is for mutual consolation and salvation. "For we have the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead." "Who delivered us from so great a death, and doth deliver; in whom we trust that he will yet deliver us." May the Lord enable us to trust his word, and to present unto him our prayer and supplication, "He will regard the prayer of the destitute, and not despise their prayer;" that we may say, "But I have trusted in thy mercy, my heart shall rejoice in thy salvation; I will sing unto the Lord, because he hath dealt bountifully with me."

Brethren editors, having to write to you on a little business, I was minded to pen a few thoughts to be at your disposal, but have written more than I intended. I have been under a cloud and in deep tribulation and affliction for some time past; but hitherto the Lord has sustained me, and I hope I can still say, "Though he slay me, yet will I trust in him."

With love to all the saints, I hope I am your brother and companion in tribulation, and in the kingdom and patience of Jesus,

R. M. THOMAS.

WAKENDA, Mo., August 1, 1877.

WEST GREEN, N. C., January, 1877.

DEAR ELDER BEEBE AND SON:—I send you my subscription for this year's SIGNS OF THE TIMES, and with it a few thoughts, and a request that if you are not too much burdened you will please give your views upon them. I have been somewhat exercised of late upon part of the prayer our Lord taught his disciples, particularly that part of the prayer which reads, "Thy kingdom come, thy will be done as in heaven so on earth." We can readily conceive that our Father's will is done in heaven; but when and how are we to conceive his will will be done in earth? And yet our dear Lord would not teach his disciples to pray for that which could not be done, unless he had in view the future state, when he shall reign in the earth with his people. He tells us in Matt. xiii. 41, that at the end of the world the Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, or error, or opposite to truth. As Paul places it in speaking of charity, it rejoices not in iniquity, but in the truth. And there are many that shall say in that day, Lord, have we not prophesied in thy name? &c; and he will profess unto them that he never knew them, for they were workers of iniquity, or error. It seems to portray the state of the present day professors, for who so

bold and confident as those who reject the sovereign purposes of God, and turn the well ordered covenant into confusion? Truly the gate is strait and the way is narrow that leads to life. May Christ be in us the hope of glory, and may the Lord still hold you as a star in his right hand, and keep you by his power, and when he calls you home, give you an abundant entrance into his kingdom, and we will subscribe ourselves debtors to mercy alone.

Yours truly,

JAMES JOYCE.

P. S.—I felt much interested in the subject of brother Stipp on the prophetic numbers and their accomplishment, and would like to hear from other brethren on the same subject. For yet a little while, and he that is to come will come, and will not tarry.

J. J.

(Editorial reply on page 201.)

DAVENPORT, Delaware Co., N. Y.

ELDER G. BEEBE & SON:—The inclosed amount is my remittance for your valuable paper another year, which of itself attests, without further demonstration, that I still appreciate it, though vile, weak and wayward as I find myself to be; yes, I hail its appearance as that of a faithful friend, ever on the alert to admonish and guard us from evil ways, and to direct and instruct us in the way of truth more perfectly; and it seems to me there never was a time when the children of God stood more in need of such a faithful teacher, than at present, environed as they are on every hand by cunningly disguised foes, and the appearance of ambition and tyranny, even among those of our own household. May the Lord enable us all to search our hearts, to see if there be anything lurking there that will have a tendency to root out the love of Christ which passeth knowledge; for it will avail us nothing if we deceive ourselves and the church. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." When I read the many excellent communications of the brethren and sisters, my heart goes forth to commingle with theirs, as drops of water. Unworthy as I feel myself to be, I often wonder that I am allowed a name among the people of God. I am at times permitted to draw sweet consolation from the truth and promises of the bible, which are not unfrequently presented to my mind afresh, and comfortingly applied, through the columns of our family paper.

Dear Elder Beebe, if you should have the time to spare, and feel inclined, to give your views through the SIGNS on Matt. xi. 12, you would confer a favor on one of the feeble ones of the flock, if one at all.

Yours in hope of a blessed immortality beyond this vale of tears,

HARRIET N. HARKNESS.

(Editorial reply on page 202.)

CRITTENDON COUNTY, Ky., Aug. 14, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN IN THE LORD:—Brother Asa Boydston, in the SIGNS of August 1st, requested my views on Isa. lxvi. 17. The text reads thus: "They that sanctify themselves and purify themselves in the gardens behind one tree in the midst, eating swine's flesh and the abomination and the mouse, shall be consumed together, saith the Lord." I will give such views as I have. I wish it understood in the first place that there are two characters brought to view in the bible, the righteous and the unrighteous, the just and the unjust, the obedient and the disobedient. "Ah sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters: they have forsaken the Lord. Ye will revolt more and more. The whole head is sick, and the whole heart faint: from the sole of the foot even unto the head there is no soundness in it, but wounds and bruises and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment."—Isa. i. 4, 5. I think the text brings to view the same kinds of characters that are here described; those that are disobedient; they that sanctify themselves and purify themselves. Notice, this was not the work of the Lord, but they performed it themselves. Just look around and see if you cannot see a people professing to do the very same thing in the present age. And how do they perform the work? By doing that which the bible commands? No; but by doing that which the bible positively forbids. But where is the work performed? It is performed in the gardens. Let me for a moment call your attention to the church of Christ, and to anti-christ. I think the chapter that contains the text, brings to view the birth of Christ, the church of Christ, and the churches of anti-christ. "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child. 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."—Isa. lxvi. 7, 8. This must represent the church of Christ. The church of Christ is brought to view under different appellations, as, a kingdom, a church, a city, a house, a bride, but always in the singular number; but the kingdoms of anti-christ are generally in the plural. And I think I can show that the church is likened to a garden. "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." "Let my Beloved come into his garden and eat his pleasant fruits."—Songs iv. 12, 16. "I am come into my garden, my sister, my spouse. I have gathered my myrrh with my spice, I have eaten my honeycomb with my honey, I have drunk my wine with my milk. Eat, O friends, drink, yea, drink abundantly, O beloved."—Songs v. 1. "Whither is thy Beloved gone, O thou fairest among women? My Be-

loved is gone down into his garden." "There are three score queens and four score concubines, and virgins without number. My dove, my undefiled, is but one; she is the only one of her mother; she is the choice one of her that bear her. Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? I went down into the garden of nuts, to see the fruits of the valley, and to see whether the vine flourished."—Songs vi. 1, 2, 8-11. "And the daughter of Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a besieged city."—Isaiah i. 8. Then, if the church of Christ is brought to view as a garden, then the gardens brought to view in the text represent the kingdoms of anti-christ. We can see that work going on now in the gardens, or churches, and that part of the scripture fulfilling. They are sanctifying and purifying themselves by their own works. The Lord has no hand in the work, for they are performing it themselves. In the place of taking the plain, positive scripture, and believing it as it is, they have so many ifs, ands and buts, that they exclude Christ entirely from their systems, and justify themselves, independent of the power of God. We see them sanctifying and purifying themselves in their churches, in their own estimation. They can deceive the people, but they cannot deceive the Lord. What did they tell the people twenty-five or thirty years ago? They told them if they would furnish them a sufficiency of money, they would convert the world in ten years. And what have they done? They have spent thousands and millions of dollars; they have preached and prayed, and instead of converting the world, they have brought upon the people one of the most bloody wars ever known in America, and they themselves are forced to acknowledge that this nation is more corrupt than it was thirty years ago. Then what good have their missionaries and money done? In the place of converting the world, they have proved a curse to the people. Yet they tell us there are hundreds and thousands of the heathen going to hell daily, for the lack of preaching; but that, if the people will furnish them with a sufficiency of money, they can go and preach to them, and hold protracted meetings, and by this means will purify and sanctify them. They tell us it is our duty to furnish money to send the missionaries, and then it is their duty to go; and if we do not do our duty, the heathen will go to hell. Is it possible somebody will go to hell just because somebody else fails to do their duty? If the Lord requires the people to furnish the missionaries with a sufficiency of money, that they may go and save the heathen, and they cannot be saved in any other way, and the people do not furnish the money, who is to blame? Is one nation going to be sent to hell, just because another nation does not do its duty? If we furnish the missionaries with money,

and they do not go, who is to blame? They tell us that the heathen are required to obey the gospel, and it is our duty to send it to them, and if we do not send it, they will be banished from the peaceful presence of God, and burned forever in the torments of hell. Why? Just because they did not know their master's will, and we go to heaven because we knew our Master's will and did it not. O, such a system!

But let us return to the text. "They that sanctify themselves and purify themselves in the gardens, behind one tree in the midst." In the margin it reads, "one after another." When they hold their protracted meetings, they convert one after another, till they sometimes convert forty or fifty in one church; and when they get through converting all around, it looks as though they soon would have the world converted. But they put me in mind of frogs. Sometimes in the spring of the year there are so many frogs that it looks as though, if they kept on increasing every year, we would soon be plagued with them as the Egyptians were; but the next year there are no more frogs than usual.

But let us notice what they were doing. Under the law, they were eating swine's flesh, and the abomination, and the mouse, which were unclean unto them, and was in direct violation of the law; for they were forbidden to eat swine's flesh. Examine Lev. xi. 7, 8, and Deut. xiv. 8. "And the swine, though he divideth the hoof, and be cloven footed, yet he cheweth not the cud; he is unclean to you: of their flesh shall ye not eat, and their carcass shall ye not touch: they are unclean to you." Eating swine's flesh, and the abomination, which signifies something hateful and detestable, and the mouse, which was also unclean unto them. Again, turn to Lev. xi. 29. "These also shall be unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the tortoise, after his kind." Those that violated the law were to be consumed together, saith the Lord. They were to be put to death according to the law. So in the kingdom of Christ, if any violate and refuse to be governed by the laws and ordinances of that kingdom, they ought to die to the fellowship of the church. Such things as are practiced in many churches, such as the modern mission system, together with its brood of institutions, including bible and Sunday School and tract societies, and theological seminaries, for the purpose of converting the people, are, I think, an abomination in the sight of God. I think that day is come when that scripture is fulfilled, Isa. iv. 1, "And in that day seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel, only let us be called by thy name to take away our reproach." I think this scripture represents anti-christ, and all the use they have for Christ is to take away their reproach.

Brother Boydston, I think the text represents anti-christ in its full form,

under the law. They were sanctifying and purifying themselves, by doing that which the law forbid. Just so they, under the gospel profession, are justifying and professing to prepare themselves for heaven, by doing that which the bible positively forbids.

I remain your unworthy brother in bonds of christian love,
JAMES B. HARDY.

ASTORIA, Ill., July 22, 1877.

ELDER BEEBE—DEARLY BELOVED FATHER IN ISRAEL:—I have felt impressed for a good while to write a short sketch for the SIGNS, but have put it off until the present, feeling my insufficiency to write anything worthy of publication; and as I am not acquainted with you in the flesh, it makes the undertaking greater; but I hope we have both been taught by the one great spiritual Teacher, who teaches all his children in the same school.

Dear brother, I feel very lonely and cast down since the death of my parents; it has fallen with great weight upon my mind. They left a great charge in my care; a sister who has never walked, from her birth; she is left altogether in the care of my companion and myself, and we have the burden to bear alone, so far as earthly friends are concerned; but I know I have a friend that will never forsake me, for he has promised that he will never leave nor forsake us. But still, many times, I feel so overcome with the cares of this world that it seems as if I could not stay here any longer, and I so earnestly desire to go home and be at rest, that I almost forget to say, "Thy will be done." I well realize, with aching heart, the truth of that good old hymn that I used to read so often, when I was in trouble, mourning over my wretched and undone condition,

"None lends an ear to my complaint,
Nor minds my cries and tears;
None comes to cheer me, though I faint,
Nor my vast burden bears.

While others live in mirth and ease,
And feel no want or woe,
Through this waste, howling wilderness
I, full of trouble, go."

Children that are disobedient must be beaten with many stripes. And I know I have been disobedient to my heavenly Master, yet I feel that these stripes, though very hard, were not sent in wrath, but in mercy. I have had many hard trials during the last three years, but the Lord has always been with me, and given me strength to bear me up under all my trials and afflictions. It has pleased the Lord in the last three years to take from my embrace two of my sweet little babes, one being snatched away in a very few hours, whose death will never be erased from my mind while memory lasts. They were both dear to me, and have left an aching void this world can never fill; but all is well with them.

"Though hard these strokes the Lord has sent,
For to subdue my stubborn mind,
They only caused me to repent,
And know that he is very kind."

Also my dear parents have both been taken away since that time. Such

trials as these are very hard to bear, but I feel to submit, and to say, The Lord's will be done in all things. It was a great loss to the church, and to the family he left behind, when it pleased the Lord to take away my dear old father. He was a good old soldier of the cross, and stood upon the walls of Zion, and proclaimed the glad tidings of salvation by grace alone, as long as he was able to talk. I believe he is now in that sweet and undisturbed rest, where neither pain, nor death, nor sorrow, nor affliction can ever come. It was but a short time after my father's death, until the Lord called my mother away, to be forever at rest. She would often say how she longed to go home and be at rest, and many times asked her children to sing this song for her,

"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?"

My parents were Elder Aaron and Hannah Wright, whose deaths were lately published in the SIGNS. We mourn not as those who have no hope, for we believe that our loss is their eternal gain. They cannot return to me, but I hope that I can go to them; for I believe the Lord has brought me out of darkness, into his marvelous light. I was made to mourn on account of my sins for many months. I carried a great burden of distress and guilt within my breast, and in my weak and feeble way tried all the time to ask the Lord to have mercy upon my soul; but it seemed as if I was getting worse all the time. I felt that if I should be sent to torment it would be just. O what a wretched sinner I viewed myself to be! It seemed as though I was sinking down into everlasting woe and misery, and I was about to give up in despair, for I felt that my doom was sealed, and I was bound for everlasting punishment. I was trying for the last time here upon earth, it seemed to me, to ask the Lord to have mercy upon me, a poor, wretched, undone sinner, in the sight of God. O what horror I felt in my breast at that time! I envied the brute creation their happiness. But while I was trying to pray, these sweet words of comfort came to me, "Daughter, thy sins, which are many, are all forgiven thee." O how I felt to rejoice! There was such a calm in my breast as I had never felt before, and every thing looked bright and calm around me. The joy that filled my soul at that time, I shall never forget. I felt that I could never praise my Maker enough for what great things he had done for me. I have ever felt since that time that I have a hope which reaches beyond this vale of tears. It seems to me at times that I can almost see within the veil, and behold the Lamb which is the light of the city. At other times I have many doubts and discouragements, and thick clouds of darkness hover around me; but in the deepest of my trials and afflictions, the Lord has always been my shield and support, and I believe he will bring me off more than conqueror. It is nearly two years since I

joined the Old School Baptists and was baptized. I then thought the worst of my troubles were over; but I have had many hard trials, and troubles and temptations to go through since that time; but I have always found that, "As thy days, so shall thy strength be." I believe the Lord will give me strength to bear me up under all the trials, afflictions and temptations of this sinful and unfriendly world. At times they seem to almost overcome me, but when I read these lines, they comfort me:

"He bore my sorrows and my griefs,
Upon the wretched tree,
To make me love and him adore,
And know he died for me."

Brother Beebe, if you think this worthy a place in your valuable paper, you can insert it; but if not, cast it aside and all will be right. May the Lord bless you in your old age, and long spare you as a blessing to his church and people, is the prayer of a poor, unworthy worm of the dust,

JANE BOUSER.

HAMBURG, N. J., July 27, 1877.

ELDER G. BEEBE—VERY DEAR BROTHER:—I have long desired to write a few lines for publication in the SIGNS, but have hitherto been able to keep my feelings in check, knowing that all I could contribute would hardly be worth your notice, when compared with the many communications you are daily in receipt of from so much more able pens than mine.

This afternoon the sky wears a sombre appearance, and the rumbling of the distant thunder seems to arouse me to the consciousness that it is my duty to write, especially when I consider that I have been a reader of the SIGNS from volume first, number one, and have never knowingly written one line for its pages. At the time I wrote you my change, as I hope, from nature to grace, I did not for one moment suppose it would find a place in your columns; but you saw fit to publish it, and I have no fault to find. If it was of the least interest to any of your readers, the praise is due alone to him who is "the way, the truth, and the life." If he died for our sins and rose again for our justification, "we have an advocate with the Father, even Jesus Christ the righteous." He is my only hope; to him I can at all times unburden my soul; and if a veil seems to shroud his countenance for a season, I feel to say, "Faithful is he that hath promised," and ere I am aware he unfolds the beauties of his face, and I can again say, "My Lord and my God."

How much I desired to attend the Warwick Association. Of the ministers present I have met very few, and only yourself, Housel and Benedict within the past nineteen years. You, Elder Beebe, are the only living minister that with me connects the present and the past; all the others have journeyed to that better home, where we hope one day to join them. The Master says to his ministers, "Feed my sheep." Many thousands could

be fed by an occasional letter in the SIGNS, that otherwise must have a long fast. Forty-four years you have discharged your duty faithfully as an editor, and now that your days are drawing to a close, I hope the brethren will help to hold up your hands, and thus lighten the burden that devolves upon you. The shadows of evening are now gathering, and I must draw my letter to a close. If you consider what I have written worth publishing, do so, but if not, light your fire with it, and I will not be in the least offended.

Your unworthy sister,

H. LEWIS.

SUNDAY AFTERNOON.

My letter, as you will see, was written on Friday. I was sick at the time, and when I came to look it over it contained so little that was in the least interesting that I did not send it yesterday, as I intended. To-day I am scarcely able to be up, or I would write another and send instead. I think perhaps it is over-exertion, as my sister has required more care than usual for several weeks past. I received your kind letter of the 24th instant, and am very thankful for the same. Sister and I live over the visit you made us in April, every day. I cannot tell you what a source of comfort it has been to us. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem," &c. If we are not deceived, we have been taught to know him, whom to know is life eternal. If so, your time was not spent in vain.

May a wise and gracious God be with you wherever you go, and when the meetings are over, may you return in safety to your family and friends. Again, farewell.

H. L.

CASEY, Guthrie Co., Iowa, July 23, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I desire to say through the SIGNS OF THE TIMES, that I expect, providence not preventing, to travel during the coming fall and winter, through eastern Iowa, southern and central Illinois, western and central Indiana, and perhaps some in northern and western Kentucky. I desire in my travels to visit and enjoy the company of as many Old Baptists as possible, and the good Lord being my helper, to labor with them in the gospel, and those who desire me to visit them in Iowa will please write and give me the most direct route, both by wagon and rail-road, from Des Moines City to their place. If any in Illinois wish me to call on them, and labor with them, they will please let me know the most practicable route by wagon and by rail-road from the city of Burlington, Iowa, to their place. And those in Indiana will please let me know the direct route from the city of Terra Haute, Ind., to their place, both by rail and wagon. Those in Kentucky will tell me the direct route from Louisville to their place. All who wish to confer with me by letter will direct to Eld. E. W. Moore, Casey, Guthrie Co., Iowa.

Dear brethren and sisters who write for the SIGNS, I have long desired to see you face to face, and to hear you speak of the goodness and mercy of our heavenly Father, and to change my voice with you, and tell of his mercies to poor, helpless sinners. O, my dear kindred in Christ, think how he pursued us in his goodness when we were saying, by our acts, We will not have him to rule over us. Yet, notwithstanding all our folly, sin and pollution, he pursued us with his love, enlightened our benighted understanding, enabling us to see our just condemnation before his righteous law, thereby causing us to bow at his feet and beg for mercy, and stripping us of all self-dependence. And when we had given up the last ray of hope, and were sinking down in deep despair, O! amazing love! he then spake peace to our souls, and gave us faith to lay hold on the promise of eternal life, and to feel that Jesus is our life, our righteousness, our sanctification and redemption. And we feel that we are complete in him, who is the Head of the church, which is his body. And he has given all his believing children assurance that they are his members, and that they draw all their spiritual life from Christ the Head. Then, with David, let me say, Let every thing that hath breath praise the Lord, for his goodness to the children of men.

Now, my dear brethren and sisters, let us, one and all, contend earnestly for the faith, and strive to keep the unity of the Spirit in the bond of peace. Let us meet often, pray for each other, and admonish to love and to good works. Hold up the hands of those who labor for you in the ministry, and support our editors and publishers of sound doctrine.

May the Lord sustain you, brother Beebe, and may your last days be your best days.

Yours in weakness,

E. W. MOORE.

HOUSTON, Heard Co., Ga., March 14, 1877.

DEAR BROTHER BEEBE:—I hasten to send you my subscription. I cannot think of doing without your messenger of sacred solace to pilgrims traveling in the highway that leads to that holy city, the heaven above, where none but the redeemed can enter. For about thirty-eight years I have been trying, in my weak way, to serve my heavenly Father. It grieves me that I should not love and serve my dear Savior as I ought, when he has done so much for me. You can judge from what I have written what I am, and where I am, and whither I am bound. But how often we become discouraged in the ceaseless warfare of the flesh and the spirit, between the old man and the new man, which dwell together at present in the body. But the new man, or spirit of life within, whispers, Jesus has borne thy sins on the cross, the Father has accepted the sacrifice of the great burden-bearer. Fear not. Honor thy Redeemer by a cheerful walk and a godly conversation. As far as it is con-

sistent with his holy will, may he unfold the glory of his kingdom, unveiling the things that are unseen, to the tried and tempted here below. When I try to do good, evil is present with me. I was born a sinner, and when I joined the church, thirty-eight years ago, I was a sinner, and now in my sixty-ninth year I am a sinner still, unable to think one pure and holy thought. I cannot read and understand the scriptures as I desire to, nor pray as I ought to. I know that my stay here below will not be long. I desire the prayers of all my dear brethren and sisters, that I may die the death of the righteous, and my last days be like his.

In christian love your humble sister,
M. C. WILDER.

CONN'S CREEK, Ind., Dec. 23, 1876.

DEAR BROTHER IN CHRIST:—I have been a reader of the SIGNS OF THE TIMES, which I esteem as a most welcome periodical, about thirty years, and can truly say I have been much edified and comforted in its perusal; and now, in my declining days, I do not feel willing to dispense with the blessed privilege of reading the soul-cheering and heart-comforting communications which it contains, from those of the household of faith, who all seem to be of one and the same family, all of whom seem to be speaking the same precious truth, and testifying of the same common salvation, and thus showing that they are taught the same by inspiration. Truly if we poor, needy, undeserving creatures are saved from our pollution and guilt, it is alone by the unmerited favor and saving grace of God. For, "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." "For, by grace ye are saved, through faith, and that not of yourselves; it is the gift of God. Not of works, lest any man should boast." Works, then, in point of salvation, are entirely excluded. But yet, how often do we hear poor, finite mortals boasting of what they have done, and of what they intend to do, that they may obtain eternal life. But it is not so with such as have really tasted that the Lord is gracious. "To them therefore Jesus is precious, to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious."

R. B. PEEK.

APPOINTMENTS.

Providence permitting, Elder B. Bundy will be with the church at Utica, N. Y., on the third Sunday in September, and Eld. S. H. Durand on the first Sunday in November.

In behalf of the church,
J. M. BOES.

Eld. S. H. Durand will, providence permitting, be with and preach for the church at Burdett, Schuyler Co., N. Y., on the first Saturday and Sunday in October next.

H. B. ELLIOTT.

ORDINATIONS.

Pursuant to a call of the New Valley Church, in Loudoun Co., Va., a Council was held in their meeting house on the 19th day of August, 1877, to take into consideration the subject of, and if thought proper, to set apart brother ELIJAH V. WHITE, a licentiate of that church, to the work of the gospel ministry.

Brethren from churches in the Virginia Corresponding Meeting, and associations in correspondence, were present, in connection with the following named Elders: Gilbert Beebe of N. Y., A. B. Francis of N. J., Joseph Furr and Wm. M. Smoot of Va.

The council was organized by appointing Eld. Joseph Furr Moderator, and Eld. Wm. M. Smoot Clerk.

The candidate was then called upon for a relation of his christian experience, call to the ministry, and doctrinal views, all of which were satisfactory.

On motion, it was unanimously agreed that we recognize the gift of brother White, and now proceed to set him apart to the work whereunto the Holy Ghost has called him.

The services in the ordination were as follows:

Preaching by Elder Gilbert Beebe, from Psa. lxxviii. 17.

Prayer by Elder Wm. M. Smoot, with the laying on of hands.

Charge by Elder Beebe.

Right hand of fellowship by Elder A. B. Francis.

Elder White read the 684th hymn, Beebe's Collection, which was sung by the congregation, after which he pronounced the benediction.

The services were solemn and impressive, and, we trust, a season of refreshing from the presence of our God.

JOSEPH FURR, Mod.

WM. M. SMOOT, Clerk.

PERSONAL.

WE are requested by brother, J. F. Johnson, to state that his post office, Lawrenceburg, Anderson Co., Ky., is now a post-office-money-order-office, and remittances for his books (as he has a few of the first volume on hand) may be sent either by money orders on Lawrenceburg, or registered letters, at his risk. For notice of book see last page.—EDS.

INQUIRIES AFTER TRUTH

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

ELDER G. BEEBE:—Will you please give your views on Exodus xx. 5, and oblige
A FRIEND.

ELD. GILBERT BEEBE:—DEAR BROTHER:—Is it scriptural to commune in public? The Lord Jesus instituted the ordinance in an upper chamber in the city of Jerusalem, at night, in company with his apostles.

R. PRIOR.

SPEARVILLE, Texas, April 24, 1877.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1877.

A SOLEMN CHARGE.

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand."—2 Tim. iv. 3-6.

Having recently preached from the above text at our regular appointment in Middletown, we have been earnestly requested to publish the substance of our discourse in the SIGNS, for the benefit of some who were providentially prevented from being present. Although it is impossible to give a literal transcript of that discourse, we will give such views as we may now be enabled to on the same text, without making any effort to repeat what we then said.

The relation in which Paul stood to Timothy was that of an inspired apostle of Jesus Christ, occupying one of the twelve thrones of judgment, with apostolic authority to bind or loose, all that is binding on the church of God throughout all succeeding ages, or to declare the perfect liberty and release of the saints from all things which they have not enjoined, to Timothy as a bishop or Elder, called of God to do the work of an evangelist, or gospel minister, in the church at Ephesus, and he holds the same relation and authority to and over all the ministers, pastors and evangelists in all subsequent ages; therefore the same solemn charge with which this chapter begins is equally applicable to them all.

There are several circumstances connected with this charge which made it peculiarly solemn and impressive. First, this was probably the last epistle which was ever written by him, his course was finished, his departure was at hand, and it is supposed that the order from Nero had already been given for his execution. His work was done, his conflicts over, and this his last, his valedictory, was written, and he was now ready to depart, and receive the crown of righteousness which was laid up for him, and also for all who love the appearing of the righteous Judge. But at this solemn hour when the holy apostle could seem to see before him the executioner, the fatal block, and the implements of cruelty for his martyrdom, and while, like Stephen, he could see the very heavens open, and with an expressed consciousness that he was now in the immediate presence of God, and of the Lord Jesus Christ, who shall judge the quick and the dead, he proceeds to give this, his last charge and solemn admonition, in the most awfully impressive words, "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his coming and his kingdom. Preach the Word; be instant in season, out of season," &c.

It is a solemn truth that we are all of us at all times in the immediate presence of the heart-searching and rein-trying God, and that all things are naked and open to the eye of him with whom we have to do; but this we can at no time so fully realize as when we stand upon the verge of life and witness the receding heavens and earth, the passing away from us of the elements of nature, and opening wonders of the eternal world, with pinions widely expanded for our immortal flight. Thus the apostle is ready—but one more, a last, a solemn or parting charge, to Timothy, and to all who should succeed him in the gospel ministry. A charge to "Preach the Word," and in doing so to "reprove, rebuke, exhort, with all long-suffering and doctrine." A faithful and persistent observance of this charge must subject the faithful minister to suffering long and painful: for "all who will live godly in Christ Jesus, shall suffer persecution." This Timothy had witnessed in what he had seen in the case of Paul. "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came upon me at Antioch," and at many other places. Still, in the face of all this, Timothy must be a minute man, "instant in season," as well as out of season, always ready to fight the good fight of faith, and to contend earnestly for the faith once delivered to the saints. As a reason why this impressive charge is given to the servants of God, the apostle adds, in the words of our text, "For the time will come when they will not endure sound doctrine." By inspiration of the Holy Ghost, Paul was enabled and impelled to prophesy, in this case, as when he took leave of the Elders of Ephesus, that after his departure grievous wolves would enter in among the saints, not sparing the flock, and that even of their own number some would rise up, speaking perverse things, to draw away disciples after them. On this subject Paul had been in a remarkable manner advised by the Spirit. For said he in 1 Tim. iv. 1, 2, "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron." Also in the beginning of the third chapter of this second epistle, "This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away." These are undoubtedly those of whom Paul says, in our text, they will not endure sound doctrine. While this description of character evidently embraces all who cannot

endure sound doctrine, it certainly includes many who have a form of godliness, and are therefore more likely to deceive and beguile unstable souls, and lead captive the simple. Hence the greater necessity for the ministers of Christ to be instant, and faithful in teaching sound doctrine, and in exposing error, and in reproving and rebuking the venders of false doctrine. By an express message from the throne of God, the Spirit speaking expressly on the subject, Paul was so certain that these abominations would be developed, that he most positively declared to the Thessalonians that the day of Christ should not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God. And even while Paul was still in the flesh, he said, "For the mystery of iniquity doth already work; only he that now letteth will let, until he be taken out of the way; and then shall that Wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy by the brightness of his coming. Even him whose coming if after the working of Satan, with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish."—2 Thess. ii.

The apostle Peter also is very explicit in warning the saints who have received like precious faith, that "there shall come in the last days scoffers, walking after their own lusts." And he reminds the saints that "There were false prophets among the people, [Israel] even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." We might greatly multiply our references to the admonitions and warning with which the scriptures abound, in testimony of perilous times that shall test the faith and fidelity of the saints of the last days. But we will pass on and inquire whether these developments are still far off in the distant future. In order that we may determine whether we ourselves, or those around us, who have a form or profession of godliness, are denying the power thereof, or whether we or they can endure sound doctrine, let us consider what doctrine is sound, or what the apostle means by the terms sound doctrine. The word doctrine simply means teachings, and when applied to religious teaching its soundness is to be tested by the inspired scriptures, as the only reliable standard. The sound doctrine of the gospel is the doctrine of God our Savior, the uncorrupted and incorruptible doctrine of the bible. The teachings of the Spirit of truth, whom the world cannot receive; which they alone can receive who are taught of God, and every one that is taught of God cometh unto Christ. The doctrine taught by the inspired apostles to the primitive saints, and which they received on the day of pentecost, and in which they con-

tinued steadfastly who were then added by baptism on profession of their faith, and cordial reception of the apostles' doctrine. It is that teaching of which the beloved apostle John commanded the elect lady, saying, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds."—2 John 10, 11.

The epistles written by the apostles show what was their doctrine, what they taught on the subjects of predestination, election, redemption, justification, the new birth, the organization of the gospel church, the order, ordinances and discipline; indeed, all that they then taught they still teach, for although they are no more with us in the flesh, they are still with us officially as apostles, sitting on their twelve thrones, judging the twelve tribes of Israel.

In a religious sense, no doctrine is sound but that of which Moses prophesied, saying, "My doctrine shall drop as the rain, my speech shall distil as the dew, as the small rain upon the tender herb, and as showers upon the grass."—Deut. xxxii. 2. No other doctrine publishes the name of the Lord, and ascribes greatness unto our God: which teaches that "He is the Rock; his work is perfect; for all his ways are judgment: a God of truth and without iniquity; just and right is he." But our text foretold that the time would come when they who have a form of godliness, but deny the power thereof, will not endure this doctrine, which ascribes greatness unto our God, and which teaches the fallen, depraved and helpless condition of men; and as an evidence that they will not endure it, they shall, after their own lusts, or carnal inclinations, "heap to themselves teachers, having itching ears." In their violent opposition to the doctrine of God our Savior, and implacable hatred of such teachers as God has called and qualified and sent, they will assume the work of supplying themselves with teachers who will teach for doctrines the commandments of men, and thereby gratify and tickle their itching ears. And as the Lord has suffered them to try the experiment, and they have succeeded in producing from their own schools and theological institutions just such teachers as they love to be deluded by, they drive on their work, heaping to themselves a redundant supply. It is not difficult for them to supply to order heaps of all kinds of false teachers, to suit the taste of all the diversified lusts of their fleshly minds.

Are not those days now upon us? Is not the world overrun, and even the church of God to-day infested with men-made teachers of every imaginable type, arrayed against the truth as it is in Jesus? This is so manifestly true in every branch of anti-christ, that but few will presume to deny that they have their educational machinery in full operation to supply themselves with all the teachers they desire, and that they utterly

repudiate all the teachers of sound doctrine whom God has sent, and have turned away their ears, and the ears of all others who can be influenced by them, from the truth, and are turned to fables. But it seems to us evident that the fulfillment of this apostolic prediction has an application not only to the various branches of anti-christ, but that in the church of God this fearful apostasy should be also fulfilled. "Of your own selves shall men arise, speaking perverse things, to draw away disciples after them."—Acts xx. 30. The church of Christ at Ephesus, of which the Elders addressed in the last quotation belonged, was a Baptist Church, or a company of baptized believers, holding the sound doctrine of the apostles, as set forth in the epistle to them, and Timothy was their pastor, or bishop, at the time Paul wrote these epistles, and as the great apostasy which Paul predicted was to include some of that church, so we conclude that the apostasy of the last days must involve some of the Baptists of the last days.

Those of us who have stood identified with the Baptist Church for the last half century, have seen the prediction verified, in the rising up of men of perverse minds, who have drawn away disciples after them, and thousands have followed their pernicious ways, giving heed to seducing spirits and doctrines of devils, which led to the final separation, in which those Baptists who could not endure sound doctrine have turned away their ears from the truth, and are turned unto fables. The sound doctrine of salvation by grace alone, of predestination, election, eternal vital union of Christ and his body, the church, and the distinguishing principles of the doctrine of Christ, no longer ring out from their pulpits; but their newly furnished teachers, prepared in their own schools to gratify their itching ears, now teach for doctrines the commandments and institutions of men. Their ears being turned away from the truth, are turned unto fables. Fables are fictions, romance, idle tales, not real, but fabulous, like "The Dairyman's Daughter," "Uncle Tom's Cabin," and the like. It is no uncommon thing at this day to meet with scores of nominal Baptists, who cannot endure the sound doctrine of the bible, but have itching ears for teachers of fiction, romance, or almost anything but the truth as it is in Jesus; from the truth of God their ears are turned quite away.

"But watch thou in all things." This charge is applicable to all the ministers and members of Christ. Watch and pray, that ye be not tempted; for if we are preserved from the alluring and bewitching snares which have drawn away so many from our ranks, it is "because God has from the beginning chosen us to salvation, through sanctification of the Spirit and belief of the truth."—2 Thess. ii. 13. We have nothing to boast over them, and it becomes us to be constantly on the watch-tower: and to "endure afflictions;" for all who will live godly in Christ Jesus, shall suffer persecution.

"But evil men and seducers shall wax worse and worse, deceiving and being deceived." And Timothy and all the Lord's ministers are charged to do the work of an evangelist, and to make full proof of (that is, as in the margin, fulfill) their ministry. An evangelist is a minister of the gospel, and the work of an evangelist is to preach the gospel and administer the ordinances as Christ has commanded, to feed the flock or church of God, to teach the saints to observe all things whatsoever Christ has commanded them; to "preach the word, be instant in season, out of season, reprove, rebuke, exhort, with all long-suffering and doctrine."

"For I am now ready to be offered, and the time of my departure is at hand." Few indeed of the younger brethren, either in the ministry or otherwise, can fully realize the anxious solicitude felt by the aged ministers of Christ, when about to lay off their armor and go to receive their crown. Peter thought it meet, as long as he continued in the tabernacle of the flesh, to stir up the saints to whom he ministered, by putting them in remembrance, "knowing," as he said, "that shortly I must put off this my tabernacle, even as the Lord Jesus Christ hath shewed me. Moreover, I will endeavor that ye may be able after my decease to have these things always in remembrance."—2 Peter i. 12-14. So we also, after having labored in the gospel ministry in our very humble sphere about three score years, now that our departure must be near at hand, do feel in strong sympathy with those beloved apostles when about to depart, in our ardent solicitude, that when our mortal eyes shall be sealed in the slumber of death, and the grave shall close upon the tabernacle of our flesh, that the church of God may have in remembrance the teachings and faithful admonitions which are left on record in the scriptures, and that they may be kept by the power of God from all the abominations of anti-christ. And we would with our last expiring breath reiterate the apostolic exhortation to every minister of the gospel, "Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself and them that hear thee."—1 Tim. iv. 16.

REPLY TO BROTHER JAMES JOYCE, ON PAGE 197.

We agree with brother Joyce, that our Lord did not teach his disciples to pray for anything incompatible with the will and purpose of God. Neither does the Spirit, helping our infirmities, lead us to pray for any thing which God has not in store for us. When Jesus taught his disciples to pray as John had taught his disciples, he was with them under the law; his kingdom was at hand, but had not yet come. Jesus had much to suffer before he could enter into his glory. Every jot and tittle of the law must be fulfilled before the law in its dominion or demands could in

any wise pass away from him or from his disciples, for thus it behooved him to suffer and rise from the dead, and then to enter into his glory, and it was for this joy which was set before him, that he endured the cross and despised the shame, and then sat down on the right hand of the throne of God. He told his disciples that his Father had appointed him a kingdom, and that he should soon go to his Father and to their Father, and receive a kingdom: and until he should finish the work which the Father gave him to do, and then rise from the dead, and be exalted, and ascend his mediatorial throne, they were to pray, saying, "Thy kingdom come." This they could pray for in faith, for he had told them that the kingdom of heaven was then at hand. But this prayer was not to be continued after the thing desired had come. Since the coming of the kingdom was accomplished and Christ was enthroned in his kingdom, it would be as impious to continue still to pray for it to come, as it would be still to pray for the coming of the Messiah after his advent, as the carnal Jews to this day continue to do. If the kingdom of Christ has not now already come, then the apostles are not yet endured with power from on high: for Jesus said unto them that had followed him, that when (in the Regeneration) the Son of man shall sit in the throne of his glory, they also should sit upon twelve thrones, judging the twelve tribes of Israel.—Matt. xix. 28. See also Isa. xxxii. 1. "Behold a king shall reign in righteousness, and princes shall rule in judgment." Will any doubt that this prediction is fulfilled? By praying still for it to be fulfilled, would we not virtually deny that Christ has already come in his regal, or kingly power? This prayer was suited to the state and condition of the disciples while with their Head they were held under the dominion of the law, which would be until he had finished the work that the Father gave him to do. On probably the very night in which he was betrayed, he said to them, "And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. And in that day ye shall ask me nothing; verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto ye have asked nothing in my name." &c.—John xvi. 22-24. In the prayer taught them while under the law, his name is not mentioned, but now that he is enthroned in his kingdom, they approach the Father, only in his name.

To pray that the will of God shall be done, at all times, and in all places, is perfectly appropriate, for we can utter this prayer in faith, if we possess the faith of God's elect; for we believe that our God worketh all things after the counsel of his own will, for he has declared the end from the beginning, saying "My counsel shall stand, and I will do all my pleasure." It is in harmony with the spirit of grace and supplication

which he has poured upon his children. We have the example as well as the precepts of our blessed Savior, who, when in an agony, crushed to the earth with the ponderous load of all the sins of all his people, when his soul was exceeding sorrowful even unto death, he cried, "O my Father, if it be possible let this cup pass, nevertheless, not as I will but as thou wilt." It is therefore Christ-like, and in his spirit, to be reconciled to God, and the Spirit maketh intercession for us according to the will of God.

We cannot doubt that the will of God is done in heaven, and that all holy beings, whether they be glorified saints, or angels, all delight to know and do his will. But on the earth, although he doeth all his pleasure, and worketh all things after the counsel of his own will, yet men and devils rebel against his government, and would if they were able depose him from his throne, and divest him of his power. But it is nevertheless the desire of all who possess the mind and Spirit of Christ, that God should reign as unrivaled on the earth as he reigns in heaven. This prayer is not the expression of a doubt that God's will is as absolutely done, in controlling all the affairs of this world, as in the world of glory, but it is a prayer of faith in which the desire inspired by the Spirit ascends to God, that his government may as manifestly prevail in providence as in grace and glory. While thus the disciples of Jesus are taught to pray that God's will, and not the will of man, shall prevail, the reason why this prayer shall be made by the saints to their Father in heaven is acknowledged, with joy and gratitude, "For thine is the kingdom and the power and the glory forever and ever. Amen."

REPLY TO SISTER HARKNESS, ON PAGE 197.

The text on which our comments are solicited, reads thus: "And from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force." We have no clear or satisfactory understanding of the precise meaning of the text, and can only suggest a few thoughts which have occurred to us on the subject, and leave sister Harkness and others to judge of them as they may be led.—The kingdom of heaven which began to be preached by John the Baptist, as a kingdom typified by, and yet distinct from the Jewish nation, was, according to John's preaching, at hand, but could not be set up, or organized in gospel form until fully redeemed from under the law. From the days of John the Baptist until the time that Christ spake these words, he was himself with the constituent members of that kingdom, under the law, and until every jot and tittle of the law should be fulfilled were legally and forcibly held by the law. And from the time of the Savior's advent, in the days of John, both Christ and his members, suffered violence at the hands of the Jews, who are God's hand and his sword.—Psa.

xvii. 13. 14. And, as he said, Luke xxiv. 46, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead," &c., "and to enter into his glory."—Verse 26. His disciples also which were with him in his temptations and sufferings, suffered violence from the Jews, and Romans. John the Baptist was taken by force and violence, and cast into prison and beheaded, and from that time the persecution raged against both Christ and his disciples, until he himself was taken by violence, with swords and staves, and crucified and slain. The limitation of the time beginning with the days of John, which days terminated in his incarceration and death, until Jesus upon the cross exclaimed, "It is finished," the kingdom of heaven suffered, or permitted all the violence which transpired. It was suffered, or permitted, for Jesus had power to call for legions of angels, to prevent this violence. But how then could the scriptures be fulfilled. We submit these thoughts to the consideration of our sister, and to the readers of the SIGNS.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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"THE EDITORIALS."

I still have a supply of the first and second volumes of the book of Editorials, which I am selling at the old prices, which may be seen by referring to the standing advertisements on our last page.

TO MY AGENTS.

I have quite a number of both volumes out among my agents, some of whom I have not heard from in a long time. I would be greatly obliged to all who have made any sales, and have money collected, even though it be but for one book, would forward the same to me as early as convenient.

B. L. BEEBE.

MARRIAGES.

At the residence of the bride, Aug. 8th, by Eld. J. F. Johnson, Mr. W. H. Bickers and Mrs. Jane Burruss, both of Mercer Co., Ky.

By the same, at the residence of the bride's mother, Aug. 12th, Mr. Thomas J. Price and Miss Jane Hill, all of Anderson Co., Ky.

OBITUARY NOTICES.

DIED—July 1, 1877, at 7 o'clock a. m., near Raritan, Henderson Co., Ill., **Mrs. Mary Bowen**, in the 78th year of her age. Sister Bowen was born in Gyles County, Va., and was married in that state to John Bowen, who survives her. Her maiden name was Burton. Soon after her marriage, which took place June 1, 1819, she united with the Regular Baptist Church, and for more than half a century, and up to the hour of her death, she continued in uninterrupted fellowship with that people, and ever maintained the character of a faithful and humble follower of the Redeemer, and died fully resigned to the divine will, but desiring greatly to depart and be with Christ, which was far better. I have known her for over twenty years, and she, and also Mr. Bowen, were always ready and anxious to entertain the Lord's children, and to make them feel at home while at their house. For some years sister Bowen had been much afflicted, and being very large and fleshy, and her meetings at such a distance from her that she could not attend, she has greatly desired to have preaching at her house, and I have known her on more than one occasion to be so overjoyed at the sight of the writer entering her door, after a long absence, that she has clapped her hands and praised the Lord for his goodness in sending his servants to see her.

Sister Bowen had been the mother of seventeen living children, eleven of whom, five sons and six daughters, survive her. On the fourth Sunday of July a very large audience gathered in and around a Methodist meeting house in the vicinity, and I spoke to them from Rev. xxi. 4.

She well filled her place in all the relations of life here, and is now gone to fill her mansion above. I baptized a daughter of the deceased, who had come in from Kansas, and also a daughter-in-law, the evening before the above meeting.

ALSO,

DIED—By drowning, on the day of the interment of the above, July 2, her great-grandson, **Thomas P. Shugart**, aged nearly 6 years. He was a bright and lovely boy. Funeral on the afternoon of the other one, from Isa. xlix. 15.

Your brother,

I. N. VANMETER.

MACOMB, Ill.

By request of sister Deborah Tharp, I take my pen to write concerning the death of her father, **Archibald McMichael**, who departed this life May 20, 1877. He was born in Guilford County, N. C., Jan. 29, 1802, and was married to Margaret Tharp, March 3, 1825. He removed to Indiana in 1831, and joined the Regular Baptists not long after, and was baptized by Eld. John W. Thomas, and lived an orderly member of the church until the day of his death, adorning the doctrine of God his Savior by a godly walk and conversation. He was Clerk of the church a large portion of the time. When the Missionaries made their first move in the Old Baptist Church, he opposed them, and all their kindred spirits, until they broke up the church where his membership was, when he removed to Missouri; but not being satisfied there, he came back to Indiana, and finding some of his faithful brethren who had fought with him through Missionism, living together, as he thought, a band of orderly Baptists, he joined in with them, and was sent as a messenger to the association; but when he got there, he found to his mortification that his brethren had gone into correspondence with the middle ground Baptists. Not being satisfied there, he removed to Clay County, Ind., in the bounds of Eel River District Association, and joined the Eel River Church, and there stood a lively and faithful member until the day of his death. Many have been his trials and afflictions through the long term of 75 years, but the Lord has delivered him out of them all. He has fought a good fight, he has finished his course, he has kept the faith, and his seat in the church, which he so faithfully filled, is now vacant. Oh how such old members are missed, when they are taken from us; but the Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.

His last illness was only of a few days, although he had been very feeble for a long time. He bore his afflictions with patience and christian fortitude, and left the world without a murmur. Brother C. Tabour and the writer of this notice were called on to attend the funeral, and preached to a large and attentive audience, after which his remains were taken and laid by the side of his beloved wife and son-in-law, all three having been worthy members of the Baptist Church.

May God support and comfort by his grace the little family he has left behind, is the prayer of your brother in tribulation,

J. COLTHARP.

KNIGHTSVILLE, Clay Co., Ind.

DIED—In Kewanee, Ill., June 1, 1877, of softening of the stomach, sister **Martha Vandyke**, wife of Dea. Archibald Vandyke, in the 68th year of her age. Deceased was born in the city of Philadelphia, Pa., March 8th, 1810, was married to brother Vandyke about 1830, and soon after united with the O. S. Baptists; removed to Stark Co., Ill., in 1836, when that Region was the home of the red man and the wild beast, where they remained until 1874, when they removed to the town of Kewanee. If I am not mistaken, she was one of the number which was constituted into the Spoon River Church. She suffered greatly for about two months. The writer frequently called on her during her sickness, and always found her resigned and awaiting patiently the time of her departure. She leaves an affectionate husband and two sisters, with other relatives and friends, and the church, to mourn. The writer was present, and tried to comfort the living, using as a text Isa. xl. 8. May the Lord reconcile the bereaved ones to this dispensation of his providence.

S. KETCHUM.

KEWANEE, Ill.

DIED—At the residence of her son, in Mason Co., Ill., March 28, 1876, **William Rosebrough**, aged 76 years, 4 months and 23 days. The subject of this notice joined the Presbyterians in his 22d year, and remained with them about seven years, when he became dissatisfied and ceased to go with them as a member, and lived aloof from them and all others for about fifty years, when he heard the gospel preached by Elder Frazee, but went hobbling along, sometimes rejoicing, and sometimes doubting, until the fifth Sunday in May, 1874, when he offered himself to the Lebanon Church of Christ, in Logan Co., Ill., and to his surprise was received, and baptized by Eld. P. H. Ring. From that time until his death he lived a worthy member of said church, but owing to affliction was unable to attend his meetings with regularity. He suffered from palsy for several years. We believe he has gone to rest where the wicked cease from troubling. His aged widow, who has been a member of the Baptist Church for forty-three years, still lives with her son and one unmarried daughter at the same place. May God in his infinite mercy temper the wind to the shorn lamb, and hand her to her grave in perfect peace, is the prayer of the writer.

JASPER SMITH.

John F. Shatts died in Truxton, Lincoln Co., Mo., July 15, 1877, of consumption, aged 17 years, 5 months and 8 days.

The subject of this notice was born in Lincoln County. In 1864 his parents moved to Illinois, and while there his father's health was very much impaired with the same disease, and in 1873 he moved back to Lincoln County, and on the third Sunday in November, 1875, was baptized in the fellowship of the Regular Baptist Church, by the writer, and in January following he fell asleep in Jesus. Johnnie had not united with the church. He sent for the writer a short time before his death, and said he had seen himself an awful sinner, when only ten years old, while sitting under the preaching of Elder Simmons, of Ill. He said he had since found Christ to be an all-sufficient Savior; that there was nothing here to live for; that it is a world of sorrow and trouble; and with a brightened countenance he said, "Mr. Branstetter, we will not begin to live till we put off these bodies of mortality." In the bloom

of youth and the triumph of faith he left this world, with all its charms. He was a young man of extra good morals. He had about completed his education, and bid fair for usefulness in life. He was highly respected and beloved by all who knew him. He leaves a kind and affectionate mother and a grandmother, one sister and one brother, and a large number of other relatives and friends to mourn their loss; but we are confident that our loss is his eternal gain.

The writer delivered a short discourse at the funeral, to a much affected and weeping congregation, after which the body was interred in the cemetery at Troy.

Your brother in tribulation,

PETER L. BRANSTETTER.

CURRYVILLE, Pike Co., Mo.

Brother **Herod Choate** departed this life at his residence, near Reisterstown, Md., June 13, 1877, aged 80 years, 9 months and 27 days. The deceased was baptized in the fellowship of Patapsco Church, in 1831, by Eld. Edward Choate, of which church he remained a member until his death. He was well and widely known among our brethren in former years, his house being a home for Old School Baptists. They were the people that he loved, and whose company he sought. During the last few years of his life, age and increasing infirmities prevented him from getting from home very much, and consequently he did not see much of the people he loved. I visited him whenever I could do so, during the last years of his life, and always found him ready to converse upon the theme of Jesus and him crucified. I do not know that any special disease preyed upon him at the last, but he gradually wasted away for weeks, until he at last fell asleep. But one of his family now remains. They were all Old School Baptists, and we trust God has taken them one by one to himself.

I attended the funeral at Reisterstown, and tried to preach the truth of the gospel from the words, "For we walk by faith, and not by sight."

One sister and four children are left to mourn their loss. May God bless and keep them, is the prayer of your brother in gospel hope,

F. A. CHICK.

REISTERSTOWN, Baltimore Co., Md.

DIED—Near Laclede, Linn Co., Mo., July 12, 1877, of consumption, sister **Mary Mahurin**. She was born in Adams County, Ill., June 17, 1833, and was the daughter of the late Eld. Wm. Hogan. She was married to brother Stephen Mahurin Nov. 1, 1855, joined the Old School Baptist Church called New Salem, in Brown County, Ill., on the third Saturday in January, 1872, and was baptized by Eld. B. R. Warren. In the fall of 1874 they removed to Linn County, Mo., and in 1875 went into the constitution of Concord Church. They lived one mile from the church, and bore a good portion of the burden of the church. She always received her company with cheerfulness, and tried to make them feel happy while they were with her. She has been an orderly member and sound in the faith. On the 13th of July I was called on to preach her funeral at their house, at 4 p. m., and at 6 p. m. she was laid in the silent tomb. She leaves a husband, one son and seven daughters, to mourn their loss, and truly from the appearance they all felt that they had lost the best friend in the world. The church has lost one of her best members, but we must hush, be still, and know it is the Lord. We trust she has entered into that rest that remains for the people of God. May the saving grace of God's dear Son reconcile them to the ways of his providence, which are mysterious and past finding out.

PETER AUSMUS.

BROOKFIELD, Mo.

DIED—In North Berwick, Maine, July 13, 1877, **Mrs. Elenor Grand**, aged 75 years and 3 months. For many years, at times, she has been so low in sickness that the doctor and friends have given her up to die; but still, after being sick a long time, she would get up again. At this time nature became exhausted, and she passed away as easy as if she was going to sleep. She had two daughters that lived with her, and no children

could be more kind and ready to do every thing in their power to a parent, than they were to her. She was patient in all her sickness, and died with a hope in Christ that she should be better off than to remain here. May God bless the sorrowing children, and all who mourn.

ALSO,

DIED—In North Berwick, Maine, July 22, 1877, sister **Belinda Plummer**, aged 69 years and 10 months. She united with the Old School Baptist Church in North Berwick, Maine, years ago, at the time Elder Hartwell preached here. She has had many trials to pass through, but she is now beyond them all. Her sickness was a fever, and she seemed to be unconscious from the time she took her bed until her death. She has left one brother and one sister, with others, to mourn, but not without hope.

WM. QUINT.

DIED—At the house of his daughter-in-law, in Drew County, Ark., on the 14th of July, 1877, our beloved brother, **Robert Ellis**, in the 70th year of his age. Brother Ellis was born in the state of North Carolina, and was baptized in the fellowship of the Missionary Baptists in 1860, there being no Primitive Baptist Church at that time in any reasonable distance from him. Afterwards, however, Ephesus Church was organized, and he soon became a very attentive attendant on her church meetings, and began to speak of not feeling at home where he was; but he lingered along until July, 1875, when he came to Ephesus and told the brethren that he desired to live where they lived, to die where they died, and to have their God for his God. His experience was heard, and he was cordially received, and lived a beloved and acceptable member of our church till he was called hence. The power of God's grace was shown forth in a very conspicuous degree in the life of our departed brother, in fitting him for the various kind offices in life, it seeming to be his chief delight to add to the comfort of those who were in any trouble. He leaves one son, four daughters, several grandchildren, and numerous friends and brethren to mourn our loss. May God give to the bereaved grace according to their day, and to his name be the praise.

A. TOMLIN.

LACY, Ark.

DEAR BRETHREN BEEBE:—Another of your old subscribers is gone to rest, and another member of the body of Christ has been taken from the church below to his home above.

Departed this life on May 24th, 1877, **Robert Dudley Parrott**, in the 66th year of his age. Brother Parrott was born in Christian County Ky., Jan. 23, 1812, and before he was fourteen years of age he professed a hope in Christ, and joined the Regular Baptist Church, and ever afterwards maintained the faith of the gospel, and stood firm and immovable in the doctrine of God our Savior, till he was called away by death. The deceased came to Morgan County, Ill., in 1825, and in January, 1826, united by letter with Union Church, near Prentice, in said county, and continued in the fellowship of the same until called away from sin and sorrow. In November, 1835, he was married to Miss Sarah Bonham, who survives him, and who is also an humble and faithful follower of Christ. Their house was ever open to their brethren and friends, and their hospitality and kindness have been witnessed by very many of the Lord's children. I have for some years attended the Union Church, and can bear witness to the unflinching firmness of his faith in Christ. He was weakly and afflicted, more or less, for several years previous to his death, but was calm and resigned under affliction, and met his death as he had lived, trusting only in sovereign grace through our Lord Jesus Christ. For reasons which I need not mention, a funeral discourse was not preached till the first Sunday in August, when I tried to comfort the bereaved and encourage the way-worn pilgrims on their way, from Ps. lxxi. 17, 18. To show how deeply the church and community felt their loss in his death, the concourse of people on the occasion could scarcely crowd one-half their number into the meeting house. Brother Parrott leaves his dear and highly

esteemed companion, seven sons and one daughter to mourn, and the church and the community, together with many relatives and friends, to realize a sad loss. May the Lord give abundant support to the bereaved sister and to her children.

ALSO,

DIED—In South Carolina, on July 9, 1877, little **Berta Staton**, daughter of Benjamin and Sarah E. Staton, aged 15 months. The child's mother was raised in Illinois, and her father and mother, Royal Flinn and wife, are members of Union Church, as above named. Mrs. Staton wrote from her southern home to her parents here, saying that she was in deep sorrow at her loss, and also on account of not having taken up her cross while here, and she requested that I should preach the funeral of her little pet where her parents belong and her relatives reside. 'Accordingly at 4 o'clock p. m. on the day above mentioned, in the same house, I spake from Matt. xxi. 16. "Out of the mouth of babes and sucklings thou hast perfected praise." May the Lord enable the parents of the dear little Berta to give her up into his bosom, and to give themselves up to God, and bow humbly under the yoke of their Lord and Master.

In gospel bonds,

I. N. VANMETER.

MACOMB, Ill., Aug. 7, 1877.

ASSOCIATIONAL.

The Mad River Predestinarian Baptist Association will meet with the Thompson Church, in Putnam County, Ohio, on Friday before the second Sunday in September, 1877, at 10 o'clock a. m., and continue three days.

Those coming on the Dayton and Michigan R. R. will stop at Columbus Grove, the day before the meeting, where they will be met and conveyed to the place of meeting.

Those coming on the Fort Wayne & Pittsburgh R. R. will stop at Delphos, where they will be met and conveyed to the meeting.

Come and see for yourselves.

DAVID SEITZ.

The Lexington Association will be held with the Lexington Church, in Greene Co., N. Y., commencing on the first Wednesday in September, 1877, at 10 a. m., and continue two days.

We have received no instruction as to arrangements for meeting the brethren with teams, but presume conveyances will be in waiting at Shandaken Center, on the Kingston & Syracuse Rail Road, on the arrival of the cars on Tuesday a. m. and p. m.

[EDITORS.]

The Salisbury Association will be held with the church at Broad Creek, Sussex Co., Del., commencing on Wednesday before the fourth Sunday in October, 1877, at 10 a. m., and continue until Friday evening following.

The Kehukee Association is appointed to be held with the church at Peach Tree, in Franklin Co., N. C., commencing on Saturday before the first Sunday in October, 1877.

Brethren and friends are invited to attend. Those coming by public conveyance, either from north or south, should be at Rocky Mount, on the Wilmington & Weldon Rail Road, on Friday, so as to be taken part of the way to the association on that day by private conveyance.

C. B. HASSELL.

The Yellow River Association will be held with the church at Rock Spring, DeKalb Co., Ga., 3 miles south of Lithonia, on Saturday before the fourth Sunday in September, 1877.

The Oconee Association will be held with the church at Bethlehem, Oglethorpe Co., Ga., 5 miles east of Crawford, and 2 miles from Lexington, to convene on Saturday before the second Sunday in October, 1877.

The Ocmulgee Association will meet with the church at Shoal Creek, Newton Co., Ga., 9 miles south-west of Social Circle, commencing on Saturday before the second Sunday in September, 1877.

The Maine Old School Baptist Association will meet with the church in Whitefield, Me.,

on Friday, Sept. 7, 1877, and continue three days. Those who love the truth, especially ministers of the gospel, will receive a hearty welcome.

HIRAM CAMPBELL.

The Licking Association have appointed to meet with the church at Mt. Carmel, Clark Co., Ky., on Friday before the second Saturday in September, 1877, at 10 o'clock a. m., and continue the two following days.

Those coming by public conveyance will be met at the depot in Winchester, on Thursday, at 4:20 p. m. In order to make the connection at Lexington, it will be necessary to take the morning train at Louisville, Cincinnati or Maysville. Brethren and friends, especially ministering brethren, are cordially and affectionately invited to attend.

CHAS. E. STUART, Clerk.

The Indian Creek Regular Old School Baptist Association will meet with Mill Creek Church, Hamilton County, Ohio, on Friday before the third Sunday in September, 1877, at 10 o'clock a. m., and continue the two following days.

Those coming by way of Cincinnati will take the stage on Thursday at 2 p. m., at the corner of Walnut and Court Streets, and stop at Bevis, and call on brother Jesse Bevis, one mile from the ground; also those coming from the west by Cole Run Pike will call on the same brother, and they will be cared for. Those coming from the north and west by way of Hamilton, on the C. H. & D. R. R., will be met at Cumminsville, on Thursday evening. Those coming on the College Hill Narrow Gauge R. R. will be met at College Hill, on Thursday evening, and the first train on Friday morning, and conveyed to places of entertainment. Those coming by private conveyance by way of Carthage will cross the C. H. & D. R. R., and take the North Bend Road two miles west, and call on Eld. S. Danks. We earnestly request a general attendance of the brethren and sisters, and ministering brethren.

ALLEN HAINES.

I have been requested by the churches that I serve, to ask you to publish in the SIGNS that Cub Run Association will be held in Carlisle, Pa., the Lord willing, commencing on Saturday, Sept. 22, 1877, at 10 o'clock a. m. I am as ever, your devoted brother in the Lord,

JOHN BELL

The Greenville Association will meet on Friday before the first Sunday in September, in Pickaway Co., Ohio, 16 miles south-west of Columbus.

All coming from the east, north or north-west will come to Columbus, and there take the Short Line R. R. west 8 miles, to Galloway, leaving Columbus at 5 p. m. on Thursday. Those from the west will come by London, and arrive at Galloway at 3 p. m. All will be met and conveyed to the meeting.

We invite all of our faith and order, and we would like to have as many preachers to come as can, yet we are very poor, so we cannot bear their expenses.

Brother Beebe, we would be glad for you and brethren Durand and Purington to come.

G. M. PETERS.

The Redstone Association, by divine permission, will meet at the Big Redstone Meeting House, Fayette Co., Pa., on Friday before the first Sunday in September. We give a cordial invitation to all lovers of the truth to come. We were much disappointed last year, as we expected Elders Chick, Furr, Smoot and Rose, and some from the valley. Brother Durand has promised to come, and we hope he will not disappoint us. Come to Macedonia and help us; we are weak.

I wish all who intend to come to write me soon, and they will be met at Dawson's Station, two miles below Councilsville, on Thursday, and conveyed to the meeting. I have reasons for wishing to hear from you soon.

My Post-office address is Upper Middletown, Fayette Co., Pa.

ADAH WINNETT.

The First Regular or Old School Baptist Association called Kansas, is appointed to be held with the church of Pleasant Grove, at Pardee, Atchison Co., Kansas, to commence

on Friday before the last Saturday in September, 1877, at 10 o'clock a. m., and continue three days. A cordial invitation is extended to all, especially gospel ministers.

Those from the east will come by way of Atchison, where they will take the Santa Fe train to Cummins Station, 2½ miles south-east of the place of meeting, or the Central Branch to Farmington, 2 miles north of the place of meeting. Those coming from the west on said roads will stop at the above named places, where conveyances will be in attendance for all that may wish to attend the association.

JOHN SCHENCK, Clerk.

The Juniata Association of Old School Baptists will meet with the Springfield Church, in Huntingdon Co., Pa., beginning on Friday before the first Sunday in October, 1877. There was a proposition to change the time one week later, but on mature reflection it was thought best not to change the time.

Those coming by rail from the east and north will take the East Broad Top R. R. at Mount Union, and get off at Scottsville, on Thursday, where they will be met with conveyances. Those coming from the south will take the B. & O. R. R., and get off at Hancock, Md., on Wednesday before the meeting, where they will be met and conveyed to places of entertainment.

J. BEEMAN.

TWO DAYS MEETINGS.

The Brookfield Church having repaired their meeting house, will reopen it for public worship with a two days meeting, beginning on the 28th day of August, at 10 a. m., the 94th anniversary of the constitution of the church. A cordial invitation is given to the lovers of the truth to meet with us on this occasion. The cars on the New Jersey Midland R. R. arrive in Slate Hill from the east at 1 p. m., and from Middletown at 6:42 and 8 a. m.

C. D. WOOD.

YEARLY MEETINGS.

The O. S. Baptist Church at Snow Hill, Md., have appointed a two days or yearly meeting, to commence on Saturday before the fifth Sunday in September, (being the last two days in Sept.) We hope a good many of the brethren and friends will be with us at that time, and we cordially and affectionately invite them all. We hope the ministering brethren will not disappoint us. We shall hope for Elders Rittenhouse, Durand and Chick. This appointment is immediately after the meeting at Nassaongo, so that ministers can attend both meetings without loss of time or additional expense; so we shall hope for and expect a good attendance.

J. L. STATON, Clerk.

If the Lord will, our yearly meeting will be held at Otego, N. Y., on Wednesday and Thursday after the second Sunday in October, (17th & 18th) when we hope to meet all that can come. Teams will be at the depot on Tuesday afternoon and evening, to take the friends to places of entertainment.

G. M. FRENCH.

HOPEWELL

Young Ladies' Seminary,

MERCER COUNTY, N. J.

The Fall Session will open September 12, 1877. The patronage of our Old School Baptist brethren is earnestly desired.

For particulars, address

MISS ELIZABETH H. BOGGS,
Principal.

Having ourselves patronized the school of the sisters Boggs, and being personally acquainted with the teachers and proprietors, we confidently commend it as the only first class institution of the kind that is entirely free from all sectarian influence, within our knowledge, in which our daughters may be thoroughly educated, at a reasonable expense, and every care taken for their comfort and moral training. We hope the institution may be liberally patronized, especially by our Old School Baptist friends who are opposed to the popular theory of teaching religion as a science.—EDITORS.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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AND BOOK BINDING.

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GILBERT BEEBE.

B. L. BEEBE!

HYMN BOOKS.

The Fifth Edition of our Baptist Hymn Books (small type) is now ready for distribution. We have now received from our Bindery in New York an ample supply of all the variety of Binding, except the Russett. There is so little difference in the cost of the Russett and the Blue Plain, that we will hereafter supply the latter at nearly the same rates we formerly supplied the Russett.

Our assortment of the small books embraces

First Quality, Turkey Morocco, full gilt, very handsome, \$2 75 single copy, or per dozen, \$30 00.

Imitation Morocco, Elegant style, single copy, \$1 75; per dozen, \$18 00.

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FIRST AND SECOND VOLUMES,

are now ready, and for sale at the following prices for each volume, viz:

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45. MIDDLETOWN, N. Y., SEPTEMBER 15, 1877. NO. 18.

POETRY.

THE GOSPEL FEAST.

The Lord is my Shepherd, I never shall want,
His grace has provided for every saint;
Broad rivers of water, and pastures all green,
And dainties that worldlings have never yet seen.

Come, all who are hungry, his table is spread,
His fatlings are killed, and there's manna for bread,

And choicest of wines, well refined, on the lees;

Rich worldlings have never such dainties as these.

False worshipers laugh at the food that we eat,

Who never have tasted provision so sweet;
So amply provided for all who are poor;

Come, all who are needy, here's plenty in store.
Here's milk for the babes, and meat for the strong,

Enough and to spare for the old and the young,
And all who are willing may come to this feast,

Although of the children they feel they're the least.

JOHN SCHENCK.

WHAT IS CHRIST TO ME?

BY JOHN COLLINS.

Christ is to me the only hope of glory,
Through endless ages in a world above;
The one grand subject of the old, old story,
Forever new, as is his gracious love.

He is my light, in gloom or tempest guiding,
As through the devious paths of life I stray;
In his sure word and promises abiding,
My path grows brighter unto perfect day.

He is my friend, beyond an earthly brother,
A never-failing help in time of need;
Trusting in him, I would not seek another
In all the earth, my wandering steps to lead.

He is my refuge when the battle rages,
And sin and Satan press on every hand;
In him alone, the living Rock of Ages,
Confiding humbly, may I hope to stand.

As the good shepherd watches on the mountain

The many sheep committed to his care,
Or brings them to green fields and cooling fountains,

So doth the Lord my daily food prepare.

He leadeth me in paths of his own choosing;
He knoweth surely what is best for me;
Then let me follow on, nor fear of losing
My heavenly Guide, through all eternity.

He is my Savior. Let all praise ascending
Be to that holy name from every tongue;
Sweetest of words, in choral anthems blending,
That ever rose in hymns by mortals sung.

For me he left the Father's throne in heaven,
An offering and a ransom for my soul;
For me he died, that I might be forgiven,
Washed in his blood, and from my sins made whole.

Is he not then to me the dearest treasure,
Priceless beyond all wealth the worlds can buy?

His love eternity alone can measure—
The best and choicest gift of God most high.

He is my Comforter. His Holy Spirit
Consoles me in the hour of deepest gloom;
I know that, resting on his grace and merit,
I cannot dread the darkness of the tomb.

Buried with him in death, what power can sever

The spirit-tie, stronger than tripple cord?
Rising with him, I know my soul shall ever
Rest in the joy and glory of my Lord.

Christ is my all; still to his promise clinging,

I find in him a "living way," and true;
And if such peace to me his love is bringing,
May I not question, What is Christ to you?

CORRESPONDENCE.

DEAR BRETHREN BEEBE:—The gloomy doubts that arise in my mind of late, the tremblings of the very foundations, as it were, beneath me, lead me at this time to recall and transcribe the leadings of my mind, my impressions and emotions concerning the work of the gospel ministry. I have been solicited several times by brethren to write my experience in regard to that important matter, but have refrained hitherto, for no good reason that I can now give. I am inclined to write now, not so much for the perusal of others, as for a searching inquiry I would fain make into the history of my travel, and the motives and promptings of my mind and heart which led me to open my mouth to try to preach the everlasting gospel. My experience up to the time of my baptism, has already been published in the SIGNS OF THE TIMES. My baptism, and a short time subsequent thereto, marks an epoch in my experience that I feel assured I can never forget.

After long years of weary wandering, I had reached home at last. My peace seemed abiding, and it did indeed "flow like a river." Nothing disturbed me, and I did not realize that any thing could disturb me. I was "with believers enrolled, with believers to live and to die." But this was not to last. "If I wash myself with snow-water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and my own clothes shall abhor me." The first disturber of my peace was a passage of scripture which was applied to me with all the force of a personal address. It was this: "Blessed is that servant whom when his Lord cometh he shall find so doing." I think to-day I could mark the very spot where I was when arrested by these words. I did not know what it meant, or how that scripture could have any application to me; but that it did concern me somehow, I had no doubt. Immediately I became anxious and troubled, my sweet, my precious peace and satisfaction were gone—vanished like a dream. I was restless and anxious to know what this could mean. I was led to a searching examination of myself. That examination was not comforting. I began to fear that I was deceived, and had deceived the church. But those words, "Blessed is that servant," &c., were continually sounding in my ears. For several days I was in this frame of mind, a feeling of condemnation following me constantly, as though there was some obligation I owed to

my God and to the brethren, some duty that I was trying to shirk. The little church in North Jay, Maine, where I was a member, was supplied by brother Reuben Townsend, who formerly had been deacon, but was now a licensed preacher. At the time of which I write, we held our meetings sometimes in a school-house, and sometimes at the house of one of the members. Our numbers were few, but love and union abounded in our midst. We were as cordially treated by the world as the Lord's people are in any place in my knowledge. But that little band of despised followers of Jesus was precious in my eyes. They were too good and too pure to have such a one as I among them; still my desire was to be with them, and if the Lord would make me of some use to them, how glad I would be. Several days after my mind became thus disturbed, I was at work alone, shingling the roof of a building. My hands were busy, but my mind was busier. I think a spirit of supplication was upon me. Of a sudden the heavens seemed opened to me. The wonderful plan of redemption opened up to my mind with a depth and beauty I had never before witnessed. The scriptures, passage after passage, came rushing through my mind, till my soul seemed like the prophet Isaiah, when he beheld the glory of the Lord in the temple. It was then and there, for the first time, the command, "Go ye into all the world and preach the gospel," was addressed to me. It came, as the other scripture had, with all the authority of a personal address. I never could describe the state my mind was in at this time. My reply to those words was, "I cannot." I had always looked upon the ministry to be the highest and most sacred calling that a man could engage in, and the thought of my engaging in it seemed the height of presumption. But the word of truth at this time was so beautiful and so precious that my heart was ready, but the thought of myself, my utter unfitness for the work, created in me the feeling that I could not do it. As soon as the answer, "I cannot," came into my mind, it was answered immediately by, "Lo I am with you always, even to the end of the world." And for a length of time objection after objection came into my mind, and I would grasp at them like one under whom the very foundations were giving way, only to be answered by the scriptures which came to me with a fullness and a flood of light, like nothing I had ever experienced before. During the few moments of which I am now

writing, there was addressed to me a portion of the word that I had an impression I had seen somewhere, though whether it was in the bible I could not tell. I never can forget the impression it made. It was this: "And see thou hurt not the oil and the wine." The great and solemn responsibility resting upon the servants of God, to administer the oil and the wine of the kingdom in its purity, to the wounded and fainting ones for whom it is prepared, was shown me with a vividness and power I can never forget. It would take a long time to write, even if I could write it, what passed through my mind in a very short time. My feelings were intensely wrought upon. I could not go on with my work, but set down and wept like a child. Such was the intense activity of my mind, and the upheaval of my whole being, that I really did not know what had come upon me. After a while these feelings wore off, and O the bitter things I did write against myself! I did think I was the biggest fool that ever lived, to harbor for a moment the thought that I could ever preach. I thought I had been subject to a temptation of the devil. I settled into a state of despondency and gloom. I felt that I was nothing but a hypocrite. I attended meetings regularly, and as is the custom in that section of the country among the Baptists, took part in them, but said nothing about the exercises of my mind in regard to preaching. When my hard heart would be softened, and a little light dawned upon me again, that deep conviction would return, again the strife would be renewed, till one time I concluded to go to a dear mother in Israel and relate to her my troubles, hoping thereby and through her counsel to get relief. Her reply to my story was, "Brother Joseph, the path of duty is the path of safety." They seemed words of inspiration to me, and they have followed me ever since with increasing significance. They did not help me then. At about the same time I wrote to my father, who had been in the ministry for years, with the same motive I had in going to sister Humphry. His reply settled my mind for the time perfectly. He wrote, "There are other gifts in the church besides the ministry, each profitable in its place." "Perhaps you have been backward in filling your place when called upon," &c., and closing with the advice not to preach if I could help it I could see it all now, and became satisfied. A great burden seemed lifted off my heart for a time. I tried to banish all thought of preach-

ing, and fill my place in the church, if I had any place there, to the best of my ability, though I avoided speaking in the meetings, as much as I could, for I felt that time occupied by me was unprofitable. But I went down into the deepest darkness and distress of mind. My hope was almost gone. God seemed to entirely withdraw himself from me, and "let all the angry powers of hell assault my soul in every part." For months I was in this condition. It seemed there was not a viler creature on the earth than I. I would sometimes go to meeting with my mind firmly made up to ask the church to take my name off their book, for I was not what I professed to be. But when there, there was something so lovely and desirable in the privilege of being with them, that I could only use the language of Ruth, "Entreat me not to leave thee," &c. Once more would the Lord appear, and his love soften my heart, and break it, and give me a contrite spirit. Again was his word found sweeter than honey in the honeycomb. But as sure as the light returned, so sure that command, "Go preach my gospel," would ring through my soul, and the fierce conflict be renewed. I do not wish to be understood that I was opposed to the idea of preaching because the work was distasteful to me. On the contrary, *were I called of God*, and qualified for the work, could I know that a dispensation of the gospel was committed to me, could I be fitted to speak to the saints of the Most High God, of those glorious things pertaining to his kingdom, I would not exchange places with a mortal upon God's footstool. Heralds of the cross! "Ministering spirits, sent forth to minister for them who shall be heirs of salvation." No! It was the greatness of the work, the excellency of the calling, and the unspeakable preciousness of the truth, that made me recoil upon myself, and fight with myself and my convictions, believing those convictions were the workings of my own flesh. My feeling was then, and has been ever since, that I had rather preach the gospel, if I could preach it, than to do anything else under heaven. But I had a perfect horror of running before I was sent. I would not believe that I had any call of God to, or gift for the work.

But to proceed with my narrative. Up to the time of which I write, I had prospered in temporal things as well as is usual for young men of my age. I had a comfortable home for my little family upon a very good farm, which, with health and industry, we could soon clear of debt. But from this time it seemed that every man's hand was against me, and my hand against every man. I lost my health, and to such an extent that I could do but very little work. This threw a great deal of care and extra labor upon my wife, under which her health soon gave way. Our crops failed, and matters began to look discouraging. After a long, hard struggle, we came to the conclusion to sell the farm and engage

in some lighter business. I was all the more willing to do this, for I thought that in the whirl and excitement of business I would not have so much time to think as I had upon the farm, and much of the time alone. Two years and a half after my first exercises in regard to preaching, we removed to Brunswick, Maine, where I was raised. An opportunity for business was soon offered me by a man who had opened a new house in the mercantile line, and who wanted a partner. I embraced the offer without examining for myself his accounts, taking every thing at his word. For a short time every thing went on smoothly. Our business was good, and my mind was quite at rest. How glad I was that I had not made a fool of myself by saying anything to the church about preaching. I do not remember that I was particularly disturbed about the matter till an unlooked for calamity overtook me. To sum up a long story in a few sentences, in the brief space of about six months I found myself a beggar, worse than penniless, and my family without a home. I tried to struggle on, but accumulating misfortune met me on every hand. Again was my mind filled with the inexorable word. My heart was almost broken, and somehow, I never could tell how, I went to the church in the midst of my distress, and told them all. I threw myself into their hands, to do with me, as far as my gift was concerned, as they saw fit. Immediately I received a license to preach ~~where~~ ever a door in providence was opened to me. At the risk of being tedious, I will relate some of the circumstances attending my first attempt at preaching. I was visiting the church in Jay, where my membership was. After hearing me relate my exercises, &c., an appointment was made for me to speak the following day—Sunday. I had a hard time of it Saturday night. When meeting time came, I went with many doubts and misgivings. I opened the meeting as best I could, (there being no minister present) and when the time came I read my text, and tried to say something about it. I do not think I talked more than five minutes, when it seemed to me I could not have said another word to save my life, and down I sat. I was near a window, and sat down with my face towards it, and thus I mused: "There now, I hope you are satisfied. I told you all the time it was the work of the devil, and now you see it. What a fool you have made of yourself," &c., &c. I felt crushed and mortified, but at the same time relieved. I saw the end of my trouble about preaching. I had tangible proof now that I had no call and no gift for the work. While I was thus musing, and my mind in a whirl of contending emotions, some of the brethren present commenced talking. One spoke of the truth they had been listening to, and of the satisfaction he felt in what had been said. "Had been said," thought I. "Surely I have said nothing." Others spoke in the same strain. I began to notice my surroundings.

Many were in tears, and a feeling of solemnity seemed to pervade the meeting. I forgot about myself, and before I was aware I was upon my feet again and going on with my subject, and for half an hour, perhaps, talked with as much liberty as I have had since.

As stated above, I received a license. Now there was a great reaction, from a certainty that I was mistaken in the nature of my exercises. I felt quite sure there was a work for me to do, and I felt willing to do it. I did not hesitate to make another appointment, and went to it with great confidence. A sad disappointment awaited me. I had no liberty, and indeed I had a wretched time. I think I tried to preach two or three times, and quit, satisfied I was mistaken in the whole thing, and that the church had made a mistake in giving me a license. Another tack I now took. I reasoned, if the Lord had called me to the work of the ministry, he would not have suffered me to be stripped of home and means of a livelihood for my family. My first duty was to provide for them, and to retrieve my lost fortunes. I had the scriptures, too, to convince me I was right. "But if any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." I acted upon my convictions, and for many months the struggle was a desperate one. Indeed, I thought I was forsaken of God and man. A very few times for twelve months, perhaps, I tried to preach. Solicitations and exhortations of brethren could not move me. I was wicked and rebellious. Temporally, every thing turned to ashes in my hands. Every effort I could make, instead of bettering my condition, made it worse and worse, and sunk me more in debt. Being naturally of a proud and independent spirit, this humiliation was crushing. For several months I engaged in traveling as agent for different articles, driving through the country with my own conveyance. It would be a long story to tell of the gloomy rides and the singular travel of mind. Sometimes I would entirely lose myself in meditation upon the love of God, the mysteries of his grace, and the glories of his kingdom, and many a sermon I preached to the dear saints that they never heard. At other times the darkness of night would hover over me. Often I would seem to be upon the verge of some great calamity. Starvation appeared to stare my dear family in the face, and I had no helper. To illustrate the state of mind I was often in, I will relate one instance. I was far from home, engaged in canvassing for an article of household utility. I went into the house of a lady, and while engaged in explaining to her the use of the article, my mind was caught away, and I was preaching with might and main to the brethren. When I came to myself, I stood staring at her, and she at me. I turned and left the house, and I assure you I wept bitter tears. I did not know where the scene would end.

During all my exercises in regard to preaching, it had never occurred to me that the temporal wants of myself and family were to be supplied, save by the labor of my own hands. I felt a solemn obligation to provide for them first, and I knew of no way to do it but by my own exertions. My natural temperament was averse to receiving anything like charity. But all of this had to be crushed out of me. My struggles ended in disappointment and disaster. I was brought to a stand. When I had given all up, and in my heart felt a willingness to go forward in the path of duty, the Lord took me up. Very unexpectedly and mysteriously to me, a door was opened in Warwick, N. Y., where, after making a brief visit during the autumn before, I moved with my family in the spring of 1868, by invitation of the church. My ordination was called for the following August, which was agreed to, and administered by the council called for that purpose. Though I have many times and often felt that the brethren made a mistake in setting me apart to the work, and felt that I could not undertake it any longer, I have not dared to turn back. Though my preaching is dry and barren, and to my mind, to the last extent unprofitable, so long as the brethren say, Go on, I try to obey, having learned obedience, I trust, in the things which I suffered. I have received assurances from time to time of the divine favor, and that I really was about my Master's business, so much that it seemed for the time never could doubt again. But down I go from those heights of joy and sweet satisfaction, into the valley and shadow of death. There is so much of myself, and so little of Christ, in my preaching, that I cannot think of it without trembling.

But I will close this somewhat prolix, and, I fear, uninteresting narrative, by signing myself,

Your companion in tribulation,
JOSEPH N. BADGER.

HERRICK, Bradford Co., Pa., Aug. 16, 1877.

DEAR BROTHER BEEBE:—I have read the letter of Elder John Stipp in the SIGNS for June 1st with much care and interest, having long esteemed him highly for the truth's sake through reading his writings. When I wrote my letters to which he refers upon Isa. xi. 6-9, which were published in the SIGNS for March 15th, 1876, and April 1st, 1877, I did not remember ever having read his communication upon the subject, nor the views of any one except Elder Vanmeter's, published just previous to my last letter, though I had heard the view in conversation which he presents. The subject was opened to my own mind in a very striking manner in the fall of 1875, and I wrote those views, not thinking I was controverting the views of brother Stipp; and though I should find I had been mistaken as to the meaning of that scripture, yet I know that what I did write is the truth of christian experience. I do not feel in my conscience that I value the concur-

rence of brethren with any of my views from an ambition to be popular, though my heart is vile and deceitful enough for that, nor that I would desire to write anything in which I had not the concurrence of scripture.

I must have read the letter of Eld. Stipp, for I have read the SIGNS pretty thoroughly for the past fifteen years; but that scripture had not then been opened and applied in my own experience, and until that is done with some measure of power by the Spirit, my memory does not retain what may be said about it as well as I could wish. I have now hunted up and read that letter, published in the number for March 15th, 1871, with the one from Elder Wm. L. Beebe which called it forth, published December 1st, 1870, and also the note of the latter, June 1st, 1871, in which he says, "I may be wrong, or it is just possible we may both be right. But I will not controvert the view he has so lovingly presented." I also feel an objection to holding controversy with brethren; yet it is proper for me to state that while I recognize much force in some of the considerations presented by brother Stipp to sustain the idea that the bringing in of the Gentiles is referred to and taught by the figure of the different wild animals dwelling with the tame, yet not sufficient up to the present time to remove my former view from my mind. I also esteem it due to brother Stipp that I should briefly present some of the thoughts with reference to some of his arguments against my view, which prevented me from being convinced by them that I am in error; although, as I said, there is much apparent force in his view.

First. The first argument used against the view I presented is that in this prophecy the word *shall* is used, and therefore it cannot refer to christian experience, as that is the same in all ages. Would not the same argument apply to all prophetic declarations, many of which, without controversy, refer to christian experience? True, the experience of the saints is the same in all ages, but "Christ in them the hope of glory" was a mystery hid from the saints of former ages, though experienced by them, and not made known until the gospel dispensation.—Col. i. 27.

Second. I did not write plainly enough, if there was anything in my communication implying that a christian does not daily feel the sting of sin; though there are times when the presence of the Savior is so manifest in the soul that sin appears to be put out of sight, and we can hardly tell whether in the body or out of the body. I did not intend to argue that sin cannot hurt the christian and abate his comfort, but that those graces of the Spirit which I have taken to be represented by the domestic animals, as faith, love, meekness, cannot be destroyed by those natural powers, affections and propensities, which I have spoken of as represented by the wild beasts.

Third. I still think that our Savior called his people sheep, as well those

called from among the Gentiles as those from among the Jews. I cannot understand that he has spoken of the non-elect Jews as sheep at all, but he has compared them to wolves. "Behold, I send you forth as lambs in the midst of wolves." They were sent exclusively to the Jews. The "other sheep," in John x. 15, 16, clearly mean his people among the Gentiles.

Fourth. The sheet that was let down before Peter I have always understood to represent the covenant of grace, and have often heard it so presented by brethren; in which case it must have contained what would represent all the elect of God, both Jews and Gentiles, animals both clean and unclean. Therefore I have never seen any occasion to regard the expression, "All manner of four footed beasts of the earth," as used in a restricted sense, but as necessary in its full meaning. It is not "all beasts," and therefore this unrestricted view of it cannot well be compared to the Arminian view of the expression, "all men;" but "All manner of beasts," meaning some of every kind, some from every nation and kindred and rank. The wild beasts do not seem to be included in this expression, for they are mentioned afterwards separately, making this, to my mind, more certainly mean both clean and unclean tame beasts. The fact that Peter refused the whole, instead of picking out one that was clean, if it had been there, appeared at first sight to show certainly that no clean beasts could have been in the vessel. I had never thought of it before. But when I looked it all over again, the expression, *all manner of four footed beasts of the earth, and wild beasts*, the fact that it was knit at the four corners, let down from heaven three times, showing the three dispensations in which the same everlasting covenant was displayed, and remember that the Gentiles are not spoken of in the gospel dispensation as a separate church, for there is no more Jew or Gentile, I had to look for some other reason for Peter's refusing to eat than that the sheet contained no clean animals. And this I think I can see. The contact of the clean with the unclean in one vessel may have rendered them all unclean to a Jew. And certainly the offer was made in such a manner and by such a character that the taking of one must be an acknowledgment that all were proper to be eaten. The presentation of the vessel to Peter was saying to him that all in it was proper food, and he must either accept or reject it as a whole.

Fifth. I do not yet see any explanation according to this view of the child playing on the hole of the asp, &c.

Sixth. The Jew, we are to remember, did no more eat spiritual food than the Gentile, until called by grace. One was just as far from the kingdom of heaven as the other. How then could it be said that the lion eating straw like the ox represents the Gentile brought by grace to eat the food natural to the Jew,

unless we should understand the Jew to have been spiritual before?

I will not argue the subject further. Those who desire can refer to my former letters, where I have said all substantially that I could say to express my view. To write more now would probably be to reproduce much that I have already written.

Instead of feeling offended or hurt with brother Stipp for trying to show me that I am in error, as he expresses a hope that I will not, I should rather feel thankful to him, and hope that I am enabled to receive corrections from brethren, and listen to views opposed to what I have held, with a spirit of meekness and brotherly kindness. I have found myself in error upon the meaning of portions of scripture too many times, to claim at any time, even upon that which appears the plainest, that I see more than in part. What I do think I understand I can claim no credit for knowing; for if it were not for the most wonderful grace and mercy and forbearance and tender compassion on the part of my dear Savior to the most vile, blind, stupid, rebellious of all his subjects, I should not know anything at all of the precious things which he has prepared for them that love him.

I think controversy is often profitable when carried on in the right spirit. But I do not much incline to engage in it with brethren, for I have great difficulty in guarding against some propensities that are calculated to render controversy unprofitable. The first is a propensity to sharpen some words and tones now and then which make flesh wounds. Another is, failing to recognize and acknowledge anything that is right in the argument of the brother whose views we oppose, but carrying the idea that he writes without any show of reason. I do not want to do this, but in writing hastily and briefly one cannot say all he would in conversation, looking simply to the point to be presented. Again, controversy is apt to carry one's mind away from experience in the effort to defend some position; and I do not esteem anything profitable which is not connected with the experience of the saints. All that we see of the glory of God, in the law or in the gospel, we see in our experience "as in a glass."—2 Cor. iii. 18. Whatever is said of Jew or Gentile I understand to illustrate the experience of both Jew and Gentile, when called by grace.

The powers of my natural mind, which are now engaged on this subject of salvation with interest, were formerly employed with delight upon worldly subjects, which I find yet present their natural food, for soon they will turn again to worldly things. It is only when I experience the power of reigning grace lifting me experimentally into the Lord's holy hill, that my thoughts turn easily and sweetly to those things upon which faith is all the time feeding. Then my affections are set upon heavenly things. Then the lion eats straw like the ox, and the cow and the bear feed, and all the wolfish disposition

of my heart is quieted, and does not disturb the lamb, the spiritual quality of meekness, nor does the leopard, anger, break up the peace of God that lies down in the heart like a kid. But I cannot trust the lion or bear or wolf or leopard, any more than before, but only the grace of our Lord Jesus Christ, which holds them from destroying or hurting in his holy mountain. In that sweet and goodly mountain may we have our more continual abiding place.

Affectionately in the truth,

SILAS H. DURAND.

HOPKINS, Mo., Aug. 6, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—It is with considerable diffidence, and it seems almost presumptuous for me to take my pen to attempt to write, with the view of edifying the people of God, when at the same time I feel my unworthiness and utter inability to do or say anything of myself, knowing that all the knowledge and wisdom I possess in regard to heavenly and divine things, as well as "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." I would be content to keep quiet, and to be taught by others, rather than attempt to teach others; for I feel as if I was the least among my brethren. And I would keep quiet now, did I not feel deeply impressed, and feel it my duty to write. My dear brethren, although we are strangers in the flesh, yet I trust we are not strangers in the Spirit. As we have passed from nature's darkness into God's marvelous light, we have one Master, even Christ, and all are brethren. And we also possess that evidence within us, that we know we have passed from death unto life, because we love the brethren. And it is for this reason that I can address you with that familiarity, feeling that we are indeed brethren in Christ.

I wish to offer a few remarks in regard to an article in your valuable paper, the SIGNS OF THE TIMES, of July 1, written by brother Vanmeter. It is the first part of this article to which I refer. Brother Vanmeter's remarks in regard to the text, 1 Pet. iii. 19, 20, appear to convey to the mind a literal signification; but it appears to me that the meaning which Peter wished to convey is not literal, but spiritual. The text reads as follows: "By which also he went and preached unto the spirits in prison, which sometimes were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight souls, were saved by water." Now, what do we understand by the words, "By which also he went?" By referring to the 18th verse, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit." Here Peter is referring to Christ, and the same Spirit which quickened and raised him from the dead, is the very same Spirit

that is mentioned in the beginning of the 19th verse. "By which also," that is, the same Spirit, "he went," that is, Christ went, "and preached unto the spirits in prison." Now, who was it that preached unto the spirits in prison? Why, Christ. The sinner is represented in the scriptures as being in prison, and as being in bondage, held under sin, and taken captive by the devil at his will. David says, Psalm cxlii. 7, "Bring my soul out of prison, that I may praise thy name." Isaiah xlii. 7, "To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house." Also verse 22, same chapter, "But this is a people robbed and spoiled, they are all of them snared in holes, and they are hid in prison-houses." Read the balance of the chapter, and also the 43d chapter of Isaiah. Now, as the Lord God Almighty brought the children of Israel out of Egypt, and delivered them from the house of bondage, so he brings the sinner out of Egypt, and delivers him from the house of bondage, or takes him out of prison. In other words, he brings him out of nature's darkness, into the marvelous light. Now, before the sinner is taken out of prison, while he is yet in prison, Christ visits him, and preaches unto him. In the words of the text, "And preached unto the spirits in prison." That is, Christ convinces the sinner of sin, and shows him his miserable, undone condition in the sight of God. And when the sinner is convinced of sin, and sees his condition in the sight of God, and feels the burden of sin weighing him down to perdition, he feels indeed that he is in prison, and held captive by the devil. And when he has exhausted all his powers, and realized that of himself he can do nothing, but that God, and God alone, can deliver him, then he prays for deliverance, and realizes the truth, "By grace ye are saved, through faith, and that not of yourselves, it is the gift of God." Then it is that Christ proclaims liberty to the captive, and opens the prison to them that are bound.—Isa. lxi. 1. "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."

I have but few remarks to make on the 20th verse. "Which sometimes were disobedient," &c. We, who were dead in trespasses and sins, and have been quickened by the power of God, can realize that in time past 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. Among whom we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath even as others. Yes, while we were sinners, and deserved to be sent to perdition, the Lord was long-suf-

fering, and of great mercy, forgiving iniquity and transgression. And the long-suffering of God not only waited in the days of Noah, but is still waiting in our day; and although there are many in the gall of bitterness and the bond of iniquity, in the same condition that we were in, his long-suffering is the same towards them he designs calling, as it was towards us.

The ark referred to is a type of Christ, and he has gone to prepare a place for his people.—John xiv. 2, 3. And God's long-suffering will continue until all his people are gathered into the fold, and then Christ will come again, and receive us unto himself, that where he is we may be also.

The last part of the verse, "wherein few were saved," I will simply refer to a few texts, as I fear I am taking up too much room; yet the subject opens up to my mind so that I hardly know how to stop. John vii. 14, "Because strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it." Rom. xi. 5, "Even so then at this present time also, there is a remnant according to the election of grace." Rom. ix. 27, "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved."

May the good Lord bless you, my dear brethren, and when the turmoils of this life shall cease, then shall we be gathered together with the blood-washed throng, and sing the song of Moses and the Lamb, and ascribe all blessing, and honor, and glory and power unto him that sitteth upon the throne, and unto the Lamb forever and ever.

C. W. ROBBINS.

CHRISTIAN EXPERIENCE.

As many have taken it in hand to set forth the dealings of the Lord with them, and as I am getting in the evening of life, with your permission I will commence, by saying that, although born of Baptist parents, I, like all others, was born in sin, in the state of Indiana, in the year 1823, and in my childhood had the advantage of many others, in pious examples set before me, my father, Elder Ransom Riggs, being a Baptist preacher. Visiting preachers, especially Elders John P. Bartley and Benjamin Jones, were often at my father's house. Well do I remember listening to their conversation on religion. But all this availed nothing in subduing my sinful passions, for in spite of all my religious training and advantages, I drank sin down, as the ox drinketh water, until the year 1843. On the third Sunday in April, 1843, God sent a dart through my inner parts, piercing even to the thoughts and intents of the heart. How quick the heart of gayety and mirth was turned to sorrow and sadness. My mind was immediately called to review the past, but instead of looking at my former life as I had done, as being good, and better than many others, what a reverse! Every action of my past life loomed up before me, and condemnation marked every one. Although, as before stated, I had enjoyed such

privileges, I was as ignorant of the Spirit as Nicodemus was of the new birth. I had thought, previous to this, that when I should experience a change, it would be in the way my vain imagination had marked out.

But to return. My days and nights were spent in sadness, and in vain did I try to mingle with my associates. It did seem to me that I had not a friend in this world. When I went in company, I thought when any one looked at me they could see the very pollution of my heart. I continued thus until some time in July of the same year, when no other agency but God's almighty Spirit spoke peace to my troubled soul, and, as I trust, the same power that bade the sea be calm, gave my troubled mind that peace which this world can neither give nor take away. There was a calmness of mind and a peace that language cannot describe. Instead of a friendless world frowning upon me, all was love; not one enemy could a think of. The whole face of nature seemed changed, and the sun shone with a brilliancy and beauty that I never beheld before. So confident was I that I should never see any more trouble, that I remarked to one of my former associates, on Sunday, when he was talking about trouble, that I had not seen any trouble since Thursday before. He said that I must be new born. Yet, strange as it may seem, such a thought had not entered my mind, nor did I then think anything about this being an experience of grace. Sometime after this there were several additions to Bethel Church, among whom were some of my former associates, and in spite of all my ability to control, my heart was drawn out towards them, and the ordinance of baptism began to look beautiful to me. But I would reason thus with myself: These people will require an experience, and that I have not got. Then came trouble. Often would I retire to the lowest part of my father's sugar-camp, at twilight, there to beg the Lord to give me true repentance. How I did long for an experience, so that I might have a right to that beautiful ordinance. But all this time I did not attend the Baptist meetings, for I did not want to use any deception; but every time I heard of one going to the church, it sent a thrill through my heart. Finally I went to Bethel, on the third Sunday in September, 1844, which was not their regular meeting day, with more gayety than I had felt for some time. I do not recollect anything about the preaching, but I well remember that when Elder Tyler opened the door, I thought all his remarks were directed to me. They sung the hymn, "I'm not ashamed to own my Lord," &c. As soon as they commenced singing, it seemed that I was moved by a power not my own, and was divested of either shame or fear. I arose from my seat, and made my way through the crowd, (the house being full) and gave my hand to Elder Tyler. Three others came forward after I did. When they had finished singing, I was called on to give the

reason of my hope. Immediately I commenced, giving dates and all, from the time I have alluded to, and my deliverance. Though I have witnessed many scenes since, I have never realized so completely the words of the Savior, "Think not what ye shall say, for it shall be given you in that hour what ye shall say." I was received, with three others, and baptized at the next meeting, by Elder Willet Tyler, and by the grace of God I have been kept until this day; but my daily cry is, O my leanness, my short-comings in duty, my barrenness of mind, and above all, the plague of my sinful heart. Yet I must confess that through all the various changes and shifting scenes of time, my love to that dear Savior, and to those whom I sincerely believe are begotten of him, has not abated. Whenever I read or hear a reason of that blessed hope given by the children of our God, my heart is irresistibly drawn to them in fellowship, and I am constrained to adopt the language of Ruth, "Entreat me not to leave thee, nor to return from following after thee. Thy God shall be my God, and thy people my people. Where thou goest I will go, where thou lodgest I will lodge, where thou diest I will die, and there will I be buried."

And now, in conclusion, let me say to all the household of faith, that poor and limited as these evidences seem at times to me, it is my all. I know that soon I will have to put off the tabernacle of this mortal flesh, but this little hope inspires me with the confidence to believe that death has lost its sting, for Jesus has triumphed over it, and robbed the grave of the last vestage of victory, and vanquished every foe. Then what have the children of our God to fear, when death itself is conquered, and forever lost its sting? For just as sure as Jesus triumphed over the grave, so will all the bodies of the saints come forth victorious, and death shall be swallowed up of life. Then will hope be lost in fruition, and all will join in one general concert, "Not unto us, but unto thy great name be all the glory."

Your unworthy brother,

S. T. RIGGS.

WAYNE, Stenben Co., N. Y., Aug. 30, 1877.

DEAR ELDER BEEBE:—Inclosed I send you a letter written by our friend J. May, of Pen Yan, N. Y. Although a stranger in the flesh, yet I feel he is one of the Lord's dear children. With his permission you may, if you think best, publish it in the SIGNS OF THE TIMES, and oblige one of the least of your brethren,

WALTER REED.

PEN YAN, N. Y., Aug. 15, 1877.

DEAR FRIEND—and, I should judge by the reading of your letter of Aug. 8th, that you are born of the same Spirit, and standing by faith of the same Lord, built on no other foundation than that of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building, fitly framed together, groweth unto a holy temple

in the Lord. I believe the Lord knew before the world was who were to be his people, and to be made heirs according to the promise. Speaking of election, how shall we question the doctrine, since he who has elected is able to declare the end from the beginning? I believe that Christ is our righteousness, as saith the prophet, "The Lord our Righteousness."—Jer. xxiii. 6. I believe all the righteousness we have is Christ in our hearts, as saith Paul, "Nevertheless I live; yet not I, but Christ liveth in me." Again, "What agreement hath the temple of God with idols? For ye are the temple of the living God. As God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."—2 Cor. vi. 16. I believe God's word, that it will stand forever, for it is forever settled in heaven. Christ says, "Search the scriptures," and, "Then are ye my disciples indeed, if ye do whatsoever I command you." Many times I have questionings whether I am born of God, but those times do not last long, for the most of the time I have the witness that I please God. I hear it preached in the desk that God is reconciled to man. Is there any scripture for that? What saith the scriptures? "And all things are of God, who hath reconciled us to himself, by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself," &c.—2 Cor. v. 18, 19. Why is it that men do not understand the scriptures? The command from the great Head of the church is, "Go ye into all the world and preach the GOSPEL to every creature," &c. I believe if there ever was a time when this scripture was fulfilled, it is now. Then, if any man shall say unto you, Lo, here is Christ, or, There is Christ, believe it not; for there shall arise false christs, and false prophets, and shall shew great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect. Behold I have told you before.—Matt. xxiv. 23-25. And God's chosen people are commanded not to go after them, nor believe them. I believe the word of the Lord has a place in my heart, for I love it, as I love my bread when hungry. When I meet an Old School Baptist, I feel that I have found a person who is not carried about with every wind of doctrine.

Hoping to see you and yours at Burdett, next association, I remain your spiritual friend,

J. MAY.

FRANKLIN, Ind., March 13, 1877.

DEAR ELDER BEEBE:—I have often desired to write to you, and to the dear brethren and sisters, but I feel too unworthy and incompetent to attempt to write to a people whom I esteem so dearly. Still I would love to tell them why they are so dear to me. Before the Lord showed me my condition, I had my way planned in which I proposed to get religion, and it was just the same way that men tell the people now. Like Saul be-

fore his conversion, I thought myself to be very good; nor did I believe that any ever felt as bad as the Old Baptists said they had felt. But when the Lord showed me what a wretched sinner I was, I felt that I was more wretched than any one had ever been. It really seemed to me that God could not be just in saving so great a sinner as I was. My poor soul had never thought of such a dark and miry pit as I was in. I now attempted to work myself out, as the people had told me to; but O they had not told me the place was so terrible. Some had said there was no such a place; others had told me I could easily get out by keeping the law. I thought I must do something to make myself better before the Lord would forgive me. I tried hard to get better, but the harder I tried the worse I seemed to grow, until at last I was sinking in despair. Then I cried, Lord, save me, for I can do nothing to save myself. O what joy I felt when I was taken up out of the horrible pit and miry clay, and a new song was put in my mouth. Dear brethren and sisters, it was the same song of praise to God that you all sing, and this is why I cannot be satisfied with any other people. I know full well that all our own righteousnesses are but filthy rags, and that we can do nothing to merit the favor of God. I could not be satisfied to remain with those who teach otherwise. I could find no other people but the Old Baptists that teach that salvation is only of the Lord. This people whom I had once thought were selfish, and unwilling to allow everybody a chance to be saved. Such were once my thoughts of them, but now I loved them, and longed to be with them. But I was with a people all of whose doctrine I could not fellowship, and I feared it might be so with them. But, brother Beebe, rejoice with me, that the Lord has made me to see his justice in saving whomsoever he will, and to be satisfied and rejoice that it is so. It now seems strange to me that I could not understand it before. But perhaps the Lord had a purpose in it, to make me more settled and positive that the Old Baptists are the only true church of Christ. And I certainly do believe they are the only true church; and if I cannot live with them, I must live alone with my God. I know they are despised and persecuted, but that proves that they are the chosen people of our God. Our dear Savior and his chosen few were persecuted, and Jesus says, "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." I believe there are of God's children in the different organizations, and I love them; but their doctrine is not true. But I desire to praise God that he has delivered me from their snares and delusions; but I still feel unworthy to be with his dear people. I think sometimes it might be better for them to cut me off, for I sometimes fear that I have deceived them, and that I am not born again, or I

would not be so poor and unworthy, or have so many doubts and fears; but when I hear them tell their feelings, I find they are traveling the same road, and I am encouraged to still hope on. Sometimes I feel assured that the Lord has forgiven my sins for Jesus' sake, and think I will doubt no more; but before I am aware I am again in the dark, and I think if he never again smiles on me it will be just.

Brother Beebe, I have given you a short sketch of my experience, and the reason why I love the Lord's dear people. Could I write as others do, I think I would write often, but I am so incompetent; yet there is one thing in which you all can understand me. Do with this as you think best, and all will be right with the least of all,

SOPHRONA B. THOMPSON.

DUBOIS, Clearfield Co., Pa., August 22, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I have had some exercise of mind in regard to sending a short letter for you to publish in the SIGNS, if you think proper to give it a place, and by so doing not crowd out that which would be of comfort to the afflicted children of God. I feel such a drawing toward my dear Father's family, that to try to turn away from the desire I have to write to them a few of my thoughts, would be to bring upon my mind more darkness than I now feel, I fear; and yet, when I think of my valueless writings, I am made to wonder that any of the dear children who have been taught of the Lord should care to hear from me. Never, since I became a member of the church, have I had such a lonely time as now. Five years ago this month, I was baptized by our esteemed brother Durand, at Waverly, and as I was returning home from the water, I felt like speaking praise to the Lord, who had done such great things for me, in making me to know the exceeding sinfulness of my heart, in great love and mercy forgiving my sins, which were so great, and had become such a burden to me, and now, in bringing me into his visible church, to find rest and peace. I was taken from the earth and its sorrows, and made to bless the Lord with all my powers. In this rejoicing frame of mind I remained but two or three days; but for several weeks I rested in perfect peace; then troubles and doubtings arose, and from that time until the present I have had many short seasons of peace, *sweet peace*, and many long seasons of darkness and doubtings. In June, I was permitted to see the dear faces of some of the brethren and sisters in Christ at Waverly, and listened to some things that greatly revived me, and I can never forget the sweet words of encouragement for the poor that we heard at the Chemung Association. I went more than two hundred miles to hear the glad tidings to the meek, and I felt it to be a blessed privilege. I hope to meet as many of the dear family of Jesus as attend the Chemung Association each year, if I am

not providentially hindered from going. My dear friends, can you know what sorrow we feel at being separated from those who are dearer to us than we can express, and with whom we have met regularly and often for a number of years, to speak of the things that we do know, and to testify to the things that we have seen, and go among a people who, as it were, know not God? Yes, I am aware that there are many of God's little ones who have long been torn from their home (the church) and scattered among the violent, while my dear companion and myself have been but a short time from home; and this reminds me that I have nothing to say. I think I am willing that the dear Lord's will may be done in this, as in other things. We are indeed lonely but if the Lord wills, we can rest in his everlasting arms here, as well as elsewhere, and now, as I write, I feel a melting of soul, and can say, "Bless the Lord, O my soul, and forget not all his benefits." My whole frame seems filled with praise to God, *my God*. I have pleaded with the Lord to restore unto me the joy of his salvation, and now he has answered my prayer. I know that he hears every cry of his people, and pities every groan. Then why may we not patiently wait for his coming? for he will come, and will not tarry. What a friend we have in Jesus! truly he is one who never forsakes his people. Then why should we murmur even at the keenest trials? For if Jesus undertakes for us, all terrible things will be as nothing. May we see his guiding hand ever through this world of darkness, and bless his work and bless his word. May he give us grace and strength to look to him, and you, brethren Beebe, the comfort of the Spirit, and keep his dear people in the narrow way, is my prayer.

Yours in christian fellowship,

WATIE A. BEARD.

WAYNE, N. Y., August 5, 1877.

ELDER G. BEEBE—DEAR FATHER IN ISRAEL:—For some time it has been in my mind to write some of my thoughts of the church for your consideration, and should you think proper, you may publish them; if not, burn them, so they may not do any harm to any one.

The church is brought to view in the scriptures in many sublime figures, such as the kingdom of heaven, the New Jerusalem, &c., &c. Our Savior while in his body of flesh, standing before Pilate in his judgment hall, declared, "My kingdom is not of this world."—John xviii. 36. It is in the world, but not of the world, as some seem to think. Again it is spoken of as a city, "the holy city," (Rev. xxi. 2,) a city well ordered, and built of fine material, and inhabited by a peaceable people, is a place to be desired, and to look upon, and to dwell in, for in it is all that is necessary to sustain life and make it pleasant. All the produce of the surrounding country has a tendency to flow to the city for the people to enjoy. Zion, the city of our God, is

high and exalted above all the cities of men, a place to be desired by the saints to dwell in. Without are dogs, and everything that is unclean.

But it is of the church of God that I am speaking, as manifested here on earth in her organization, walking in gospel order. This I conclude is a body of baptized believers in our Lord and Savior Jesus Christ, bound together in a bundle of love, being born again, born of the Spirit, having the spirit of adoption, by which they are made to cry, Abba, Father. The King of kings and Lord of lords is enthroned in Zion, and the inhabitants thereof acknowledge him their Ruler, their Lord, their Righteousness. He led captivity captive, and has given gifts to men in the church, for the perfecting of his body, the church. First, apostles, secondly, prophets, thirdly, teachers, &c.—1 Cor. xii. 28. These gifts belong to the church, and are subject to their King, as he rules in Zion. There is but one fold and one Shepherd, and he is saying 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 all that believe on the name of Jesus, the great Shepherd of the sheep.

Since searching to know of the things of the kingdom, I have heard some that I love express the idea that all that have been born again belong to the church. There seems to me to be a difference between being a sheep, and being in the fold with the sheep. I have seen sheep running with cattle, and appeared to be quite contented, but it was those that had never been folded with the sheep; they always had run with the cattle, but still they were sheep, contented to eat the food which had been fouled by the feet of the cattle.

These people seem to think that it matters but little what people they are numbered with, if they are called a church. O my dear friends, if this be so, I fear the enemy is sowing bad seed in your hearts. It is a sad delusion that must destroy your peace and comfort, in a great measure, at least. If I am not mistaken, I can sympathize with you, for I too tried to believe that it took all professed christian denominations to constitute the church, because there might be some of God's chosen people with them. But, thank God, I hope he made me to see that there was but one body, (the church,) and that it was one thing to be a child of God, born of the Spirit, and another thing to be found walking in the order of God's house blameless. I saw that the ordinances of the church belonged to the church, and no other people could administer them, no matter what they professed to be. And O how beautiful the ordinance of baptism appeared to me now, in its administration. The believer submitting to it, the first requirement after repentance, by the hands of the minister of the living God, and in a figure showing forth the burial and resurrection of our Lord and Savior Jesus Christ. And O how I was

straitened til it was accomplished for me. Truly some of the dear little lambs are wandering in by and forbidden paths; perhaps in Babylon, where there is great confusion of tongues, for one says, "lo here," and another says, "lo there is Christ." But the admonition is, "Go not after them." The commandment is, Come out of her, my people, that ye be not partakers of her sins, &c.—Rev. xviii. 4. O may our God in his own due time make his people to see eye to eye. Amen.

WALTER REED.

A VOICE FROM ENGLAND.

71 PENTON ST., W. DERBY, LIVERPOOL, }
August 18, 1877.

DEAR ELDER BEEBE:—Occasionally my father sends me the SIGNS, from Kent. He has it sent him from an old friend who left England soon after I was born—sister Rumney. I have been much moved in reading some of the productions by sisters and brethren, and this is not the first time I have thought I should like to send a few lines, and express my thanks that there are those on the other side of the ocean who have been taught to esteem the same grace which I trust God has bestowed on me, making me feel there is a dread beyond to which I must come, and how can I stand and see the holy eye of God searching me through, with all my sins upon me? And then I can truly say that I have been led to see the hope set before me in the gospel, and also to embrace it, thanking God that he should have singled me out, while so many are hardened, and will have nothing to do with these precious things. O, when made humble on account of this singling out, how sweet it is to claim by precious faith the same Christ, the same Father, which the saints in all times have been drawn to.

In reading the editorial on Romans viii. 11, for April last, I thought, having enjoyed to be led experimentally into the truth which you spoke of, and established thereby, it would seem a little selfish not to trouble you with a line or two, even though it might be no favor to you for me to do so. At the same time I hope I esteem it a favor when I can get some knowledge, from whoever it may be, not to puff me up, (for that is the easiest thing for me to feel) but to banish sorrow, and to feel it come with power enough to lift me above the world and all its joys and sorrows, enabling me to take another look to Jesus, and cry again from my heart, "Come, Lord, quickly." The doctrine of the Resurrection is a forgotten theme in many places, and it is not long since I was made to see in it that purifying hope which the apostle John speaks of in his first epistle. David also could not be satisfied, it would seem, although so often visited by the teachings of the Spirit of God, until he should wake up in his likeness. So that it seems the intention of the Spirit of God to continually fix the eye towards the goal, from whence we look for the Lord from heaven, who shall change our

vile bodies, and fashion them like unto his glorious body. Then will be everlasting satisfaction, to be with him, and like him, too.

May God crown your last days with his presence, is the sincere desire of my heart.

Yours in the same gospel hope,
JOHN CASSE.

AUGUST 25, 1877.

ELDER BEEBE & SON:—As I am alone to-day, I thought I would write you a few lines. I would like for the correspondents of the SIGNS OF THE TIMES to know how much comfort I have received in reading their communications in the SIGNS, and also the editorials, which have so often made me rejoice. Truly I want to feel thankful to the great giver of all good for such a blessing. I am away out here, in this state, in the midst of different denominations, some crying, Lo here is Christ, and Lo there is Christ, but we are told to believe them not. I have been a member of the New School Baptists for a number of years, and if I am not mistaken, they are a great way farther astray now than they were when I first became a member. There is no Old School Baptist living near us, and I never had the privilege of being at their church, but I have heard a few sermons preached by them within the last five years, and if I am not deceived, that is the kind of preaching I love above all others. Now, dear Elder, I fear I am trespassing on your time, but if it is not asking too much I would like you or some of your correspondents to give your views, through the SIGNS, on the 13th verse of the 10th chapter of 1 Corinthians. Now, perhaps, I have done wrong to trouble you with this poor scribble; if so, I hope to be forgiven. May the Lord spare you long to comfort his little ones, and his blessing rest upon you.

A FRIEND.

MANCHESTER, Iowa, August 19, 1877.

DEAR ELDER BEEBE AND SON:—I am well aware how much your time is taken up, and I dislike to trouble you with this. Will you give me your views on the 15th chapter of John, particularly the first part, of the Vine and its branches? "Every branch in me that beareth not fruit," &c. Here I am lost; there seems to be a crumb, but I am too weak a babe, if one at all, to get it into my mouth to feed upon. As far as the 8th verse all appears food for my poor, hungry soul; it is on the table before me, but alas! I seem to want some one to feed me with it. "God makes choice of his people, but it is to those that bring forth fruit." Here I seem cut off; can you give me any relief from this text? If the Old School Baptists are right, and I have no doubt about it whatever, this is all the hope I have. I do from the bottom of my heart love their religion, and all those who possess it, although strangers in the flesh. "We know that we have passed from death unto life, because we love the brethren." Dear brethren and sis-

ters, write on; it is meat and drink to my soul.

In replying to this, if not trespassing too much on your valuable time, you will oblige one who at times feels to be shut up in spiritual things; and may God spare your life many years to comfort those who mourn, is my prayer.

With great respect I am yours for the truth's sake,

JAMES COLMAN.

(Editorial reply on page 212.)

HOOSIERVILLE, Ind., July 24, 1877.

BROTHER BEEBE:—I am aware that I am not worthy to claim the relationship with the least of the saints, yet I am constrained to love them, because their troubles, trials, temptations, sorrows, afflictions, poverty and distress, also their joy of faith, hope and love, I have witnessed to be the same with them. None understand the exercise of my mind, the anguish of soul, the darkness, doubts and fears, except he be a subject of them; and when we relate our case unto them, we are amazed to find they receive us into their bosom and fellowship, and has the effect of drawing forth their experience. And O what a sweet effect it has in uniting us together, while we record the merciful deliverances the Lord has wrought toward us, and remember the sweet and absolute promises the Lord has applied to the healing of our poor, wounded souls. Then how we begin to chide our weak and sinful souls in departing from the living God, and pray that the Lord would hold us up and we shall be safe, for without him we can do nothing. I often feel to thank God for the privilege of reading the SIGNS OF THE TIMES, in the which many portions of scripture have been very ably handled, to the instruction, comfort and establishment of my hungry soul. And also therein is set forth such a sweet proof of the oneness of the experience, object and end of all them that love our Lord Jesus Christ in sincerity and truth. Moreover, we sometimes hear therein the experience of our dear friends with whom we have gone in company to the house of God. And also therein we learn that many of them have fallen asleep in Jesus, and entered into that rest into which all the twelve tribes of Israel, instantly serving God day and night, hope to come.

The Lord bless you and your families, and all the Israel of God, is my prayer.

JOSEPH VARLEY.

PERSONAL.

WE are requested by brother, J. F. Johnson, to state that his post office, Lawrenceburg, Anderson Co., Ky., is now a post-office-money-order-office, and remittances for his books (as he has a few of the first volume on hand) may be sent either by money orders on Lawrenceburg, or registered letters, at his risk. For notice of book see last page.—EDS.

CIRCULAR LETTERS.

EL DORADO LANDING, Ark., Aug. 5, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Inclosed please find a Circular Letter, written over thirty-three years ago by our dear old brother, Eld. T. J. Foster, who is our minister, and has been for Bethel Church over fifteen years, and also Moderator of Ouachita Primitive Baptist Association near twenty years. He is over seventy years of age, but ever faithful and untiring in his Master's cause. He labors for four churches, and after filling other appointments, up to last year, averaged two hundred miles a month, visiting the churches to whose care he was called to labor.

May you, and the writer of the Circular Letter, be long spared to comfort the dear saints, is the prayer of your unworthy friend, and, I hope, brother in Christ,

JNO. D. STAPLES.

The Primitive Baptist Association, convened with the Antioch Primitive Baptist Church, Conecuh Co., Ala., the 20th, 21st and 22d of October, 1843.

In compliance with a duty that was imposed on me at your last annual session, I, with a degree of diffidence to prepare a Circular Letter, enter upon the solemn task, conscious of my incapability to fill so great a station. I therefore, without further apology, will proceed, hoping that God may direct the mind, that it may redound to his glory, and to the edification and comfort of his dear children.

The subject of Practical Religion is laid before you, for your candid consideration at this time. Much has been said on this all-important subject, in almost all ages of the world, from the highest in state to the lowest in degree, and very different have been their views. By way of inquiry, we will ask the question, What is religion? The word religion will denote the diligent study of whatever pertains to the worship of God. These, we discover, are attended by forms and ceremonies, with which its votaries shall perpetuate, in their season. Under the law dispensation, we see they had their forms of worship, their set feasts appointed them, which were ordained of God, and not of man. And when God was giving Moses the dimensions of the tabernacle, he said, "And look that thou make them after their pattern, which was shewed thee in the mount."—Ex. xxv. 40. Hence we discover that God has ordained his ordinances, laid down his precepts, and commanded the children of men to walk in them. The apostle Peter was bold to say to the Jews, in the midst of their threats, "This is the stone which was set at naught of you builders. Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved."—Acts iv. 11, 12. It is plain to every unprejudiced mind, from these facts, together with the great cloud of evidences held forth in the

word of God, that there is no ground for disputing about the salvation of man, or the means that should be employed for that purpose. God hath ordained the means, together with the ends, independent of man or the wisdom of man. Then it is obvious, my brethren, that those heart-rending, church-rending and God-dishonoring strifes have grown out of the pride, ambition and avaricious principles of man. "Woe unto you, scribes, pharisees, hypocrites; for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation."—Matt. xxiii. 14. Enough is said on this subject.

It is not my design at present to come out in a defense of our principles, but to admonish you to attend to the duties of practical religion. Great and many are the duties of the children of God, and yet at the same time we are called a do-nothing people, which is not without some ground. Painful it is to remember that there is so much remissness manifested among us. It is feared that in opposing and guarding against the dangers of the quicksands of Arminianism, many of us will wreck upon the rocks of Antinomianism, which is equally dangerous, and to be dreaded, as a hideous monster. Too many of us take this as a stand to justify our disobedience, which produces a relaxation of christian zeal, and lukewarmness, which is abomination before God. "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then, because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth."—Rev. iii. 15, 16. Therefore, my brethren, it is plain to every unprejudiced mind that God has called us to obedience, and not for us to live after the flesh, fulfilling the desires of the flesh and of the mind, but to the contrary. Our blessed Savior, when drawing the discriminating line between the disciples and the world, uses this language, "If a man love me, he will keep my words," &c.—John xiv. 23. And again, he says in the 15th verse, "If ye love me, keep my commandments." This appears to be the distinguishing trait between the children of God and the world. You may say that the Lord Jesus Christ has satisfied the demands of the law, and nothing remains for you to do, but to believe. You are very correct my brother; he has, most assuredly, satisfied the demands of the law, and I feel to thank God for it. But permit me to ask you if this faith is productive of good works? It is to be feared that it is not. Then, of course, it will necessarily follow that it is such as the apostle James had reference to: "But wilt thou know, O vain man, that faith without works is dead?"—James ii. 20. Then it is very evident that we cannot enjoy religion when we are disobedient, and living outside of a discharge of duty, and our present coolness is measurably produced from a want of practical and christian zeal. Bear with me, my brother. It is my honest opinion, from the word

of God. Hence we see that our Savior has given us his example, has given us his precepts, and has said, "Follow me." This should be our constant aim, and our fervent prayer to Almighty God, for the teaching of his Spirit, to guide us into all truth. We will now notice some of the duties of the children of God. Our Savior has very fully and plainly shown the several duties of the people of God. In the first place, he shows their relation to him as their Head, and also to each other as brethren. In the 18th chapter of Matthew our Savior has very fully laid down our duty. "If thy brother trespass against thee," &c. Here is the rule, and O, my brethren, is there a strict adherence to this golden rule among us? It is to be feared there is not, when reviewing the great remissness manifested among us. For instead of going to the offended and laboring in the spirit of love, to reclaim him, and fetch him back to the path of duty, we are too apt to commence talking among the other brethren about the offender; and not only so, for we are too apt to be speaking about it to the world, which is utterly a fault among us. "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ."—1 Cor. iii. 1. This was the language of the apostle Paul when viewing the situation of the church at Corinth, and the divisions among them. Consequently we are equally guilty of a departure from that golden rule that was instituted by our blessed Savior, and urged by the apostles; for instead of going to our brother alone, we have published to the world his errors, and spread painful impressions on the minds of the brethren; and not only so, but we have caused the church to look with jealousy on the aggressor. From such unfaithfulness of brethren, in the most instances, grows the great coolness that infests our churches, and in this way churches become divided among themselves, and as a natural consequence will fall in the dilemma of biting and devouring each other. "But if ye bite and devour one another, take heed that ye be not consumed one of another."—Gal. v. 15. And again, "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such a one in the spirit of meekness, considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ."—Gal. vi. 1, 2.

We will now notice some of our duties toward the ministry. This is a matter that should not be overlooked, as is too much the case among us. We have forgotten that they are entitled to double honor. "Let the Elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine."—1 Tim. v. 17. There is a great deal said on this subject in the present age of the world, and it is to be feared that while some are disposed to bestow on the "Clergy" honors, riches and earthly emoluments, merely from the plain and easy text of scrip-

ture which says, "Thou shalt not muzzle the ox that treadeth out the corn," and, "The laborer is worthy of his reward," &c., we fall into the other extreme, and thus neglect a very important duty, and even muzzle the ox. This is done in different ways, which delicacy and the limits of this Circular forbid me to point out at this time. Churches cannot expect to be benefited by the labors of a minister, so long as they keep him muzzled. They complain of coolness, and well they may, for many of them are living out of a discharge of duty, and look no farther than to the minister for better times, and at the same time they have him muzzled. It is well calculated to muzzle a minister, when he has traveled several miles, undergone the inclemency of the weather, and, not at all uncommon, laboring under bodily affliction, to fill his appointments with the church, and at the same time, to his mortification, when he arrives at the place of worship, finds no one, or but very few of the brethren there. What kind of feelings do you suppose he has under such circumstances as these? At once it bespeaks disrespect for him and for his labors, which is calculated to darken his mind and render him miserable, and to some degree destroy his usefulness. "If therefore the light that is in you be darkness, how great is that darkness."

A word to you, deacons. Your places are quite conspicuous, and many are the duties that devolve upon you, and great is your responsibility before God. We learn that when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration.—Acts vii. 1. It was not meet that the apostles should neglect the ministry of the word and serve tables, consequently it appears that this was the object in ordaining deacons, to save the ministry from worldly concerns as much as possible, and to let them be more fully devoted to the work of the ministry, and the deacons serve tables; not only the Lord's table, at the communion season, but also the widow and the orphan, and those that are in distressed situations. It is your duty to visit your minister, and make yourself acquainted with his circumstances, and by your example and influence unfetter him in many respects. He should be treated with due respect, and his feeble hands borne up, as was the case in Moses, when the children of Israel were contending with the Amalekites.—Exodus xvii. 2.

I cannot drop the subject, although it is swollen to too great a length, without dropping a thought to you that are parents. Very much depends on the way you raise your children, the principles that are inculcated in their minds when young, and the examples you set before them. We should be cautious on that ground, and take the word of God as the man of our counsel. "And ye, fathers, provoke not your children to wrath,

but bring them up in the nurture and admonition of the Lord," (Eph. vi. 4) with an eye single to this holy command.

In conclusion, suffer me to impress upon your minds the great majesty of obedience. "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name."—Rev. iii. 12.

T. J. FOSTER.

The Corresponding Meeting of Old School Baptists, convened with the church at Ebenezer, Loudoun County, Va., Aug. 15th, 16th and 17th, 1877, to the several churches of which we are composed, and to the associations and meetings with whom we correspond, greeting.

DEAR BRETHREN:—God, in his mercy, has preserved us amidst the changes and events of another year, and in accordance with our former custom, and as an expression of our fellowship for you, we would again endeavor to write you concerning things pertaining to the kingdom of God.

The past year has been fraught with changes, both in the political and antichristian worlds. Wars and rumors of wars have been, and are still abroad in the land, and changes in the governments of the earth are being made. In view of these things, together with the rapid strides that antichrist is making for supremacy and power in our own country, it behooves us to watch and be sober. And for your consideration, we will call your attention to some of the landmarks of Zion. By this term we do not mean the boundaries of the nations of the earth, for while Zion's subjects are of every nation, they are not reckoned among the nations, but shall dwell alone. Neither do we mean the boundaries of latitude and longitude, all of which are bound of antichrist in its various localities and names. But we mean the boundaries given in the scriptures to the saints, as citizens of this world. Our becoming citizens of Zion does not destroy our earthly relations. The relationships of husband and wife, parents and children, masters and servants, are enjoined upon us, but have their metes and bounds. Again, it is enjoined upon us to labor for a sustenance: "In the sweat of thy face shalt thou eat bread till thou return to the ground." And, "If any provide not for his own, especially they of his own house, he has denied the faith, and is worse than an infidel." But while we are to labor, and provide things honest in the sight of all men, we are admonished not to be covetous, nor greedy of filthy lucre; for they that will be rich fall into temptation and a snare; for the love of money is the root of all evil. Neither are we to be extortioners. "Behold," says an apostle, "the hire of the laborers who have reaped

down your fields, which is by you kept back of fraud, crieth, and their cries have entered into the ears of the Lord of sabaoth." Therefore, "Seek not what ye shall eat, or drink, or wear; for after all these things do the nations of the earth seek; but rather seek the kingdom of God and his righteousness, and all these things shall be added unto you; for your Father knoweth ye have need of these things." "Having food and raiment, let us therewith be content; for godliness with contentment is great gain." All these relations, with others, are given in the scriptures for our guide, but of which we cannot now speak particularly. But what we designed to call your attention to was, the relation we sustain to the governments where our lot is, or may be cast. Our Savior said, "Render unto Cesar the things which are Cesar's, and unto God the things which are God's." These words imply a two-fold relation we sustain, the one earthly, the other heavenly. The term Cesar, at the time these words were spoken, referred to and represented the emperor and government of the Roman Empire, and is still applicable to earthly governments. But what things are we to render to Cesar? For an answer to this inquiry, the scriptures are to be our guide, rather than the laws of the land. So far as the laws of Cesar are just, we are to obey them. It is in this sense we understand the apostles to enjoin it upon us, to "submit ourselves to every ordinance of man for the Lord's sake, whether it be to kings, or unto governors, who are sent for the punishment of evil doers." Again, to "be subject to the powers that be; for they are ordained of God. Render therefore to all their due; tribute to whom tribute, custom to whom custom, honor to whom honor," &c. And we are exhorted to pray for all in authority, (that they may rule wisely and justly) that we may lead a quiet and peaceable life, in all godliness and honesty. But should Cesar overstep the "ordinances" that are "ordained of God" for our temporal welfare, and should make laws concerning things that belong to God, we are no more required to obey him in these things than were Daniel and his three brethren to obey Nebuchadnezzar. But we are not to resist by force, but submit to persecution and imprisonment, (as they did) and even unto death, rather than violate the laws of Christ. The time has not yet come, but is coming, brethren, when the beast which John saw "coming up out of the earth," will exercise all the power of the first (Catholic) beast before him, and the "mystery of iniquity doth already work" in that direction. Therefore, brethren, while we should render unto Cesar the things that are Cesar's, we should avoid the excitements, strife, and every thing connected with the political world which is contrary to the laws of Zion. For, "Know ye not, brethren, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey, whether of sin unto death, or obedience unto

righteousness?" On this point we would refer you to Jotham's parable, recorded in the ninth chapter of Judges, and trust that upon examination you may be constrained to pursue the course of the olive-tree, the fig-tree and the vine, mentioned in that parable, and let the brambles attend to Cesar's business.

We make these suggestions to you, brethren, in love, hoping you will examine them carefully and prayerfully, and prove all things by the unerring word, and follow only that which is good.

In conclusion, we "beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world." To be conformed to the world, is to be like it in all its ways—in its religion, its various organizations and societies, its fashions and vanities, all of which are forbidden, and bring death to our spiritual comfort and welfare. "But be ye transformed, by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God," and that ye may shine as lights in the midst of a crooked and perverse nation.

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

A goodly number of ministering and other brethren have been with us, and we have had a refreshing season from the presence of the Lord. Our next meeting is appointed to be held with the Occoquan Church, in Prince Wm. Co., Va., to commence on Wednesday before the third Sunday in August, 1878, where and when we hope to meet and receive your messengers and messages again.

J. N. BADGER, Mod.

WM. M. SMOOT, Clerk.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

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Address,

GILBERT BEEBÉ & SON,
Middletown, Orange Co., N. Y.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1877.

THE TRUE VINE AND THE BRANCHES.

In reply to the request of brother James Colman, whose letter will be found on page 210, we will offer for his consideration, and for the consideration of our readers generally, such views as we have on our Lord's parable recorded John xv: "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, that it may bring forth more fruit."

This parable seems to have been addressed to the apostles, when they were alone with him at the time of the feast of the passover, and after Satan had entered into Judas, and he had gone out to betray his Lord and Master into the hands of his enemies. Judas had been numbered with the twelve apostles, as, at least, a nominal branch of the true Vine, of which the God and Father of our Lord Jesus Christ was and is the Husbandman; but as he did not abide in Christ as the Vine, but departed, went out, and lifted up his heel against him, he was cut off, cast away, and went to his own place.

But as Christ commanded the apostles to teach those who believed and were baptized in all the world, and to the end of the world, all things whatsoever he had commanded them, (Matt. xxviii. 20,) we are to regard the instructions, illustrations, admonitions and precepts addressed to them, as applicable to all the saints throughout all time.

Our Lord is the true Vine, in distinction from all the typical vines of the former dispensation. The children of Israel were a typical vine, figurative of the true, anti-typical Vine. "Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent forth her boughs unto the sea, and her branches unto the river."—Psa. lxxx. 8-11. The redemption and deliverance of Israel from the house of bondage, and their establishment in Canaan, their multiplication and prosperity as the chosen tribes and people of God, under the legal dispensation was but the type or shadow of the true and living Vine, of which the Father is the Husbandman.

Again, Christ is the true Vine, in distinction from all false vines, as described by Moses, who in speaking of the enemies of God's Israel, says, "For their vine is the vine of Sodom, and of the fields of Gomorrah; their grapes are grapes of gall, their clusters are bitter; their wine is the poison of dragons, and the cruel venom of asps."—Deut. xxxii. 32, 33.

Jesus does not claim to be merely a true Vine, but he says, I am the true Vine, in distinction from all

others, either typical or false. The unity and identity of Christ and his church is very clearly set forth in this figure of the vine and its branches, as all the branches of a vine, both before and when put forth, are included in and are parts of the one vine; so while Christ is the true Vine, the members of his mystical body are the branches, growing out of and deriving all their vitality and ability to bear fruit from him. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ."—1 Cor. xii. 12.

It seems evident to our mind that our Lord, in speaking of himself as the true Vine, is speaking of himself in his Sonship, as the Mediatorial Head of his body, the church; and that his Father, who is the Husbandman in the parable, is not a separate and distinct part of the Godhead, but is, as he declares in chapter xvi. 11, "I am in the Father, and the Father is in me." "I and my Father are one."—John x. 3. As all the fullness of the Godhead (and not some fractional part of it) dwells bodily in him.—Col. ii. 9. As a vine and all its development of branches, leaves and fruit, are contained in one and the same seed or germ; so Christ, in John xii. 23, 24, says, "The hour is come that the Son of Man should be glorified. 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." The spiritual life of all the branches of the true Vine is hid with Christ in God. And as he in our flesh has died for our sins, and risen from the dead for our justification, so in the regeneration the true Vine is developed in the resurrection of Christ, and his members, in whose flesh he died under the law, are manifested as branches of the Vine, and members of his risen body, and are beautifully set forth in the parable of the vine and its branches. Now as a solemn admonition to his members, he says, "Every branch in me that beareth not fruit, he taketh away."

We come now to consider the part of the subject on which brother Colman desires to be enlightened. In the organization and order of the gospel church, which is here set forth as the true Vine and its branches, the order of discipline established requires that every member of the body, the church, shall abide in Christ, as branches, to be fruitful, must abide in their parent vine; for Jesus says, in applying the parable to his disciples, "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."

In this explanation, observe, Christ is the Vine, and the disciples, to whom the admonition is given, are the legitimate branches which have grown out of him, as branches grow

out of a vine; but in order that a branch should bear fruit it must abide in the vine. Although the branch had its being and life in the vine before it was developed as a branch, and when developed still is sustained as a part of the true vine, still to be fruitful, two requisites are indispensable. First, it must abide in the vine, for if severed, it is barren and fruitless; and secondly, the vigor and vitality of the vine must abide in the branch, or it cannot bear fruit. Now observe how our Lord applies the figure. "Abide in me, and I in you." None but the children of God ever did or ever can abide in Christ, for he has been the dwelling place of his people in all generations, even from everlasting to everlasting.—Psa. xc. 1, 2.

The particular sense in which the saints are to abide in Christ is more fully explained in verse 10: "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." Then we may well conclude that as christians, we cannot bear fruit to the honor of God if we depart from or abide not in the commandments of Christ. To abide in him in the sense of our text, is to continue in his word, and walk in obedience to all things whatsoever he has commanded us; to do nothing religiously that he has not commanded us. By the apostle Peter, Christ has commanded his disciples to give all diligence to add to their faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ.—2 Peter i. 5-8.

Equally indispensable to the bearing of good fruit is it that Christ abide in us, for without him we can do nothing; but through him strengthening us, like Paul, we can do all things. If Christ who is our life dwell not in us by his Spirit, what manner of fruit can we bear? Certainly not the fruit of the Spirit, which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance.—Gal. v. 22, 23.

But what shall we say of those branches in Christ, if any such there be, who bear not fruit? If there be no branches in Christ which fail to abide in him and to bear fruit, we cannot conceive why these solemn admonitions were given. We certainly understand the branches of the true Vine to be those, and those only, who were chosen in him before the foundation of the world, and those for whom Christ died and arose from the dead, those who are redeemed with his precious blood, called, quickened, and born again of incorruptible seed, and who shall ultimately reign with him in glory. But even these, though they be members of Christ, heirs of God, joint heirs with Jesus Christ, and therefore true branches of the true Vine, only so far as they

abide in him, by obeying his commandments, only so far as they walk in his precepts and are led by his indwelling Spirit, can bring forth fruit unto holiness, and in their departures from his laws, the Father, the Husbandman, whose eye is ever upon the Vine, and who says, "Sing unto her a vineyard of red wine; I the Lord do keep it; I will water it every moment, lest any hurt it; I will keep it night and day."—Isa. xxvii. 2, 3. "Every branch in me that beareth not fruit he taketh it away." Away from what? Away from the fellowship, communion, privileges and recognition of the organized kingdom, just as a husbandman would prune from a vine the suckers which bear no fruit, which only impoverish the vine by absorbing its sap and vigor; so the discipline of the church will cut off the barren and fruitless members who depart from and abide not in the commandments of our Lord Jesus Christ. But, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 14. "If a man abide not in me," (one who departs from the precepts, doctrine, practice, faith or order of the church of Christ,) "he is cast forth as a branch." None can be cast forth from the church who were never in it, nor can any be cast forth as a branch that did not grow out of the Vine. Observe, he is not cast forth as some foreign substance that never was vitally connected with the Vine, but he is cast forth as a branch. Like a member of the body that has become paralyzed and useless to the body by a wicked departure from the order of the gospel church. As one who does not obey the commandments, and therefore has no entrance through the gates into the city, nor right to the tree of life, while thus in rebellion or disobedience. Jesus said to his disciples, "Ye are the salt of the earth; but if the salt have lost its savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and to be trodden under foot of men."—Matt. v. 13. So when a disciple has departed from the faith and order of the house of God, and abides not in Christ by obedience to him, he is cast forth as a branch from the fellowship of the saints, and into the society of dogs, and sorcerers, and other vile characters which are without the precincts of the holy city, and men gather them and cast them in the fire, and they are burned, trodden under foot of men. They are neither suitable company for saints or sinners; but shut out from the communion and fellowship of their brethren, derided by the world with whom they must now mingle, they are cast into outer darkness, where there is weeping and gnashing of teeth. Truly the way of the transgressors is hard.

How important that we abide in Christ, that our feet stand within the gates of Jerusalem. "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. Ye are my friends, if ye do whatsoever I command you."

Every branch that beareth fruit he, the Husbandman, purgeth it, that it may bring forth more fruit. As a vine is purged, and made more fruitful by removing the barren branches, so is a gospel church purged by the expulsion of disorderly members; and the individual members, who abide in Christ, and his word abides in them, require to be purged, that they may be still more fruitful. The Lord sits as a refiner's fire and as fuller's soap; and he will purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.—Mal. iii. 3.

ARE PRIMITIVE, OR OLD SCHOOL BAPTIST ASSOCIATIONS AUTHORIZED BY THE SCRIPTURES?

We have recently noticed in some of our exchanges, that the question of divine authority for Associations has been agitated by some of our brethren at the South, and we have just read an article from the pen of brother H. R. McCoy, published in the "Primitive Pathway," on the subject. A calm and prayerful investigation of every questionable practice, however cherished or of however long standing, if properly conducted, is both proper and commendable. As Old School or Primitive Baptists, we profess to be governed by scriptural authority, and in our faith and order to discard all religious institutions which cannot be sustained by the examples or precepts of Christ and his apostles.

If by associations we speak of organized bodies, distinct from and independent of the church of Christ, we would decline the hopeless task of seeking support for them in the scriptures. But the associations in this vicinity have no constitution, by-laws, or existence in distinction from the several branches of the church of which they are composed. A separate constitution implies a separate body, and especially when governed by any distinct order of laws, and when composed of delegates from the churches. The Warwick Association and others here at the north have no standing constitutional form, nor are the messengers of the churches considered or called delegates, as delegation implies investment of power to act under a separate and distinct constitutional form than that of the church. We cannot find from the divine standard, that our churches have any transferable power to delegate to any of her members. But we do hold that the church of God is the one body of Christ, and although, as to locality, like those primitive saints which were scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia, although organized in separate branches, in their respective localities, they are but the one and indivisible body and church of Christ.

We are aware that much has been said about the *independence* of churches, but so far as we can learn, there is no people on earth more dependent than the constituents of the church of the living God, the ground and pillar of the truth. They are not only dependent on God for all spiritual blessings, but they are so dependent one on another that no individual saint, or distinct branch of the church, can in truth say to another, I have no need of thee; for not only the branches, but also all the members of the body of Christ, are members also one of another. "There is one body," and but one, "and one spirit, even as ye are called in one hope of your calling. One Lord, one faith and one baptism." And to us it seems evident that the same law which requires individual members to associate together in church capacity, "endeavoring to keep the unity of the spirit in the bond of peace," requires that all the branches of the church should also, so far as a way is opened in the providence of God, associate together, not by *delegates*, but by my letters, and messengers to bear them to their sister churches which are of the same faith and order; and they are not to forsake the assembling themselves together, as the manner of some is. In what other way can they endeavor to keep the unity of the spirit, if they avoid all association together? If we have read the scriptures to profit, from of old it has been the manner of all who feared the Lord, to speak often one to another: which implies association and correspondence. And under the gospel dispensation it was the practice of the saints to meet whenever they had opportunity with their fellow-saints in every place, not only in the locality of their immediate membership, but wherever their lot was cast in the vicinity of their fellow-members of the body of Christ.

Letters of correspondence were written also, and messengers were sent from one branch of the church to others; and in some cases to the assemblies of the messengers of churches, as in the case of the church at Antioch, to the assembled apostles, elders and saints at Jerusalem. Nothing is more evident than that the primitive saints, including the apostles, maintained an epistolary correspondence, and sent messengers with greetings to one another, in which they expressed a desire to hear from them of their general prosperity and steadfastness in the faith and order of the gospel. Most certainly the primitive saints and churches did associate, by meeting, and greeting each other in love and fellowship, and in worshiping together, in preaching the word, in prayer, in breaking of bread, in exhortation, and in words of encouragement and expression of fraternal solicitude for the general peace and prosperity of the kingdom of Christ, in the welfare of which they all had a common and undivided union.

It is true, in these social meetings we have no account of their requiring any constitution, laws or rules of

decorum, in distinction from, or in addition to the laws and ordinances which Christ has given for the government of his saints, which always applies to them in their individual and social capacity. Nor did they require any creed or article of faith except that which was held by the church, or branches of the church of which they were members.

Now if we are correct in what we have stated as the practice of the primitive churches, in maintaining a general recognition of each other, by meeting together when they had opportunity, and in corresponding by letters and by messengers, so as to be informed of the welfare of all those who were of the household of God, then we have them for ensamples for us to follow in laboring to perpetuate a common interest in the general welfare of all whom we recognize as the members of the one undivided and indivisible church which is the body of Christ. If we admit that it takes all the branches of the church, and all the saints to make up the fullness of the measure of the body of Christ, how can any one branch say to the other branches, we have no need of thee, or we are independent of you? If on a careful examination we find any thing in our present manner of association that is not warranted by the precepts of Christ or by apostolic practice, let us lay it aside as a weight, or disorder, but in removing the tares see that we do not root up the wheat also; see that we hurt not the oil or the wine. Where a number of churches, or branches of the one general assembly and church of the First Born, are located so that they can meet periodically, once a year, or more or less frequently, for the purpose of worshiping together, and of promoting union and fellowship by correspondence, it appears to us that both the word and Spirit directs that we should not neglect to do so. The several branches do not lose or suspend their identity, by this acknowledgment of fellowship with their fellow-members of the same one body of their Lord. If they have nothing to delegate, they can send messages of christian greeting by faithful brethren as messengers, and by written epistles of love and fellowship, without any compromise of their identity as churches, or surrender of any authority vested in them as churches. An assembly of brethren, composed of messengers of the churches and visiting Elders and brethren from abroad, is properly called an Association, and when so convened, may in like manner receive letters of correspondence and messengers from sister associations, and in this manner extend their correspondence to all the assemblies of the saints throughout the whole world. Individual christians may, greatly to their mutual edification, correspond by private or published letters; churches, associations also, and in like manner, may and should correspond. The body of Christ being composed of members, and these members being many are one body, how can any one or

more of these members be indifferent to the condition of all the other members? This whole body including all its members have but one interest, as they have but the one spirit, and are called in one hope: if any one member suffer, all the other members suffer with it, and all are partakers of each others joys.

Care should be taken in all our association and intercourse together that we avoid parliamentary formalities, and conform to such order of decorum as the word and spirit of the gospel enjoins. Neither churches nor associations have any legislative or creed-making authority. Christ is our law-maker, and he has given us a full and ample code to reach every case that can ever possibly occur; and if we lack wisdom, to understand his law, we are instructed to ask it of God who giveth liberally and unbraideth not. Nor have we any use for any other faith than that which was once delivered to the saints. As fellow-members of the body of Christ we must of necessity associate, in order to keep the unity of the spirit, and that every member be in, and supply its appropriate place. Now, if in our manner of association we have in any thing departed from the divine rule, it becomes us to correct the error, but we cannot afford to forsake the assembling of ourselves together.

We cannot see that the annual meetings of the several branches of the church, can make them another body than the one body of Christ, unless we adopt a distinct constitution from that given to the church. The apostle says, Eph. i. 22, 23, that God hath put all things under the feet of his dear Son, "and hath gave him to be the Head over all things to the church, which is his body, the fullness of him that filleth all in all." It requires then all the church, in all her branches and members, to fill or make the fullness of the body of Christ. All of them must 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 sacred body over which Christ presides can not be full, either in number of members or in stature, with any of his members left out. And as we look forward with cheering anticipation to the happy day when the last vessel of mercy shall have come in the unity of the faith, and when Christ's glorious train shall fill the temple, and all his members shall fill their places in his body the church, we realize to some extent, "How good and how pleasant it is for brethren to dwell together in unity," or as a unit; how heavenly then when even now we follow in oneness of spirit after those things which make for peace, and things whereby one may edify another. To follow after these things we must correspond, associate, and speak often one to another.

MISCELLANEOUS.

ANNIVERSARY MEETING.

The Ninety-Fourth anniversary of the Brookfield Old School Baptist Church was held at their Meeting House at Brookfield, Orange County, N. Y., on Tuesday and Wednesday, the 28th and 29th days of August, 1877.

This church was constituted August 28th, 1783. The constituent members were formerly members of the Warwick Church, and were dismissed in fellowship for the purpose of being so constituted. These with seven others who also united in the constitution, became a regular Baptist church ninety-four years ago, and have been supplied with the pastoral labors of Eld. — Clark. In 1797 Eld. Clark was succeeded by Eld. John Caton, who continued with them until March, 1807. Eld. Henry Ball was ordained in 1808, and held the pastorate 23 years. In 1831, a division took place in the Baptist Denomination, in which the Brookfield Church continued to adhere to her faith and order on which she had stood from her organization in 1783, and Elder Ball with a very few others left the church and united with the party which were known as New School or Missionary Baptists. In June, 1832, Eld. Gabriel Conklin was called to, and became pastor, which office he held until September 5th, 1846, when he was dismissed, having accepted a call from the Church at Kingwood, N. J., where he labored successfully in the ministry 21 years, when he was called to cease from his labors, and enter his final rest. Eld. B. Pitcher then served the church about 5 years, and was succeeded by Eld. Daniel L. Harding, who labored 2 years, after which Elder G. W. Slater also preached for the church about 2 years. In 1867, Elder Wm. L. Benedict was called, and continued his labors about 7 years, until November, 1873. From that time the church has had no stated pastor, and only supplied occasionally by brethren in the ministry.

In 1792, the present ancient edifice, in which the church has for 85 years met for worship, was built, and still retains the primitive form and fashion, with the exception of a framed tower, or steeple, which was erected in the year 1828.

The church from various causes having declined in membership, many having been dismissed, to form other churches, many having been called away by death, and others having moved away, the house has been neglected for several years, and was very much in need of repairs. In Nov. 1875, the church and congregation met, and resolved to put the house in a thorough state of repair, and appointed our late brother E. B. Murray, and C. D. Wood, a committee to superintend the repairs. This work was begun in 1876, but for lack of funds, there being but few to bear the expense, the repairs were not finished until the present summer of 1877.

On the 28th and 29th days of Au-

gust, inst., it being the 94th Anniversary of the constitution of the church, a meeting was held by order of the church, and the house reopened.

The meeting was well attended, and the season interesting and comforting.

Eld. G. Beebe preached from *Psa. cii. 13-16*. After a recess, for refreshment, Eld. A. St John preached from *Psa. cxxxii. 13-15*. On the second day Eld. St John, from *Rom. xi. 32-36*. Then a brief synopsis of the history of the Brookfield Church was read, and the concluding sermon was preached by Eld. Wm. L. Benedict, from *Exodus iii. 1-5*. After a few closing remarks by Eld. Beebe, the meeting was dismissed.

INQUIRIES AFTER TRUTH

PARIS, Tenn., May 25, 1877.

DEAR BRETHREN BEEBE:—Unavoidable circumstances have prevented my sending you the money for the *SIGNS* until now. I wrote to you a year ago, begging the favor of you, or some of your contributors, to give me their views on *Matt. xiii. 44*, particularly the latter clause. I would not again wish to trouble you, but my precious old brother, or rather father in Israel, T. P. Dudley, whom I have always felt free to call on for an explanation of any portion of the word of truth, is now afflicted by the loss of an eye, and it would be taxing him too much to make a request of the kind, therefore if you can spare the time to explain this text I will be greatly obliged.

Your little sister, I hope,
REBEKAH P. HELM.

REPLY.—We are not sufficiently sure that we understand the true design and application of this parable to venture an attempt to explain it, lest we should darken counsel by words without knowledge. Perhaps some of our brethren may have a clearer light on the subject; if so, they will do well to let it shine, that it may give light to all that are in the house.—ED.

"THE EDITORIALS."

I still have a supply of the first and second volumes of the book of Editorials, which I am selling at the old prices, which may be seen by referring to the standing advertisements on our last page.

TO MY AGENTS.

I have quite a number of both volumes out among my agents, some of whom I have not heard from in a long time. I would be greatly obliged to all who have made any sales, and have money collected, even though it be but for one book, would forward the same to me as early as convenient.

B. L. BEEBE.

APPOINTMENTS.

Providence permitting, Elder B. Bundy will be with the church at Utica, N. Y., on the third Sunday in September, and Eld. S. H. Durand on the first Sunday in November.

In behalf of the church,

J. M. BOES.

OBITUARY NOTICES.

DIED—July 16, 1877, at the residence of Wm. Moore, near Vienna, Fairfax Co., Va., sister **Elizabeth J. Trott**, relict of Eld. Samuel Trott, in the 70th year of her age.

Sister Trott was born in Fairfax Co., Va., Jan. 22, 1808. I have not been able to ascertain definitely the date of her baptism, but at the time of her death she was a member of the church at Frying Pan, in that county. She was married to Elder Trott July 15, 1851. Elder Trott, who was well known throughout our country, as an able, sound, discriminating and faithful preacher of the word, died Oct. 31, 1866, at the age of 82 years.

The announcement of the death of sister Trott has caused sadness and sorrow among her numerous friends and relatives, as well as among the brethren. She was a sound, consistent and faithful member of the visible church, and as such was held in high esteem. In the social and home circle, in the various walks of life, as well as in her walk in the church, she gave evidence that she had been with Jesus. A woman of strong mind, excellent judgment, calm and deliberate in time of severe trial, she was a valuable counselor, a faithful friend, and a highly esteemed member of the visible church. She had been in declining health for some time, but was able to get to meeting for the last time about one month previous to her death. She was often, during her last sickness, engaged in reading the word, and her firm and unwavering belief in the doctrine of God our Savior shone brightly through her sickness to the close.

"Her faith embraced substantial joys,
Soaring above the starry sky."

I copy the following from a letter received since her death, from her brother, Dr. Ira Williams, of Fairfax Co., Va.:

"After the death of her husband, she seemed to have no other mission than to endeavor to alleviate the sufferings and distress of her fellow-beings, and wherever sickness or distress existed, within the scope of her knowledge or reach, there she would be found ministering to their wants, or endeavoring to alleviate their distress. She was baptized at Back Lick, but I have no record of the time, or by whom the ordinance was administered, but I do know that she lived without reproach, and has died regretted by all who knew her and appreciated her worth. I am now almost alone, as regards kindred in this world, having neither father, mother, uncle, aunt, brother or sister. Isolated, but I hope not friendless."

The burial was attended to July 18th, and the writer spoke briefly from *Rom. viii. last clause of 30th verse*. "And whom he justified, them he also glorified." A large congregation of brethren, friends and relatives were present. May the Lord, if it be his holy will, and to the measure of his purpose, comfort those who mourn, enabling us to lean on his strong arm, who doeth all things well. We have no abiding place within all the borders of time, but we rejoice to know that the Lord God omnipotent will sustain and keep his people in all their travel here, until the glory of eternity breaks forth upon them, and they shall be divinely qualified to ascribe salvation unto God and the Lamb in a world without end.

Yours in gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Va.

You will please publish the death of my son, **Robert E. Ketchum**, aged 9 years, 5 months and 14 days, which occurred on Wednesday evening, Aug. 8th, in the following manner: He was in the habit of driving up the milk cows early in the evening, and herding them on a piece of young clover near the house. On that day myself and hand were about two miles from home, helping brother Brasel thresh. My wife told him not to ride a horse during my absence, and, as she supposed, he started on foot for the cows. After he had been gone about an hour, she became uneasy about him, and started to look for him. Seeing a horse feeding on the roadside, she went towards it, and the horse ran by her, dragging the boy. When opposite her, the strap broke and left him lying on

the roadside, dead, almost entirely stripped of his clothing, and shockingly mangled. A messenger was sent for me, who said my boy had been kicked by a horse, and they thought he would die. When I arrived opposite the house, I saw several of my neighbors, with quivering lips, and beside them a white sheet. They took me to the spot, raised the sheet, and there lay my lovely child, a mangled corpse. My first impulse was to utter a prayer to Almighty God to give me strength to bear up through this terrible ordeal, then to meet my grief-stricken companion, to try to comfort her. Kind and loving hands washed and dressed his little body, and we gently laid him away to await the will of our heavenly Master.

We suppose he tied the halter around his wrist, so as to prevent the horse getting away from him while opening gates, and the horse pulled him down, and became frightened, and dragged him about one-fourth of a mile, and either trampled or kicked him, or both.

Elder W. A. Thompson came and preached a comforting discourse on Sunday, Aug. 12, from *Rev. xv. 2, 3*. May the God of all comfort reconcile us to this dispensation of his dealing with us.

Though bitter is the cup

Thy hand deals out to me,

Gladly will I drink it up,

It cannot hurt that comes from thee.

ALSO,

DIED—Aug. 13, at her late residence near Spring Hill, Whiteside Co., Ill., of congestion of the brain and paralysis, **Mrs. Ella S. Schmied**, wife of Henry M. Schmied, and eldest daughter of brother and sister Hiram and Elizabeth Bogart, aged 22 years, 9 months and 1 day. On the 3d day of September last, at the residence of her father and mother, in the presence of many of her relatives and friends, the writer united her in the bonds of holy matrimony, with him who is so soon bereft. I think I never saw a more beautiful bride, the very picture of health. The prophet has said, "All flesh is grass, and all the goodness thereof is as the flower of the field:—The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it." Thus high hopes are soon cut down.

She has left an affectionate but grief-stricken and almost heart-broken husband, a little daughter three weeks old, father and mother, one brother and three sisters, besides numerous relatives and a host of friends to mourn her early departure; but their mourning is not without the sweet consolation of a full assurance that she has gone where

The glorious tenants of the place

Stand bending round the throne,

And saints and seraphs sing and praise,

And bless the Holy One.

For she manifested those blessed fruits of the Spirit spoken of by our blessed Master, and for which we are wont to look in the life of a christian; for surely we do not gather grapes from thorns, nor figs from thistles.

The writer was sent for, and went with a bleeding heart from his own stricken home, and tried to comfort the afflicted ones, using as a text *Job i. 21*, last clause, after which her remains were deposited in the narrow confines of the tomb, until Christ, who is our life, shall appear, and then shall we appear with him in glory.

Yours in the bonds of affliction,

SMITH KETCHUM.

KEWANEE, Ill.

It becomes my painful duty to announce the death of my dear companion, **Mary Catharine Varns**, daughter of David and Susan Johnson. She departed this life July 11th, 1877, aged 34 years, 7 months and 18 days. She gave birth to a dear little son, and was confined to her bed six weeks, when death came to her relief. She passed away without a struggle or a groan. She leaves a heart-stricken husband, three dear children, her parents, nine brothers and one sister to mourn our loss; but we mourn not as those who have no hope, for I believe her spirit is now enjoying the presence of her dear Redeemer. A very comforting discourse was preached at her funeral, from the words of *Job*, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." Also the 1257th hymn, Beebe's Collection, was sung.

My dear wife was baptized in the fellowship of the Tonoloway Church, Fulton Co., Pa., some three years before we were married. We were married in 1866. She then took a letter and united with the Tuscarora Church, and remained there seven years; then took a letter from Tuscarora, and put it into Sidelinghill Church, where she remained until the day of her death. Her seat was never vacant in the house of worship, unless providentially hindered. It is hard to part with a dear companion; it seems that it cannot be possible I shall meet with her no more in this world, nor hear her gentle voice. But the Lord has done it, and I hope he may reconcile me to his will.

ISAAC F. VARNIS.

NEEDMORE, Fulton Co., Pa.

DIED—At Ellenville, Ulster Co., N. Y., July 20th, 1877, of cholera infantum, **Charles Francis**, only son, aged 6 months and 23 days, and August 27th, of diphtheria, **Mary Herriek**, aged 3 years, 9 months and 18 days, children of Thomas E. and Frances M. Benedict, and grandchildren of Eld. Wm. L. Benedict, of Warwick, Orange Co., N. Y.

All that parental affection, the unintermitting efforts of kind and sympathizing relatives and friends, and the best medical skill could do, was done to save the little ones from the fell destroyer, but without avail.

Little Mary was a most interesting child, and a favorite with all. Her sufferings were intense, and she repeatedly exclaimed, "O my throat!" She told her father and mother that she was going to die, and added the word heaven. Just before her senses failed, she called her father, saying, "Papa, come here." Stooping over the dying child, he asked, "Mary, what do you want?" With a smile she uttered the word, "Well," the last she ever pronounced. It is fully believed that, in the language of scripture, "It is well with the child."

Their remains were taken to Warwick and interred in the beautiful cemetery near that village.

Four sweet children have been taken from these almost broken-hearted parents, leaving but one, whom may God in his infinite mercy preserve, and heal their almost bursting hearts.

DIED—In Grundy County, Iowa, Aug. 23, 1877, of cholera infantum, **Effie Lynn**, aged 1 year and 23 days. She was taken sick on Monday, and died on Thursday—only spared to suffer four days. She had always been a remarkably sweet and interesting little babe, and just at the time when she became most interesting, was taken from us. We feel that she has gone from our weak arms, into the strong and supporting arms of Jesus, where she is safe, and happier than she could ever have been in this world of trouble and sorrow. The Lord has taken but his own; she was only loaned to us for a short while. We are made to feel that the Lord giveth, and the Lord taketh away, and blessed be the name of the Lord.

Darling Effie, thou hast left us,

And our loss we deeply feel;

But 'tis God that hath bereft us,

He can all our sorrows heal.

J. F. & LAURA P. LYNN.

DIED—At the residence of her son-in-law, Mr. Moses H. Burroughs, in Hopewell, N. J., March 6, 1877, **Mrs. Fanny Mathews**, in the 84th year of her age. She had been a member of the Baptist Church about sixty years, was sound in the faith, and her walk and conversation was in accordance with her profession. She was baptized by Eld. D. Bateman. Her membership at the time of her death, and for many years, was in the Second Hopewell Church, at Harborton. Sister Mathews leaves four children and several grandchildren, and many relatives and friends, together with the church, to mourn their loss; but they sorrow not as those who have no hope, for they feel that she has gone to be with Christ. May God sanctify this dispensation of his providence to her children and friends which she has left behind.

Yours as ever,

P. HARTWELL.

HOPWELL, N. J.

Please publish the death of our dear mother, **Mrs. Phebe Welling**, who died Sept. 17th, 1876, at the residence of her son-in-law, M. J. Britenstein, in Warsaw, Hancock Co., Ill., in the 76th year of her age. She was stricken down about two years before her death, with paralysis, and was almost helpless. She had been a member of the Old Baptist Church for many years, but being deprived by her helplessness of attending meeting, her greatest pleasure was in reading the SIGNS. But we trust in God that she is now at rest, and we feel that our loss is her gain.

J. BREITENSTEIN.

ASSOCIATIONAL.

The Salisbury Association will be held with the church at Broad Creek, Sussex Co., Del., commencing on Wednesday before the fourth Sunday in October, 1877, at 10 a. m., and continue until Friday evening following.

The Yellow River Association will be held with the church at Rock Spring, DeKalb Co., Ga., 3 miles south of Lithonia, on Saturday before the fourth Sunday in September, 1877.

The Oconee Association will be held with the church at Bethlehem, Oglethorpe Co., Ga., 5 miles east of Crawford, and 2 miles from Lexington, to convene on Saturday before the second Sunday in October, 1877.

I have been requested by the churches that I serve, to ask you to publish in the SIGNS that Cub Run Association will be held in Carlisle, Pa., the Lord willing, commencing on Saturday, Sept. 22, 1877, at 10 o'clock a. m.

I am as ever, your devoted brother in the Lord,

JOHN BELL

The Kehukee Association is appointed to be held with the church at Peach Tree, in Franklin Co., N. C., commencing on Saturday before the first Sunday in October, 1877.

Brethren and friends are invited to attend. Those coming by public conveyance, either from north or south, should be at Rocky Mount, on the Wilmington & Weldon Rail Road, on Friday, so as to be taken part of the way to the association on that day by private conveyance.

C. B. HASSELL.

The Mad River Predestinarian Baptist Association will meet with the Thompson Church, in Putnam County, Ohio, on Friday before the second Sunday in September, 1877, at 10 o'clock a. m., and continue three days.

Those coming on the Dayton and Michigan R. R. will stop at Columbus Grove, the day before the meeting, where they will be met and conveyed to the place of meeting.

Those coming on the Fort Wayne & Pittsburgh R. R. will stop at Delphos, where they will be met and conveyed to the meeting.

Come and see for yourselves.

DAVID SEITZ.

The Indian Creek Regular Old School Baptist Association will meet with Mill Creek Church, Hamilton County, Ohio, on Friday before the third Sunday in September, 1877, at 10 o'clock a. m., and continue the two following days.

Those coming by way of Cincinnati will take the stage on Thursday at 2 p. m., at the corner of Walnut and Court Streets, and stop at Bevis, and call on brother Jesse Bevis, one mile from the ground; also those coming from the west by Cole Run Pike will call on the same brother, and they will be cared for. Those coming from the north and west by way of Hamilton, on the C. H. & D. R. R., will be met at Cumminsville, on Thursday evening. Those coming on the College Hill Narrow Gauge R. R. will be met at College Hill, on Thursday evening, and the first train on Friday morning, and conveyed to places of entertainment. Those coming by private conveyance by way of Carthage will cross the C. H. & D. R. R., and take the North Bend Road two miles west, and call on Eld. S. Danks. We earnestly request a general attendance of the brethren and sisters, and ministering brethren.

ALLEN HAINES.

The First Regular or Old School Baptist Association called Kansas, is appointed to be held with the church of Pleasant Grove, at Pardee, Atchison Co., Kansas, to commence on Friday before the last Saturday in September, 1877, at 10 o'clock a. m., and continue three days. A cordial invitation is extended to all, especially gospel ministers.

Those from the east will come by way of Atchison, where they will take the Santa Fe train to Cummins Station, 2½ miles south-east of the place of meeting, or the Central Branch to Farmington, 2 miles north of the place of meeting. Those coming from the west on said roads will stop at the above named places, where conveyances will be in attendance for all that may wish to attend the association.

JOHN SCHENCK, Clerk.

The Juniata Association of Old School Baptists will meet with the Springfield Church, in Huntingdon Co., Pa., beginning on Friday before the first Sunday in October, 1877. There was a proposition to change the time one week later, but on mature reflection it was thought best not to change the time.

Those coming by rail from the east and north will take the East Broad Top R. R. at Mount Union, and get off at Scottsville, on Thursday, where they will be met with conveyances. Those coming from the south will take the B. & O. R. R., and get off at Hancock, Md., on Wednesday before the meeting, where they will be met and conveyed to places of entertainment.

J. BEEMAN.

YEARLY MEETINGS.

The O. S. Baptist Church at Snow Hill, Md., have appointed a two days or yearly meeting, to commence on Saturday before the fifth Sunday in September, (being the last two days in Sept.) We hope a good many of the brethren and friends will be with us at that time, and we cordially and affectionately invite them all. We hope the ministering brethren will not disappoint us. We shall hope for Elders Rittenhouse, Durand and Chick. This appointment is immediately after the meeting at Nassaongo, so that ministers can attend both meetings without loss of time or additional expense; so we shall hope for and expect a good attendance.

J. L. STATON, Clerk.

If the Lord will, our yearly meeting will be held at Otego, N. Y., on Wednesday and Thursday after the second Sunday in October, (17th & 18th) when we hope to meet all that can come. Teams will be at the depot on Tuesday afternoon and evening, to take the friends to places of entertainment.

G. M. FRENCH.

The Old School Baptist Church of Fairfield will hold a yearly meeting at their meeting house in Fairfield, Michigan, to commence on Friday, Oct. 19, 1877, and hold three days.

Elders Biggs and Pollard are expected to attend, and we would be glad to see Elder J. A. Johnson, and all of our faith and order wishing to attend are cordially invited.

CHAS. LIVESAY, Clerk.

HOPEWELL

Young Ladies' Seminary,

MERCER COUNTY, N. J.

The Fall Session will open September 12, 1877. The patronage of our Old School Baptist brethren is earnestly desired.

For particulars, address

MISS ELIZABETH H. BOGGS,
Principal.

Having ourselves patronized the school of the sisters Boggs, and being personally acquainted with the teachers and proprietors, we confidently commend it as the only first class institution of the kind that is entirely free from all sectarian influence, within our knowledge, in which our daughters may be thoroughly educated, at a reasonable expense, and every care taken for their comfort and moral training. We hope the institution may be liberally patronized, especially by our Old School Baptist friends who are opposed to the popular theory of teaching religion as a science.—EDITORS.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched, to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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DEVOTED TO THE

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IS PUBLISHED

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OF EACH MONTH,

BY GILBERT BEEBE & SON,

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

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45.

MIDDLETOWN, N. Y., OCTOBER 1, 1877.

NO. 19.

POETRY.

EPHESIANS I. 7.

Jesus, the mighty Monarch, died,
It was for sin he tasted death;
My cruel sins against him cried,
And forced him to yield up his breath.

Justice to God, his name adored,
The law to honor, me to free,
Required his blood on Calvary pour'd,
A sacrifice for guilty me.

Ah! matchless love that brought him down
From yonder realms of endless bliss,
To die for sins, but not his own,
That I might see and know his grace.

Accepted in the sight of God
Am I, with all the chosen race;
Our pardon's fix'd in Jesus' blood,
The objects of his saving grace.

No more to die, he died to sin;
Behold! he lives and reigns above;
The golden sheaves he's bringing in,
The subjects of eternal love.

Think, O my soul! and dost thou know
The highs and depths of love like this?
Thou art a stranger here below,
Without this holy sacrifice.

Jesus, I know, I feel thy grace,
Working for me, and in my heart;
But still I realize thy bliss
Is only here with me in part.

Soon, I am taught, what's now in part
Shall vanish and be done away;
Then, with a more delightful heart,
All thy rich glories I shall see.

Then shall I see, and taste, and know,
The riches of eternal love;
All I've desired or wish'd below,
Shall then be known and seen above.

There all the chosen race shall meet,
Nor know nor fear the powers of sin;
There pay their vows at Jesus' feet,
Shouting hosannah to his name.

B. MARTIN.

JOB XXII. 29.

Though low in soul, and much cast down,
Yet there's a lifting up;
My Savior may appear to frown,
But joy shall fill my cup.

The promises can never fail,
God's word shall ever stand;
Foes may like bees my soul assail,
But God will them disband.

They may against Mount Zion fight,
And her munition, too;
But God will put them all to flight,
And all their schemes undo.

Woe, woe to them who war with God!
His anger they shall feel;
He'll smite them with his iron rod,
And direful vengeance deal.

The humble person he shall save,
So reads his blessed word;
His poor he'll never, never leave,
Thus saith our faithful Lord.

Then why art thou cast down, my soul?
He'll lift thee up again;
He woundeth, and his hands make whole;
He smites, then stops the pain.

"I shall again praise him," says faith;
"He will arise and shine;
Although delivered unto death,
He's mine, forever mine."

A. H.

CORRESPONDENCE.

OVERTON, Texas, Sept. 9, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I will now send you the inclosed letter, directed to me, from sister Lou Reese, of Gregg Co., Texas, for publication, if you think it will be beneficial to any of the little ones of God. It seems to me to be the truth. I feel that it would be consoling to many of God's people, for I feel sure they are all taught of the Lord, and all know the words of Jesus when spoken. They all know by faith that salvation is by grace, by the free and unmerited favor of God. They know that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, but has ever loved them with a love that is as unchangeable as God is, "therefore ye sons of Jacob are not consumed."

Brethren, pray for one who feels to be the least of all, if a saint at all.
Yours in everlasting covenant love,
NOAH T. FREEMAN.

NEAR LONG VIEW Texas, May 2, 1877.

MR. NOAH T. FREEMAN—DEAR BROTHER IN CHRIST:—(If you will allow me the expression.) I have concluded, according to your request, to write of my travels, if the Lord will. I have a desire to this effect, and if I am deceived I want you who are feeding together in those rich pastures that God has prepared, and have shepherds to watch over you by night, to tell me so.

When a very small child, I was troubled about dying, and about the world coming to an end, &c. I tried to pray and do good, so that if I died I might go to rest. I could not see why the Lord made this arrangement, for I was willing to live in this world always. I often wished I had died in my infancy, so that I would not have known anything about this world or my parents. I continued in this way, at times being more seriously troubled. I had a desire to sin and enjoy the pleasures of this world as my associates did. They did not seem to be troubled, or have such a fear upon their minds as I had. I would think it was my own simpleness, and tried to quit it and go on and enjoy myself to my satisfaction. But I would not go far before a check of conscience would cause me more trouble than my enjoyments had pleasure in them. I do not think any one ever loved the enjoyment and pleasures of this world more than I did, and I grieved because I could not enjoy them to my satisfaction. There was but little fear of God before me. The place of

punishment was what I feared. I thought I had to work my own way to heaven, and I tried for some time to work myself into the favor of God, but would become impatient, for God seemed to turn a deaf ear to all that I said or did. I would sometimes think that God must be a strange being, for some said they had worked themselves into his favor, and why could not I? for I felt at times willing to accept of it. I would try every plan I could think or hear of, but they all failed. I could not feel any better. My trouble kept increasing. I began to find out that I was a strange being as well as God. I kept on feeling worse and worse, until I came to the conclusion that my mind would become injured, and I should go crazy, and I would shun company for fear they would have the same opinion. I stopped work and went and asked my mother if there was not medicine to keep people from studying. I would willingly have given up all my interest in this world to have died in my infancy, for it was the only way I could see how I could have shunned hell. I would think I might have repented before, if I had not become impatient, but now I was such an awful sinner that my case could not be reached. I was in this helpless condition, trying to work myself into the favor of God, when one of my sisters joined the Missionaries, and a short time after this, to my surprise, another one joined the Primitive Church. I did not know what to think. I was older than they, and had tried so long to get religion, and to feel myself a fit subject for the church. As I and my sister that had joined the Primitives were coming home after she was baptized, there was a member of the same order in company with us, and she said to me, "You have let both your sisters leave you behind." The words pierced like an arrow. I went home, being troubled beyond description, bearing a heavy load of guilt and condemnation, and my trouble kept increasing till death seemed to be my portion, and I saw no escape from taking up my abode among the evil spirits, in that awful place of torment. Every direction I turned my eyes, destruction seemed to be there. I viewed God as just, and all I could do was to ask him to have mercy on me, a poor, lost and undone sinner; for I felt that I was lost, if he did not save me. Right here I made my last effort. I was here convinced that I could do nothing in the way of saving my soul. I am glad indeed he brought me to this place, for I trust that I look upon him as an almighty God, the Su-

preme Ruler over all. I am satisfied with the way and plan of salvation. I look upon Christ as the Mediator between God, the offended, and man, the offender. I look upon him as the Savior, that in and through him we are saved, and in no other way. By grace ye are saved, not of yourselves; it is the gift of God.

While in that helpless condition, unexpectedly a change took place, which I had never felt before. My heavy burden was gone, and I felt so happy that it was all I could do to keep from shouting aloud. I viewed Jesus as the Savior of sinners, of whom I was chief, and I loved him. It seemed to me that I could see the way and plan of salvation, and what Jesus meant when he said, "Believe on him whom he hath sent." I have ever since thought that I was enabled to believe on him at that time. I was rejoicing over the great change that had taken place in my mind and feelings, and how near, apparently, a few moments before, I was standing on the brink of everlasting woe and misery, when all at once those great works that I had done myself rose up before me, and vanished away like chaff before the wind. I have ever looked upon them as chaff, from that day till this. I have ever believed, since then, that grace is a free gift to the creature. I then thought that trouble and sorrow had ended, with me, and that joy and peace and pleasure would be my lot alone. But I soon began to think I might be deceived; it might be an imagination of my own. I would go back to my change, and there I would receive consolation, for at that time I was enabled to see and hear and understand things that I never had before. I went on in this way until I offered myself to the church, and told them a few of my feelings, and they seemed willing to receive me. It being on Sunday, the preachers wanted me to be baptized the next day, and have preaching. I was willing, but my father believed in the Methodists, and I knew he would have been better pleased if I had went to that church. He was very busy with his stock, and I was afraid that if I hindered him from his work he might not like it, and as he did not oppose me in going to the church of my choice, I would put off being baptized, so he could work on. I have ever since believed that I was chastised for so doing, for Jesus says, Forsake all, and follow me. One day, before the time arrived for me to be baptized, while in doubt and fear, sorrowing because I was not baptized in due time, I laid down on the bed and fell asleep, and

dreamed that I saw one of my relatives suffering very much. I thought I knew they would die, and torment would be their portion. It seemed to me that I could not bear it. I dreamed that I cried aloud and called for mother to come and do something in the way of relief, if she could. While in this anguish of mind, and weeping over them, expecting that every moment would be their last, these words came to me, "Seeing what you see, how careful you ought to be to attend to the duties laid before you." I awoke, in almost as much trouble as in my sleep. In a few days I was baptized. I felt that this was one duty I had neglected; but it was duties, instead of duty, and I did not know what they were. Before I joined the church, I heard people talk of their doubts and fears, and I thought if this should ever be my lot I could master them, for I would cast them off and not allow them to trouble me; but to my surprise, in a few days, being in doubts and fears, and studying to find out what those duties were, I was in so much trouble that I quit my work. I could sleep and eat but very little. One night, while thinking over my condition, I concluded that I surely was born to see trouble, that trouble and sorrow was my portion in this life, when all at once these words sounded in my ear, in a calm, still, pleasant way, "He is chastising you." In a moment my trouble was gone, a ray of light sprang up, and I prayed with all my might for him to chastise me as long as he pleased; I did not care how much. I felt too unworthy to be called a child; I was willing to seek a servant's place. He showed me that I could do nothing; that it was my duty to wait his appointed time for all things. I have often had this trouble since, but not so severe, and felt that I deserved it. I have traveled much by night, wandering about, apparently without a guide, and feeling myself the least of all saints, if one at all. The word christian seems to me the largest in the English language, and when it was applied to me it caused me to blush. I would look at the members sitting around, apparently clothed in their right mind, and think, Why can't I feel as they seem to? I did not envy them their good looks; it afforded me too much pleasure. Of all people, I loved them the best. I thought I knew I loved them better than they could love me. I did not think hard of them because of it, for I felt my littleness so plainly, I was afraid they could see it. I could understand those despised Primitive Baptists' preaching, as fast as the words could fall from their lips, and at times I enjoyed it, and wished I could ascend

"Where congregations ne'er break up,
And Sabbaths never end."

I could not rejoice while traveling those dark roads, but I believe they were essential, and for a purpose. I began to think they kept me from being exalted, but I believed there was another meaning, for I would have a desire for something to be

done, and felt burdened. I had an idea of their meaning, but could not explain it. One day I opened the Testament and began to read the fifth chapter of 2d Corinthians, and as soon as I had read the second, third and fourth verses, they were made as plain to me as the alphabet. They contained the explanation I desired, and consoled me very much. I lived near the church for two years after I joined. We then moved about seventy miles off, and lived there four years. There was no church there until a while before we moved away. We moved west during that year, and the next year moved near Carthage, Texas. We then moved to Long View, and lived there a year before I heard of a church. I wandered alone over nine years, and the trouble I saw I cannot express. I felt as much bound to the church, and as much like discharging my duty, as I did while with the church, and had no desire to seek a home elsewhere. Those despised little ones stood as high in my esteem as ever, and my love for them never faded. It was an uncommon thing to hear one of them bleat. Can any of you witness my feelings during this time? I think not, unless you have traveled the same road. I said I traveled alone, but I do not believe I did, for at times I felt my Savior near, and was richly fed from the table of his abundance. God never forsakes his little ones, no matter where they are, or how far from the flock.

Not long after I joined the church, I began to desire a bright evidence. I was sorry I had this desire, and I tried to cast it off. This desire became greater and oftener, until it became a constant desire, and one day while busy at work it appeared to me all at once that my work was about done here on earth. In an instant it caused me great trouble. I did not know what it meant, for I was willing to work, and I did not see how I could stop, for my mother was in bad health at the time, and my assistance was greatly needed. In a few minutes it appeared to me that this world was not my home, that I was here on a visit, and my home was beyond this. I felt as much like I was on a visit as I ever did when away from my earthly home, and was as anxious to go to this home as ever I was to go to my home on earth. This world seemed to have changed its appearance, to a dark, gloomy, miserable place, and all that attended it seemed trouble, sin and sorrow. I was so anxious to leave it and go home, that I was miserable. This home that I viewed seemed to be a perfect place, and all that attended it was joy, peace, pleasure, happiness and rest forevermore. This joy was so great that I could plainly feel it go to my heart. I was in this condition three or four days, then a portion of this joy was taken away, and the world changed back to its natural appearance. I never had heard of any one having such feelings, unless it was in their last moments. I tried to think it was only imagination with me, but all I could do it remained steadfast.

In the course of two months I was, in a measure, taken helpless. The doctor was sent for, who helped me some, and said he could cure me in six months. I suffered three weeks, and then began to mend slowly. As soon as I could, I went to work. I was again taken the same way, and suffered a great deal, but bore my sufferings patiently, without a murmur or complaint. I would dread these spells when they were coming on, but as soon as the time arrived I would submit, and felt more contented while suffering, than when I was not. For if it was the Lord's will for me to suffer, I wanted his will accomplished.

The last time I was taken in this way, I was worse than I had ever before been. The doctor was sent for, but would not come; he said he could do me no good. When I began to recover from this spell, which lasted six months, instead of being well I was in a worse condition than when the doctor first came. I shall never be able to describe my feelings during this time. My afflictions never took away this joy, and I was as eager as ever to go home. If I had possessed all the wealth of this world, I would not have minded leaving it, any more than I would a straw. I tried to have faith in the doctor, and was careful to follow his directions, on mother's account, hoping I might be cured, and be of service to her. God seemed to be present with me all the time, and near to me as one of the family. I felt that I was in his possession, and he could dispose of me in any way he chose. I had not murmured on account of my afflictions, but I had been trying to find the foundation of what I had felt, and to be sure of it, and from whence it came. At this time I was very weak in mind and body, but upon those things that had been revealed to me my mind was strong. Right here, in this weak condition, I was left alone. The Lord withdrew himself, and I believe he did so to show his almighty power. My patience gave out, and I felt sensibly that if I was ever taken sick again I would murmur at him. I felt like I could not stand any more without his help. I assure you I was a miserable being. I could find no remedy on earth, nor did I believe I should find any on earth. What to do, I did not know. I thought of Christ healing people in this condition, while he was here on earth, and I thought if he were still here I would go to him and tell him my condition, and beg for mercy; but he had now ascended to heaven, and was too far off for me to talk to him. It was a trying time, and I had to study fast. Doctors were put here to relieve the sick, but what to do I did not know. The man that lay at the pool of Siloam was presented to my mind, and I have ever believed I was in as helpless a condition as he was, and Jesus relieved him. I wondered if he would help me, were I to ask him. Why was not his power as great as ever? If any of it had been taken away, I had never read of it. But whether I could ask him in faith, as they did, I

did not know, but I could make the attempt. I had faith given me to believe he would do what was right. I prayed that if it was his will for me to suffer on, he would be with me, and all would be right. If it was his will to take me out of the world, I was more than willing. If it was his will to let me rest a while, I was willing. And I believed he would grant me one of these requests. God's works are wondrous, and he has a mysterious way of performing them. I received him as a perfect, almighty being, possessing all power in heaven above and in the earth beneath, possessing love, pity, sympathy, kindness, and as a present help in time of trouble. My trouble left me, and I felt better and different from what I ever had before, after I had been sick. I mended faster and faster, until after a few days it seemed to me that I could not stay on earth. I could not praise and thank God enough here on earth for what he had done. I wanted to be with the angelic throng, to praise as I ought. Though poor and afflicted, and expecting to be so as long as I lived, I would not have exchanged my condition with any one on earth. I felt as rich as heart could wish, though I felt humble and dependent on him who had given me all this. I could bear my afflictions patiently, and had no more put upon me than I was able to bear. My Savior was with me all the time, and caused me to feel joy unspeakable; that he had a blissful mansion above prepared for me, and would take me to it at his appointed time. I could not doubt that I was eternally saved. I did not dread the grave; it seemed to me a pleasant place. I was not afraid of anything troubling me without God's permission, for I felt that I was kept by his power. If I had known the world was coming to an end, it would not have frightened me, but I could have lifted up my head and rejoiced at the thought of my redemption drawing nigh. When I read the scriptures and the hymn book, every promise seemed to be mine. I could understand how God's people in ancient time could suffer persecution and endure martyrdom. I had a great desire, and felt burdened at times to tell this, and felt it a duty enjoined upon me to adore the eternal King. It was too great for me to enjoy alone; I wanted others to enjoy it, and know the almighty power of God, if possible. At times I could not hold my tongue, and while talking would almost forget things about me, but never forgot what I was talking about. I told this once to a member of the Missionaries. She listened attentively until I quit talking, and then looked at me, laughed, and said, "Lou, that is the hysterics." I cannot describe my feelings at that moment. I could have smiled at Satan's rage, and faced a frowning world. I felt an almighty arm for my defense. I looked at her and smiled, and said, "If this is hysterics, I wish the whole world had them."

I remained in this condition nearly two years. I then prayed to God to

take enough of this joy from me to make me contented to wait his appointed time to take me from earth, and to let me have it in my last moments. My request was granted. I felt afraid it was wrong to desire to leave the world. I do not know whether I did wrong in making this request, but I do know that I have felt sad and lonely ever since, as though some strange thing had happened, or a near relative had departed. I often feel the need of it now, to enable me to bear things as I ought. I cannot meet everything that crosses my path, as I did before. It is nearly three years and a half since this occurred. Instead of exalting me, it made me feel humble and dependent on God for all I had or desired. It showed me my nothingness plainer, and that I was only a poor sinner, saved by grace alone. I have nothing whereof to glory, save in my infirmities. I am yet afflicted, and suffer daily, and expect to as long as I live. I have thought I have greater things to suffer in the future, for it bears on my mind that trouble and afflictions await me. I hope the Lord will be with me, and enable me to bear it patiently. Our light afflictions here, which are but for a moment, work for us a far more exceeding and eternal weight of glory.

Brother Freeman, you may think strange of me for speaking so positive about this, but I feel it my duty to do as I am bid by my Lord and Master. When I attempt to speak otherwise, it stares me in the face. I have the same feeling whenever I wish that I was well and able to work. I have written rather lengthily, and hope you will excuse me. I am willing to say at any time that this was conferred upon me by Jehovah, and if it was not amazing grace I do not know what to call it. I have stood amazed at it, and thought if it could be possible. I have not written this in a boastful manner, nor to be seen of people, nor to be looked upon as some great one. I desire an interest in the prayers of the people of God. I often go bowed down under a hard heart and a wretched, wandering mind, averse to all that is good. When I would do good, evil is present. I often grieve because I cannot live a better life, and more to God's glory, since he was so gracious as to reveal those great and wonderful things to me.

Dispose of this in any way you choose, and it will satisfy me. If you think proper to have it published, leave out all that is necessary, and you will oblige me.

Your unworthy sister,
LOU REESE.

SOCIAL CIRCLE, Ga.

ELDER G. BEEBE:—I wish to write some thoughts in connection with Psalm li. 12: "Restore unto me the joy of thy salvation, and uphold me with thy free Spirit."

This psalm is supposed, and no doubt truly, to be written by David while under a deep and mortifying sense of the great sin in relation to Uriah's murder, and the cause which

led to it. There are no palliating circumstances connected with it; it was a willful, premeditated act. The fact that he was king, but aggravated it. Perhaps we could not find in all the scriptures as base an act committed by any one professing to be a child of God; and yet the evidences are so many and so positive that he was, that it is unnecessary to adduce them. There is no evidence that David saw the enormity of his great wickedness, or that he was as deeply penitential, before Nathan was sent to him, as afterwards. The crime was the same, but he now saw it in its hideousness. Previous to this great transgression, God had wonderfully blessed him, even when a mere youth tending his father's sheep, and he was wonderfully preserved in his encounter with Goliath, as well as his escape from the rage of Saul. Nor was David an ungrateful recipient of God's favors. God's face had shined upon David; he felt the comforting assurance from time to time that the Lord was with him; he felt a love and union to his cause, was willing to suffer for it, was anxious to build a house for God and to have his name exalted.

After his great wickedness, when he felt the force of God's wrath, when God's face was against him, with what bitterness and anguish of soul he cried out, "Against thee, thee only, have I sinned and done this evil in thy sight." "Cast me not away from thy presence, and take not thy Holy Spirit from me." He feels that it would be just in God, in view of his sins, thus to do, but pleads for mercy. "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow." Feeling too polluted to appear, as he was, in the presence of him who cannot look upon sin, and feeling that he had no power to cleanse himself, he implores God's favor.

Restore unto me the joy of thy salvation. He does not say, Restore unto me thy salvation, but, the *joy* of thy salvation. He no doubt felt that, base and vile as he was, unworthy entirely of God's favor, yet he hoped in his salvation. But the *joy* he once felt in God's manifest presence and salvation was gone for the time being. It cannot in truth be said, "Restore unto me" a thing that I never had any right, title or claim to; but if I once possessed it legally, and have lost it, or parted with the right for a specified time, or mortgaged it away, or if I have forfeited claim to it, and afterwards take proper steps to recover titles, I plead for a restoration. The right laid in me all the time, and simply rested in another for a period. But in the case of David, it is as if a kind and tender father had showered untold kindness upon his son, that son for a time delighted to obey and honor his father, his father gave him a kingdom, raised him from obscurity and poverty, to great estate, and in the very height of prosperity, when the eyes of jealous and ungodly nations were looking on with anxiety, that son commits a most shameful sin, not only against

his father's honor and dignity, but to his own reproach and disgrace. That son, like the poor prodigal, comes claiming not to be worthy to be any more a son, comes on bended knees imploringly, and says, "Restore unto me the joy of thy salvation."

The child of God, though he has been kept from presumptuous sins, though he has kept his body under, and is conscious of no departure in practice from the law of the Lord, yet how often does he desire to be restored to the joys of salvation. He has hope in God, knows that there is no other refuge, hopes that he has tasted of the salvation of God, and felt to rejoice; but now he is in a cold and barren condition, does not enjoy that sweet fellowship and union with God as formerly, he seems to have lost the *joys* of salvation. The language of Job is now applicable, "O that I were as in months past, as in the days when God preserved me, when his candle shined upon my head, and when by his light I walked through darkness." Yet God brought Job into this dark and lamentable condition, not because of the commission of some great sin, but for a purpose of his own glory. So now when the feeble child of God mourns the loss of the joys of salvation, it is not that God's anger is necessarily kindled upon him, but simply the withdrawing of light, so that light may be appreciated when it shines in darkness.

All the joys of earth are at best ephemeral; they are uncertain, and can give the possessor but momentary pleasure; they are earthly, yet exactly suited to his earthly nature; but the joys of salvation are eternal, heavenly, and precisely suited to the spiritual man. It is *thy salvation*, the salvation of God, that the child of sorrow longs to experience. David, though a man of God, had an awful sense of his own utter inability to keep or save himself; he had tried that, found the vanity in trusting in man, or horses, or chariots; was brought, though a king, to be as a little child; was converted, and now ready to rightly value the salvation of God, and seek its joys by repentance and a return to God. The joys of salvation, as experienced by the people of God in their first release from the powers of darkness, are unutterable; no words can fully express them; they can only be told in part. The absence of that joy, when plunged in midnight darkness, is indescribable misery. The soul that was raised up to heaven, set in heavenly places in Christ Jesus, is, in a figure, cast down to hell, and experiences almost the torments of the doomed.

And uphold me with thy free Spirit. The idea is that David had trusted in his own power and strength, and fell, as all God's people are sure to do who trust in an arm of flesh, (not certainly into the same depths as he did) and now, after his own strength is made perfect through weakness, he prays God to uphold him. In God he could stand; in himself he must fall. He not only desires God to restore, to bring him back, but to up-

hold him when brought back. He does not say, If I am only once restored and upheld, then I will try by my own strength, by my spirit, to keep myself from the great transgression; but he says, "With thy free Spirit." He wishes *God* to restore; it is *thy* salvation, *thy* free Spirit. He claims nothing; he only implores what God has to give. He does not demand. He applies to the proper source for restoration and upholding, being convinced that both are necessary to his spiritual enjoyment. And there seems to be rather an implied confidence that God would grant his petition, in the expression, "Then will I teach transgressors thy ways, and sinners shall be converted to thee." How often does the feeble child of God receive strength and encouragement as he reads of the deliverances of others. A sense of guilt and unworthiness seems to weigh him down; he cannot look up; but when he finds recorded that sins of the deepest dye are blotted out by the hand of God, according to his loving kindness, and according unto the multitude of his tender mercies, hope springs up that the Lord will remember mercy to me, vile and black as I am.

A sense of our depravity, of indwelling sin in our mortal bodies, of the cares incident to our time state in the flesh, of our deceitful and wretchedly wicked hearts, and of our nonconformity to God, are all causes why we are often left without experiencing the joy of salvation. While the saints do rejoice at times in God their Savior, yet it is still true that "Many are the afflictions of the righteous," the hidings of God's countenance, and our sins to be ever before us, is a sore affliction. But it is alone by the teaching of the Spirit that we are brought to realize our unlikeness to God, to hate evil, and long to bear the image of the heavenly. David was justly and sorely punished for his wickedness, and the child of God cannot escape with impunity. It matters not what his sins may be, he will be made to feel that "The way of the transgressors is hard;" that "The wages of sin is death." May God, of his infinite mercy, keep and preserve his people, not only from presumptuous sins, but from every false way, restore unto them the joys of his salvation, uphold them by his free Spirit, and at last save them with an everlasting salvation.

WM. S. MONTGOMERY.

P. S.—I wrote the above several years ago. Having read it to a brother recently, in whose judgment I rely, by his request I send it. I will add that we have just closed our association, (the Ocmulgee) all was peace, love and union. You will publish or withhold, as you may think best.

W. S. M.

BENTON, Marshall Co., Ky., March 25, 1876.

BROTHER BEEBE:—I have never written anything for publication, for the reason that I have never felt that I was competent to offer anything that would interest the people of God. Yet I have been solicited to drop a

sketch occasionally. As I am a stranger to you in the flesh, it would not, perhaps, be out of place to give you a hint as to the reason that I claim an identity with the Regular Baptists, who have permitted me to have a place among them for nearly twelve years. I cannot write or tell all that I have felt, and if the balance of the Baptists can, they have a great advantage over me. If I am one of God's people, I have but one thing to attribute it to, and that is the sovereign mercy and grace of God, and not for anything that I have done. Neither do I believe that God chose me, or any of his people, because of any foreseen good that they would do in time, but according to his own purpose and grace, which was given them in Christ before the world was.

I was a wild boy, and loved wild company; but occasionally, when it became fashionable for people to be religious, and protracted meetings were in full blaze, I would think that I ought to do better, and become religious, and fix for heaven; and I did attempt to do so, by becoming as serious as possible, and by saying my prayers, until I thought I was in a fair way for heaven; but I never made any public profession, and thereby subjecting myself to the disgraceful stigma of what is called "falling from grace." But notwithstanding all that, I know that I still loved sin. I had never realized how sinful I was. But I hope the Lord in his tender mercy did open my eyes, and gave me to see that I was a sinner, justly condemned, and it is certain that I have not power to amply describe my miserable condition—a sinner by nature, and fully manifested as such by practice, being without hope, without a friend in heaven or on earth, and without a promise that applied to my case. My prayers availed nothing. I got no relief by going where the gospel was preached; it only made my case look more gloomy, and a seemingly hopeless one. I was in this dejected state for a long time, the misery of which I cannot describe; but I see that others can, to my satisfaction. I felt sure that I must soon die, and without hope or prospect of eternal rest. On the 20th day of June, 1864, while alone in my field at work, and mourning over my lost and ruined condition, until late in the evening, I thought I would try to offer one more petition to God to be merciful to me, a sinner. It seemed to be without any connection, and instead of ascending to the throne of grace, it seemed to fall to the ground. I left that place without relief, thinking of my approaching death and certain doom afterwards. I concluded that if I did die I could pay all that I owed to men, and then be even with them. But at that moment this thought or impression rushed upon my mind, "There is one debt you can never pay." O horrible state of despair! Never! never! The awful certainty of my never paying that debt rendered me miserable beyond description. But how great the contrast between this moment and the next, when it seemed that a still,

small voice said to my poor soul, "Jesus has paid the debt." My burden was gone. I was made to rejoice under a feeling sense of pardoned sins, love that I had never before known, sprang up, and joy filled my soul. I then thought I would be sure to sin no more. But alas! I was here mistaken. I find my nature is still the same in the flesh, which causes me much trouble. I cannot honor God's cause as I wish, or live as it seems to me his people do, and

"Oft it causes anxious thought,
Am I his, or am I not?"

About four weeks after I was relieved, I went to Union to meeting, on Saturday, and Elders P. W. Austin and E. Watkins preached. They told me of my troubles in my travel, of my joy in feeling pardoned, and of my doubts and fears afterwards, and of my duty to join the church, plainer than I could possibly tell it; so much so, that I afterwards asked them who told them about it. They said they did not know that I claimed a hope in Christ. I had continually felt the impression to go and tell it, and I did try to tell it to the church that day. I was received, and baptized the next day by Elder Austin, who was at that time the pastor of Union Church.

The injunction to "go and tell it," did not cease, as I had fancied it would. There was a weight about it that caused new troubles to arise. The thought of my trying to preach seemed more than I could bear. I was young, (twenty-years old) ignorant, and no speaker. Under this I labored until May, 1864, when I made the first attempt to speak in public. Poor was the effort, and poor it has been ever since. If I was as sure that I am one of God's humble poor, as I am that the doctrine preached by the Old Baptists is the truth, I certainly would have nothing to doubt or fear. If the truth had not always been hated, by the world of mankind in nature, we might be alarmed truly. But we have the testimony of the sacred record that "Evil men and seducers shall wax worse and worse, deceiving and being deceived." The doctrine of salvation by grace alone is both taught and denied in the same sermon, in this country. We are told that man can do nothing, and yet that all can be saved if they only "will" accept and obey the gospel; that God is desirous to have all men eternally saved. I am persuaded that God is a Sovereign, and works all things after the counsel of his own will; that he sent his Son into the world to save his people from their sins; and I believe that Jesus Christ did fully accomplish the work he came to do. He said he came to do his Father's will, and that the Father's will was, that of all he had given him he should lose nothing, but should raise it up at the last day. Now, if God has given the entire human race to Jesus, as his bride, it will require every one of them to make up the bride, and if one is lost the bride or church will be imperfect. I contend that if God desires to save them all, and Christ has atoned for

all their sins, they will all be saved; but if he desires to save them, and fails, there is something he cannot overcome, and is prevented from accomplishing what he desires, and that which thus prevents, be what it may, is more powerful than God. O how vain are the imaginations of poor, ignorant man! How inconsistent is he in his notions of God and of his salvation!

I must close. Do with this as you think best, and I will be perfectly satisfied with your decision.

In hope of eternal rest with you, and all the redeemed of the Lord, I remain yours in gospel bonds to serve,

THOMAS F. HARRISON.

ASTORIA, Ore., August 24, 1877.

DEAR BRETHREN BEEBE:—To-night I feel disposed to try to write a few thoughts, (scattered and wandering though they may be,) for our much loved paper, the SIGNS. We receive it regularly, for which we feel thankful, as it is a source of great consolation to us, it being, or containing, nearly all the preaching we have.

To-night I am lonely and sad, on account of the absence of my husband and son, who left home at an early hour this morning for Astoria, the distance of ten miles, across Young's Bay and a portion of the Columbia River; but a sudden violent storm, so frequent here on the coast, having arisen, they have not returned, and O what a feeling of desolation one will experience, when amid fog and rain, white-capped waves and howling wind, we are straining our eyes to catch the gleam of a returning sail; and when night settles down like a pall over the heaving waters, and yet we are trying to look for the loved ones, how our very hearts are drawn out, as it were, in prayer unto our God, who with a spoken word can quell the tempest, and save unto the uttermost all who put their trust in him. It is he, the Almighty God, who holds the great deep as in the hollow of his hand. How I love to ponder upon his precious words, his wondrous power. And now as above the moaning wind comes the roar of the great deep, as its breakers are flung high up on the beach, I fully realize that my trust is in him who rules over all; bless his holy name. Few and evil have been my days upon this earth, my feet have wandered in by and forbidden paths, and it seems as though I am ever trying in a feeble manner to return unto my Father's house, for I am so tired of this hollow leanness, caused by feeding upon the withered, mortal husks of sin. O how I long once more to sit at my Savior's feet, and listen with joy unto his precious truth. Give me, O Lord, a cluster of grapes, and thy banner over my head, for my tongue cleaveth unto the roof of my mouth with thirst, and this desert is but a waste, howling wilderness. Sometimes I fancy I can see him whom my soul loveth, as the shadow of a great Rock, and I press onward over the burning sands, that I may rest in his shadow, and drink from that stream which

floweth from the smitten Rock; but when I arrive at the place my eyes are so dim that I cannot see him, so I cry with one of old, "As the hart panteth after the water-brooks, so panteth my soul after thee, O God."

How long, my Savior, must I mourn
The absence of my God?

How long in sorrow must I tread
This dark and thorny road?

The evil one, with fiery darts,
Assails with doubts and fears
Thy weakest child, until each day
Seems lengthened into years.

By Marah's bitter streams I rove,
And on the willows hung
My harp; I cannot take it down,
For doubt has it unstrung.

For three long months he's had it quite,
And spoiled its richest tone;
So when I undertake to sing,
'Tis but a hollow groan.

A cry for help; thou didst it give;
O string it, Lord, once more;
And give it with a mind to sing
And praise thee as of yore.

How I could fully sympathize with our sister Martha Oliver, when she speaks of a sweet hope swift as a flash of lightning going through her soul, and then doubts and fears again. How her letter comforted me, for it did seem the language of my heart. My bright seasons are so few and far between that I am often crying in the wilderness for help. And then Satan is often leering upon me with cruel eyes, and offering me a thousand beauties if I will only worship him; and he tells me that if I were a child of God he would not leave me so long, and that my path would be made brighter. And he often suggests to my poor soul that this is all delusion, and that there is no God of love, and we are toiling on, footsore and weary, all for naught, and brings a whole array of witnesses, until I fly affrighted to my secret chamber, to plead with him whom I wish to serve with a pure heart. I so long to serve and love him better, for his fruits are sweet to my taste, richer than honey and the honeycomb. I would not exchange one view of my Savior's shining face for all this world of sin and vanity. I do love the brethren; of that I am certain, and it gives me joy to minister unto them when it is in my power to do so, which is not often, as we are in a rather isolated situation at present, and I do feel that I hunger and thirst for that living manna wherewith the saints are fed, and for that well of living water which refreshes the inner man, even unto life everlasting. And I have a faint hope that when I shall be called upon to cross the river called Death, that my Savior will be very near and precious unto me. He prepared the way and went before, and even now as we toil after we trace his dear footsteps, each one bathed, as it were, in blood.

Toil on, little pilgrims, a few more days, and then we shall rest; the deep, silent grave will only contain all that has caused us so much sorrow here; but our spirits, freed from earthly fetters, will mount as on eagles' wings even unto our God, there to rest at his feet, to gaze in rapture upon his lovely face, to sing with a harp that doubt can never un-

string. Lay up for yourselves treasures in heaven, saith our Lord unto his children; but how to accomplish this I find not, for I am so full of sin. I don't really believe that I ever had one pure thought in all my life; and O how I do desire to walk worthy of the cause of my Master, for I must still call him mine, or faint by the way.

Our dear brother, James A. Bullock, of Washington Co., came to us again last June, and we had a joyful meeting; a dear brother and sister were baptized. He purposes visiting us again in September next, when, if the Lord pleases, we will be constituted into a church, or a little body or branch of the great church of our God. We are expecting a goodly number of the brethren and sisters, together with several ministering brethren, and we pray God that he will be in our midst also. Dear brother Beebe, how glad we should be to have you with us, to hear you ably defend the doctrine of God our Savior; but we never expect to see you in this life, yet we often remember you in our feeble petitions at the throne of grace as a faithful shepherd. May we one day be enabled to meet you where there is no more parting, neither sin, sorrow, tears nor death, but all the white robed multitude shall unite in singing the song of Moses and the Lamb.

LUCY C. HECKARD.

OVERTON, Texas, Sept. 2, 1877.

ELD. G. BEEBE & SON—BELOVED BRETHREN—If one who feels so unworthy as I should address you thus:—I have had a desire to say something to the brethren and sisters scattered throughout the world, through the SIGNS. I see many letters published in it which confirm me more and more in the Primitive Baptists' doctrine. If what I shall say is worthy a place, publish it; if not, throw it aside, and all will be right.

I was born in Henderson County, Tenn., and lived in the state until twenty-one years of age. I was left an orphan in 1862, and was thrown from pillar to post until I grew to manhood. I moved to Texas in the fall of 1872, lived there two years, then returned to my native county, remained there about eighteen months, and returned to Texas again. Now, brethren, I could write a volume from here back, but time and space will not allow it. In 1867 I was convinced of sin. I would go to hear the Arminians of the day, and they told me all I had to do was to give my soul to God. I tried to do so; and when I worked myself out of tools and timber, I found that it was not mine to give, though I thought I would keep the law. But I found that would not do, for "by the deeds of the law no flesh shall be justified." It was then and there I gave up as lost and ruined, and felt that it was just. But one night I attended one of those distracting meetings; they called for mourners, and my sister participating in the meeting, I was constrained to go. I had not been there long before I felt that all my

burden of sin and condemnation was gone; but I would not claim it for grace, nor did not, until I was fully convinced that it surely was all that I would receive in this world. I remained out of the church eight years, trying to banish all such thoughts as joining the church. Brethren, if I had strength and ability to express the many troubles and trials I had along here, it would fill a considerable space. But duty pressed so heavily on my mind that I could not be satisfied with anything that I could do or say. I would promise myself time and again to go to the church and tell them what I hoped the Lord had done for me, but I felt too weak. The Primitive Baptist Church was my choice, but old Satan would rise up and say, They are a set of old fogies; there are no young people that join them. I went on in this way until the fourth Saturday in August, 1876, when I went to Concord Church, Rusk Co., Texas, and told the brethren and sisters what I hoped the Lord had done for me. They received me, and I was baptized by Elder Noah T. Freeman on the next day. I have found the yoke to be easy and the burden light, though I feel sometimes as if I could say, Take my name from the church book; but this portion of scripture very often comforts me, "Whom the Lord loveth he chasteneth." I can truly say, like Paul to the Ephesian brethren, "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast." I think this one passage of scripture defeats all the do and live system. "Now the birth of Jesus was on this wise. When his mother, Mary, was espoused to Joseph, before they came together she was found to be with child," &c. "Joseph, her husband, was minded to put her away privily," &c. "Fear not, Joseph," &c., "for she shall bring forth a son; and thou shalt call his name Jesus, for he shall save his people from their sins." He did not say he would save the people if they would let him, and I am glad he did not; for I know that if my salvation had been in my power, I would have been a christian long before I was.

Your unworthy brother, if one at all,
D. G. WEBB.

OCOQUAN, Va., Sept. 10, 1877.

DEAR BROTHER BEEBE:—I returned to my home the 6th inst. from a very pleasant visit to the Red Stone Association, held in Fayette Co., Pa., the first Sunday in September, and the two preceding days. While there I was requested to write, upon my return home, of my visit, through the columns of the SIGNS. While hesitating in the attempt to write of local visits, I believe that there are often incidents in such visits of general interest to the readers of the SIGNS.

I left my home the evening of the 26th ult., and Alexandria on the following morning. After enjoying a pleasant visit of three days with the Mill Creek Church, in Berkely Co., W. Va., I arrived in Fayette Co., Pa.,

the evening of the 30th inst., and the day following was present at the commencement of the one hundred and first session of the Red Stone Association. This association, as recorded upon their Minutes of last year, is composed of four churches, in Washington, Fayette and Green Counties, Pa., and Monongalia Co., W. Va. Until recently, Elder Adah Winnett was the only preacher in the association. Eld. Abraham Canfield, however, formerly of the Tygart's Valley River Association, has lately become a member of this association. Elder Adah Winnett has been laboring in the bounds of this association for about thirty years. He was born near the meeting house of the Maple Creek Church, of which church he has been pastor for about thirty years. I was informed that during all these years, and for a period dating, I think, fifty or sixty years back of their commencement, no trouble had existed in this church of sufficient importance to call for the action of the church. One of the most signal instances of peace and unanimity among brethren that I have ever met with. The Lord alone can bestow this blessing upon his people. As the great Shepherd of his sheep, he leads them in green pastures and beside the still waters. It is not well for us to lose sight of this truth. All of our efforts for peace, joy and comfort are unavailing, unless the Lord smiles upon us. The beams of his countenance restore unto us the joys of salvation, revive our drooping feelings, and animate us with renewed zeal in wisdom's unerring way. I met at the Red Stone Association with Elders Winnett, Canfield, Rose and Murphy. The meeting was harmonious, and, we hope, a time of comfort and joy to the saints. How pleasant it is in our mortal travel to surround the mercy seat of our God in unity and in peace, to bask in the light of his countenance, "rejoice in hope of his glory." Such seasons are as oases upon a life's desert, where the trials of the way are for the time lost sight of, and the din of this mortal conflict is hushed in strains of heavenly music which fall from the throne of God. I desire to express sincere thanks for the kindness received while among the brethren, and hope that the Lord may be with and bless them.

Yours in gospel fellowship,
WM. M. SMOOT.

COLEMAN CITY, Texas, Aug. 8, 1877.

ELD. G. BEEBE AND SON:—I thought I would write and tell you about my christian experience, if it be such at all.

When quite young I was taught that I had a soul, and that there was a God and Savior. When I was about ten years of age, I attended a large protracted meeting. I felt that I was a great sinner, and went up to the mourners' bench to be prayed for, but felt that neither their prayers nor my own did me any good, so I did not go the second time. Worldlings laughed at me, and said I was going to be an old person, if ever I joined the church, so I quit trying to pray.

Time passed on for two or three years, and it seemed like there was a great mist before me all the time. I was in great trouble all the time, and at times I thought I could not live. I thought if I should die that hell would be my portion, and God would be just in sending me there, for I knew I was a great sinner. I was in that situation about six years. My parents were living in Nebraska then, but moved to Dallas County, Texas, and about a year after we moved there I believed the Lord had compassion on me, a poor, unworthy sinner. I had carried an awful load, and it seemed as though Satan was facing me all the time. My prayers did not seem to rise higher than my head. I fell on my face and cried, "Lord, be merciful to me, a poor sinner." It seemed as though I could not get up, and I laid there for about half an hour, when it appeared that all my burden was gone, and I felt like I could fly. I then got up and began to praise God, and it seemed as if everything around me was praising him. I then thought I must join the church. There was no Old Baptist Church there, and I thought the Missionaries were right, so I joined them. I lived with them about four years, and read and studied my bible more, and found out that I was not in the right church. I was in trouble again for about a year, when some of the Old Baptists preached there, (brethren Law and Shaw) and I joined the Old Baptist Church. I have ever since felt that I am in the right place, only I have my ups and downs. I am about twenty-six years old now. I have been reading the SIGNS OF THE TIMES about five years, and have felt a great interest in them. I sometimes feel like I am no christian at all, and then again the Lord reveals himself to me, and brightens me up. I want you and all christians to pray for me and my family, that God will keep us in the strait and narrow way, and when we come to die that we may all meet in heaven, where parting will be no more.

From your sister in Christ,
MRS. GEORGIA ANN PHARISS.

ADRIAN, Mich., May 31, 1877.

ELD. G. BEEBE AND SON—DEAR BRETHREN IN CHRIST:—I have been of late specially edified by a large number of communications and editorials. I might mention many, but forbear, knowing that the spirit of edification is not confined to certain men; but as God giveth, all may edify in his appointed time and way. But we must be prepared to receive, as well as they to give. I do not feel that I can too highly prize the SIGNS as a medium of intercourse; and I must truly say that so little has been published in the last year, as well as previous ones, that I could not feel and enjoy, that I know not how to dispense with them. It is true that I read an occasional item which I am either not prepared to enjoy, or, having some feeling against the writer, even his name spoils the article. I feel, dear brethren, that I am a sinner, and am sensible that

this feeling against such writers may, in some cases be caused by unfounded prejudice. O may the Lord divest us all of such a hurtful influence. But again, there are names associated with acts so strange and inconsistent with our profession, that I am at a loss to know what to think of them. And still another class, whose glaring boldness at times in opposing their brethren, (whom they claim,) and at other times their insinuating subtlety and beguiling ways are seen, which take away all the sweetness of their words, when once they have been fully brought to view. I can only say that each and all these classes must remain to harass and annoy, perplex and disturb the saints, so that they may know the unerring wisdom of God, whose inspiration has so definitely foretold the varied paths of every saint, as well as the condition of the church in all her travel here. And I often feel to say, when any new or unexpected way is shown to me, and some appropriate prophecy is brought to mind, Well, by all these things I feel and know the bible is true, for never once has it, when seen in the light, been known to contradict itself or my experience, but they both so minutely agree that I am forced to say, Yes, I know it is true. But how dare I claim so bold a thought, when I read in the blessed book that "No man knoweth the things of man but the spirit of man that is in him; even so the things of God knoweth no man but the Spirit of God." And I hope, at least, that the Spirit beareth witness with our spirit that we are sons of God; and if so, it is both by our experience and the words of God through the Spirit of God that teacheth us, both what we are and what he is, for the Spirit searcheth all things, yea, the deep things of God. And O, dear brethren, how my heart runs out after those sweet writers who can so fully set forth their harmony, and who are not afraid to declare the whole counsel of God. But when I see garbed sentences taken from their true place and meaning, and handled deceitfully against sound brethren who have forsaken all for the truth's sake, O, my brethren, how it hurts me. But here I am reminded of the great arrangement, It must needs be that offences must come, but woe unto that man by whom they come. And O how sweet to know that the placing of this woe is not in our hands, but is already on them; we know not how, but God knoweth. O that I had more of a heart to pity and forbear, even as our God endures with much long-suffering the vessels of wrath fitted to destruction. Can a vessel ever fit itself? No; for the negative is clearly shown in the figure declared by the word, and corroborated by our own personal experience, thus, "In the mouth of two or three witnesses every word shall be established." Dear brethren, does not this show some evidence of God's predestination of the wicked? I know this remark is apparently forced into this connection, but out of the abundance of the heart the mouth speak-

eth; for this is not a dangerous doctrine to believe or teach, but it is safe, or God would not have taught it, and our hope would not have had a sure foundation without it, for if so one of these vessels of wrath might have fitted itself some other way than consistent with the will of God. Well, dear brethren, to tell you the truth, if there was not so much opposition to this ever safe and valuable safeguard for the children of God, perhaps I might not rest so sweetly in its holy power, and rejoice so greatly in its Author. For I know that all things work together for good to them who love God, and this is the best evidence I have that I love God. My hope is sweet in the blessed Redeemer. My trials are given to teach me my dependence upon him. My enemies for the truth's sake are given to drive me to him for refuge. My very sins are the cause of my daily lamentation, and they are to prove my love for him; for if I did not love him, I would not grieve for offending him.

Dear brother Beebe, I was well pleased with your reply to Elder Lewis Seitz, and I think that you stated the sentiment of every Old School Baptist minister in my knowledge on that point, and it should be forever settled. You express astonishment at the motive of any professed minister in making a distinction between the law of God and the commandments of God; and well you may, if such is the case. I have heard brethren in speaking of the character of God, and of his unchangeableness, and of his inconceivable wisdom, illustrate the subject by representing his predestination as an infinite and unalterable law, comprising and comprehending every other law or arrangement, and consistent with which God did arrange all things; thus presenting the subject as complete in all its parts, and consistent in all its co-operations. And for this I have known my brethren to be unfaithfully used by those who, while they claim to be brethren, should use them honestly, and not take advantage of their absence to warn the brethren against them, while at the same time they would treat them with apparent friendship while in their presence. And I have known such brethren stigmatized as Antinomians, and as excusing themselves for their sins on the ground of their being predestinated. But I do know that every child of grace, while under the influence of the Holy Spirit, cannot feel to charge God with their sins, but they will lament and mourn on their account, and they have no desire to sin or find an excuse for it. Antinomian means one who believes that men are saved contrary to law. But every saint looks to Jesus as their righteousness or their law-fulfiller; hence their faith in him.

O, my dear old brother, I know the deep anxiety you must have to serve the saints, and publish such matter as would be most profitable to them, and I know how I have been perplexed to know what is my duty; hence I have written most of the above when the laws of nature said sleep, but I could not sleep, and arose and wrote, even after retiring for the night.

Your little brother in hope,
A. B. BRES.

CIRCULAR LETTERS.

The Licking Association of Particular Old School Baptists, convened with the church at Mt. Carmel, Clark Co., Ky., on the 7th, 8th and 9th days of September, 1877, to the several churches of which we are composed, with all that in every place call upon the name of Jesus Christ our Lord, both theirs and ours: grace be unto you, and peace from God the Father, and from our Lord Jesus Christ.

DEAR BRETHREN IN THE LORD:—According to a former custom of long standing we are again permitted through the providence of our God to send you this our annual epistle of love, in order to stir up your pure minds by way of remembrance, while we are speaking to you of some of the glorious things pertaining to the salvation of lost sinners, and their deliverance from the bondage of corruption into the glorious liberty of the children of God. We have selected the 37th verse of the 8th chapter of Paul's epistle to the Romans, upon which we desire to offer a few thoughts for your consideration.

"Nay, in all these things we are more than conquerors through him that loved us." There is a time in the experience of every subject of grace when they are brought to an experimental knowledge of this scripture. When borne down by a load of sin and guilt, which seemed to be unendurable, when all hope was given up for lost, when they expected to be banished from the presence of God, and from the glory of his power, the Sun of Righteousness arises with healing in his wings, disperses the dark clouds, meets all the demands and requirements of a violated law, speaks peace to the troubled soul in sweetest accents of love, "Son, or daughter, thy sins, which are many, are all forgiven thee." And now they can boldly say, "The Lord is my helper; I will not fear what man shall do unto me." They realize that the Lord is a Sun and Shield, that he is a present help in every time of trouble. Jesus is presented to their view as an all-sufficient Savior, fully able to save all them to the uttermost that come unto God by him. None but those who have been taught the truth as it is in Jesus can understand why "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day;" or how the just (according to justice) could die for the unjust, that he might bring them to God. They, and they only, of all the people on earth, can see how God could remain just, and the justifier of ungodly sinners, in delivering up his only begotten Son into the hands of wicked men to be crucified and slain. The scriptures, according to the determinate counsel and foreknowledge of God, must be fulfilled; it was a needs be that Christ must suffer these things and enter into his glory. For he declares himself, "To this end was I born, and for this cause came I into the world." It was all accomplished in perfect harmony with strict justice by him who hath declared the end from the

beginning, and from ancient times the things not yet done, saying, "My counsel shall stand, and I will do all my pleasure." Justice and judgment are the habitation of his throne; mercy and peace goeth before his face.

But we desire to write more particularly on the conquest and victory of God's people, and their deliverance from all the opposing elements of the world, and how it is that they are brought off conquerors, and more than conquerors, through him that loved them, and gave himself for them. The apostle in this connection, after setting forth in the most positive and unmistakable language the predestination, the calling, the justification, and the final glorification of his people when conformed to the image of his Son, says, "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the Head of all principality and power. Everything that is needful for the comfort and consolation of the saints, in time, or throughout vast eternity, are treasured up in him, who is the Head of the body, the church, the fullness of him that filleth all in all. In view of this, the apostle could well exclaim, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's. Who shall lay anything to the charge of God's elect? It is God that justifieth; who is he that condemneth?" It would certainly be presumption in any one to bring a charge against God's elect, for they are justified freely by his grace, through the redemption that is in Christ Jesus. He was delivered for our offenses, and was raised again for our justification. If there can be no charge brought against them, there is therefore now no condemnation to them which are in Christ Jesus. For it is Christ that died, yea, rather that is risen again; who is even at the right hand of God, who also maketh intercession for us. 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 (not going to be) more than conquerors through him that loved us. The great Captain of our salvation has not only delivered us from under the curse of the law, and met all the demands of divine justice in our behalf, blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross, but has made us the recipients of that grace that was given us in Christ Jesus before the world began, and that we should be made heirs accord-

ing to the hope of eternal life. Says the poor, trembling child of God,

"He paid my debt and set me free,
And made his riches o'er to me."

"If children, then heirs; heirs of God, and joint heirs with Christ." All time things must pass away as the flower of the grass, and all earthly ties be dissolved; but the eternal union of Christ and his people are one and inseparable, the same yesterday, to-day, and forevermore. Nothing can separate them from the love of God which is in Christ Jesus our Lord. "For ye are dead, and your life is hid with Christ in God. When Christ who is our life shall appear, then shall we also appear with him in glory." Blessed hope, glorious thought! when we are done with the conflicts and turmoils of this sin-defiled world, when sin, which is the sting of death, shall have accomplished its work in these mortal bodies, then shall be brought to pass the saying that is written, "Death is swallowed up in victory." And O what a glorious victory this is to the ransomed of the Lord, when free from this earthly house to fall asleep in Jesus, and in the resurrection to awake in the likeness of their glorified Redeemer, and be with him forever, and see him as he is. For here, brethren and sisters, we only know in part, we are looking through a glass very darkly; but when that which is perfect is come, that which is in part shall be done away. Then shall we be fully prepared to comprehend all that is contained in our text, "Nay, in all these things we are more than conquerors through him that loved us."

"On earth, when friends together meet,
And find the passing moments sweet,
Time's rapid motion soon compels
With grief to say, Dear friends, farewell."

But,

"The happy season soon will come
When saints shall meet in heaven, their home,
Eternally with Christ to dwell,
Nor ever hear the sound, farewell."

THOMAS P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

J. T. MOORE, Ass't Clerk.

The Lexington Old School Baptist Association, in session with the Lexington Church, in Greene Co., N. Y., on the 5th and 6th days of September, 1877, to the several churches and members composing the same, sends christian salutation, praying that grace, mercy and peace may rest upon you and the whole Israel of God.

DEAR BRETHREN:—Through the abounding goodness and mercy of our covenant keeping God our lives are spared, and we are again permitted to meet in our associate capacity, for which we desire to be thankful; and as you will expect from us an epistle of love and correspondence, we propose to offer a few remarks on the following scripture, in 1 John v. 1, 2: "Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when

we love God and keep his commandments."

First. "Whosoever believeth that Jesus is the Christ, is born of God." Now the question is, What is it to believe? It is to credit what the Lord hath said; and the apostle says, In hope of eternal life, which God, that cannot lie, promised before the world began. And this faith or belief is a fruit of the Spirit of Christ that is in this character, for it is the work of the Lord that you believe on him whom he hath sent; and this character is born of God. Again, "And every one that loveth him that begat, loveth him that is begotten of him." Here are the different principles and operations all brought to view, and the effects manifested as evidences of the foundation of this love or principle that causes us to love, and the love to centre on them that are begotten of him. And it manifests the nature and effects that follow, from the life that exists both in him that begetteth and in him that is begotten of him. Therefore, that which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled of the Word of life. For the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us. That which we have seen and heard, declare we unto you, that ye also may have fellowship with us. And truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. And again, Christ is the anointed of the Father. And that this Jesus is the Christ, the anointed of the Father, and that for which he was anointed, seems to be recorded or spoken of by the prophet Isaiah, lxi. 1-3: "The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion; to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called, Trees of Righteousness, The planting of the Lord, that he might be glorified." This seems to refer to the children of God in the various situations that they pass through while in this militant state, and after they have passed from death unto life. And the apostle says, "Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death." When we contemplate the difference between the character that loveth his brother and that loveth not his brother, we wish to know which character we are, and then for the testimony, which is as

follows: "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous." And the Savior says, "If ye love me, keep my commandments." And, "He that hath my commandments, and keepeth them, he it is that loveth me." Again, "If a man love me, he will keep my words." Now who of us have these principles in us? The apostle says, We love him, because he first loved us. For whatsoever is born of God overcometh the world. And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? This is he that came by water and blood, even Jesus Christ. Not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is true. 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. 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. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." And the apostle says, "We know that we are of God, and the whole world lieth in wickedness. And we know the Son of God is come, and hath given us an understanding, that we may know him that is true. And we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. Little children, keep yourselves from idols." Now, dearly beloved brethren, if this is our faith, that Jesus is the Christ, we are born of God, and he that loveth is born of God; and therefore if we love him that begat, and him that is begotten, it confirms us in the hope that we have passed from death unto life. And if we love God and keep his commandments, it confirms us in the hope that we love the brethren. And if these things be in us and abound, they make us that we are neither barren nor unfruitful.

In conclusion, may God give us grace that we may go on in every good work and glorify our Father which is in heaven, and enable us to give all the glory of our eternal salvation to God and the Lamb forever and forever. Amen.

S. MORE, Mod.

AHAZ COLE, Clerk.

JAMES MILLER, Ass't Clerk.

The Tygart's Valley River Association of Regular Baptists, now in session with the Valley Church, Randolph Co., W. Va., August 24th, 25th and 26th, 1877, to the churches of which she is composed, Greeting.

DEAR BRETHREN IN THE BLESSED JESUS:—We live in fearful times—times in which iniquity abounds, and the love of many waxeth cold, so that we are often led to inquire, in the language of the prophet Jeremiah, "Is not the Lord in Zion? is not her King in her?" In searching for an answer to the inquiry, it can avail us nothing to find an affirmative answer unless we can first become satisfied that we are the Zion in which the Lord dwells, and over which he presides as King, and while there are many religious organizations in the world, all claiming to be the Zion or church of God, it is of the first importance that we look around us, and see, if we can, what resemblance, if any, we bear to that city and its inhabitants, citizens, as described in the scriptures of truth. The term Zion appears to be an Old Testament term, used to designate the chosen people of our God, while as yet the church was not established in any organized form, while the term church seems to be principally used in the New Testament as being somewhat synonymous. It is written, "The Lord has founded Zion." And of the church it is said, "Ye are God's husbandry; ye are God's building." As the limits of a Circular will not admit our going into a full examination of all the points of analogy between the Zion or church of God and the religious denominations with which we stand not connected, we propose to make such examination under three general ideas, viz., the character of her citizens, her defenses, and her foes. And first, of her citizens we observe they are not of this world; they are born of God, or born from above. "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Herein we perceive two whole and distinct existences brought to view, and the distinction clearly and fully stated; and as soon could the spiritual become fleshly, as that the fleshly could become spiritual; and as rationally might we conclude that a wolf by being dressed in sheep's clothing is thereby transformed into a sheep, as that any performance in, by or upon the fleshly, can transform him into a spiritual man. The fleshly man has all his affections, desires, passions and interests in earth, and bound up by the things thereof. The spiritual man has his affections set on things above, his life hid with Christ in God, and his treasure laid up in heaven. And is it true that in regeneration the affections and interests are called off from earth and earthly objects, and fixed on things that are heavenly? But is it true that there are two natures in one body? With the same organ of speech, expression is given to the sentiments and promptings of each; from the same proceeds blessings and cursings; with the same ears hear they the gospel and the dis-

cordant sounds that come from earth; with the same feet they walk in obedience to the commands of their heavenly King, and run in the ways of transgression; the same hands are employed in works of righteousness, and the same body which is buried in baptism, and thus fulfills all righteousness, is buried in the grave as the wages of sin. So that as proceeding from the one nature, this body is to suffer pain, disease and death; as proceeding from the other, the inhabitants shall not say, I am sick. With this complex nature they are here in the world, feeding upon spiritual or heavenly food, with all the same appetites and the same necessity for that which is natural. They love God, love his people, and love the order and institutions of his house. Now, brethren, do you not find the response in your bosoms, If this be a true description of the Zion of God, then am I a citizen? For all that is true as a description of Zion, is true of all her citizens. But you are ready to inquire, What will all this avail me, if the Lord my King is not in her? "Except the Lord keep the city, the watchmen wake but in vain." "Except the Lord build the house, they labor in vain that build it." We have no room to doubt his being there. And David says, "The Lord is in his holy temple, let all the earth keep silence before him." And again, "God is in the midst of her; she shall not be moved." And says Christ, "Where two or three are gathered together in my name, there am I." With many other evidences we might produce from the scriptures of truth, did not our limits forbid. If he is there, it is to abundantly bless her provisions, and satisfy her poor with bread. It is to supply her with streams of living water, and cause her to lie down upon green pastures. If he is there, her walls are continually before him, and his eye is watching her every moment, lest any should hurt her. If he is there, it is to supply her every need, according to his riches in glory by Christ Jesus. If he is there, he is there to reign as King, not only as the King of Zion, but King of kings and Lord of lords; so that while he orders all the affairs of earth and hell, so as to have all things work together for good to his Zion, what have we to fear, though the earth be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof? There is a river, the streams whereof shall make glad the city of God, the holy tabernacles of the Most High. God is in the midst of her, she shall not be moved. God shall help her, and that right early. The heathen raged, the kingdoms were moved; he uttered his voice, the earth melted. The Lord of hosts is with us, the God of Jacob is our refuge.—Psalm xlvii. 3-7. What if earthquakes rend the earth, and lightnings tear the skies; what if war, pestilence and famine stalk unmasked through the land, and what if we are driven to the

point to say, we have no friend but God? That is enough.

"If he is mine, then present things
And things to come are mine;
Yea, Christ, his word, and Spirit, too,
And glory all divine."

Yea, they are watching for our halting with vultures' eyes; but as long as Christ is King in Zion we have nothing to fear; he will be our guide even unto death. Although many have crept in among us, making great profession of fellowship and love for the doctrine and practice of the saints, and pretend great zeal for the cause of God, and their garb has sometimes been so well assumed, and their character so well concealed, that they have been made our counsellors and guides, our companions and familiar friends, and so they have remained until God has stripped off their painted masks, and revealed the hidden hypocrisy of their hearts, and they have become openly what they have ever been in heart, the enemies of the cross of Christ. This causes great searching of heart among the children of God.

Brethren, false brethren may wound our peace, hypocrites may still act deceitfully, the enemies of the cross of Christ may still vainly hope to triumph, many may still mount the scornful chair and utter great swelling words against the church of the living God, and many of whom we had hoped and expected better things have turned from the truth and turned unto fables, yet the word of God abideth forever; and he that overcometh, saith Christ, will I grant to sit with me in my kingdom, even as I also overcame, and sat down with my Father in his kingdom. The fiery trials through which we have been called to pass, together with the reproaches that have been heaped upon us, have served to cement our hearts more closely in love, so that we feel the deepest interest in the welfare of Zion. We therefore commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them who are sanctified.

J. S. CORDER, Mod.

E. B. PHILLIPS, Clerk.

The Maine Old School Baptist Association, in session with the church at Whitefield, Me., September 7th, 8th and 9th, 1877, to the several churches of which she is composed, sendeth love and christian fellowship in the Lord.

Once more, according to a custom of long standing, we send you this our annual epistle of love and admonition. How much you have been profited by those letters, is known only to God. We feel to thank the God of Israel for another privilege of assembling ourselves together. May this season be spent to the honor and glory of God, and for the mutual benefit of one another.

We have had presented to us in these yearly letters some of the soul-cheering and sublime truths found only in the gospel of the Son of God. We wish to present to you at this time for your consideration the word

LOVE, and speak some of the power of love in the heart of the child of God. This love which we wish you to consider is of no human origin; it cannot be produced by the works of man. It is a heavenly principle, hidden by God himself deep in the breast of every child of God at the time of their spiritual birth, producing a wonderful and glorious change in all their future life and conversation, unless it is checked or overcome in a measure by the love of self, or the love of this world, which we should carefully guard against daily. We are informed in the scriptures of truth that "God is love," and love is of God, and every one that loveth is born of God, and we love him because he first loved us, and every one that loveth him that begat, loveth him also that is begotten of him. This love causes us to love God and keep his commandments, to love the house of God, and all the ordinances thereof. We may be in darkness, and our hearts burdened with many doubts and fears; we may have so much sorrow and tribulation that we cannot sing one of the songs of Zion; yet away down deep in the heart of trouble it says, "I must trust in the God I love, though he slay me." We may feel that we are in darkness, we may feel like one alone, and that we are far, far away from Mount Zion; yet our heart says, "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." This love will cause us to follow after those things which make for peace, and things whereby one may edify another. Our soul will unite with the psalmist in saying, "Pray for the peace of Jerusalem; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes I will now say, Peace be within thee." We are not only to strive and pray for the peace and prosperity of our own church and association, but we are to delight in the perfect union and fellowship of all the saints. And when we see this love and union among brethren, we are led to cry out, "Behold how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, that went down to the skirts of his garments. As the dew of Hermon, and the dew that descended upon the mountains of Zion. For there the Lord commanded the blessing, even life forevermore." But if strife and discord are found among any of the saints, we can but mourn and weep. We are commanded to love one another fervently, and not in word, neither in tongue, but in deed and in truth. This love is to be unfeigned; no amount of feigned love will answer the purpose, for sooner or later it will prove itself by deeds of unkindness to be counterfeit. "Love worketh no ill to his neighbor; therefore love is the fulfilling of

the law."—Rom. xiii. 10. This love will not allow us to extol our own virtues, and magnify the failings of our brethren; but we should have fervent charity among ourselves, for charity shall cover the multitude of sins. Love will not allow us to blaze the failings and imperfections of our brethren abroad, or even to whisper them among ourselves. For under no circumstances whatever can we lawfully talk over the failings of a brother or sister, except in the house of God, and then only according to the direction of the judges of Israel, "Speak evil of no man." We do not speak thus, dear brethren, to condemn you, but rather to warn you. Having seen the evil effect of such a course, we thought it fit to give you this admonition. We have rejoiced, and felt to thank God on your behalf, when we have seen you "endeavoring to keep the unity of the spirit in the bond of peace." If there be, therefore, any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, manifest it to all the brethren; having the same mind and love, being of one accord. Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem the other better than themselves. But as touching brotherly love, ye need not that we should write unto you, for ye yourselves are taught of God to love one another. 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.

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

HIRAM CAMPBELL, Mod.

A. B. MACOMBER, Clerk.

CORRESPONDING LETTERS.

The Old School Baptist Conference of Maine, held with the Old School Baptist Church of North Berwick, the last day of August and the first two days of September, 1877, to all the associations and churches with whom we correspond, sendeth greeting.

In this Corresponding Letter we will call your attention to God's election and eternal love to the church of Christ, and of Christ, the Head and Life of the church. In Isaiah xlii. 1, Christ is clearly set forth as the elect of God. How did God love his Son? We suppose no one would dare say that God did not love his Son without any beginning. We find in the 17th chapter of John, where Christ was praying to his Father, "Thou lovedst me before the foundation of the world." And in the same prayer, "And hast loved them as thou hast loved me." Then, before this world was spoken from nonentity into existence, God's love was the same to his Son and the church as now. The beginning of his love was not when we began to love and seek him. Re-

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1877.

EXODUS XXXIV. 6, 7.

Having received a request for our views on the following text, we publish them from No. 24, volume 28:

"And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."

We would willingly leave the exposition of this sublime passage to our able correspondents, as we feel deeply sensible of our incompetency to do justice to the subject.

These words were spoken by the Lord unto Moses, when he was called up into Mount Sinai to receive the law the second time. In the preceding chapter, Moses had expressed a desire that the Lord would show him his glory, and the Lord promised that he would make all his goodness to pass before him; and adds, "And I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy." In our text we have a record of the fulfillment of the promise, and in the awful grandeur of the holy mount, in God's own voice, the proclamation of the name of the Lord is made. Moses, at various periods, seemed inquisitive to know the name of the Lord. When he was first called and commissioned to go before Pharaoh, he inquired what name he should announce to the children of Israel, and from the burning bush he was told, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." "Thus shalt thou say unto the children of Israel, I AM hath sent me unto thee." But in our text we have not only a literal fulfillment of the promise to proclaim his name, but in also causing all his goodness to pass before Moses. "And the Lord passed by before him." Thus showing that God claims no goodness out of himself. All his goodness is of himself, and in himself, and he is the embodiment, so to speak, of all that is good and holy in an absolute sense. The goodness of all his creatures is of him, and not of themselves. The things of the natural creation were very good, because he had made them so. And the righteousness of his servants, or saints, is of me, saith the Lord.—Isa. liv. 17. In all the provisions of grace and mercy the Lord was before Moses, as grace was anterior to the giving of the law. And when Moses, as the type of the law, was commanded to smite the rock which was in Horeb, which Rock, Paul says, was Christ, God said to Moses, "Behold, I will stand before thee upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink," &c.—Ex. xvii. 6. In all the journeyings of Israel the Lord went before

member that great love wherewith he loved us, even when we were dead in trespasses and sins. Think not that our poor, feeble love can account for Christ's love to us. Our love to Christ is the fruit of his eternal love to us. "We love him, because he first loved us." Cherish it, brethren, as a truth which is not to be disputed, that Christ loved you before the mountains lifted their heads into the clouds, before the pillars of this world were laid. There are some who question this doctrine, and others who say that they believe it, but never preach it. Every part of God's truth should be preached. Who then would dare to muzzle this grand doctrine? We will now hear what Paul says to confirm it. "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."—Ephesians i. 3. From this quotation we can see this, "According as he hath chosen us in him before the foundation of the world," is the one only channel through which all of God's love and spiritual blessings flow to all his children. Then all that are opposed to what Paul has said, are opposed to the only way that God has opened to send his love and all spiritual blessings to any of the fallen race of Adam. This will be a savor of life unto life, or a savor of death unto death. If any make this doctrine an excuse for sin, they give good evidence that they have not been born of God. The true believer feels to bless God for it, that Christ loves him without any cause or reason in his nature, or any good thing that he can do. He therefore lives to his God, and will love and serve him who loved him of his own free will. Again, we suppose no one will dispute that God loves his Son without any end. God's love never knows any change, for it is the same yesterday, to-day, and forever. Let every child of God remember that God loves him without any end. Yesterday you were upon the mountain-top, and you could say, My Lord and my God, and that the mercy of the Lord endureth forever. To-day you are down in the valley of despondency, cast down, and much afraid that you never were born of God, and that God never loved you, as he does not the natural world; yet he loves you to-day as he did yesterday. You cannot outlive God's love to you. If you are once in the family of God, there is not any power that can put thee out of the family. It is a misrepresentation that God will ever lose any of his family.

Finally, dear brethren, herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought to love one another, and so walk in all the commands of Christ blameless.

We were glad to receive your messengers and Minutes. The preaching through the meeting has been the one sound of that great trumpet that the

prophet said should be blown in this gospel day, salvation by grace, and not of works, lest any should boast. The duty of the children of God was also set forth, in connection with the doctrine of grace harmoniously.

Our next yearly conference will be held with the Old School Baptist Church at North Berwick, Me., commencing on Friday before the first Monday in September, 1878. We still wish to correspond with you.

WM. QUINT, Mod.

R. F. STAPLES, Clerk.

The Lexington Old School Baptist Association, convened with the church at Lexington, Greene Co., N. Y., on the 5th and 6th days of September, 1877, to sister associations and corresponding meetings with whom we correspond, sendeth love in the Lord.

DEARLY BELOVED BRETHREN:—

Through the goodness and mercy of our heavenly Father we have been permitted to meet and associate together according to our former custom, to worship our covenant keeping God, and to speak of his saving power, majesty, goodness and abounding grace to his tried and afflicted people, and for the edification and comfort of one another in Christ; who is the life of his people, the God of comfort and consolation to his tried little ones, who were chosen in him before those hills and valleys were brought forth, to be heirs to life and immortality. Your messages of love have been received by us with satisfaction, causing us in our inward man to rejoice in hearing the truth of the gospel of our Lord Jesus Christ, as preached by the faithful ministers of the New Testament, who have been unable to meet with the present association. And we would desire to render thanks to the God of Israel, who worketh all things after the counsel of his own will, for the heavenly blessings he has bestowed upon us. Dear brethren in the Lord, we desire to continue our correspondence with you.

Our next association is appointed to be held with the Andes Church, Andes, Delaware Co., N. Y., commencing the first Wednesday in September, 1878, and continuing two days.

S. MORE, Mod.

AHAAZ COLE, Clerk.

JAMES MILLER, Ass't Clerk.

The Licking Association, now in session with our sister church at Mt. Carmel, Clark Co., Ky., to the associations with which she corresponds, Greeting.

BELOVED BRETHREN:—From a somewhat protracted experience of the benefits of a general correspondence with you, as the recognized servants of the Most High God, we would gratefully acknowledge our obligations to the Lord for the gracious manifestations of his love and mercy to us, his unworthy creatures. We are thankful, at least we desire to be so, to God that peace and fellowship abound among the churches composing this association. Through his abounding grace the sweet fellowship that we have so long enjoyed

with each other, and with you as associations and churches, still is manifest, exciting in us an ardent desire to continue our correspondence with you; and we pray that God may continue to work in us and you that which is well pleasing in his sight.

We have appointed our next meeting to be held with our sister church at Salt River, Anderson Co., Ky., on the Friday before the second Saturday in September, 1878, when again we hope to receive your letters and messengers.

Done by order of the association on Friday before the second Saturday in September, 1877.

THOMAS P. DUDLEY, Mod.

J. W. ROYSTER, Clerk.

J. T. MOORE, Ass't Clerk.

The Tygart's Valley River Association of Regular 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 tender mercy of our God we have been permitted to meet together in an associate capacity. We desire to feel thankful to the God of our salvation for the union manifested among the brethren. We think that the promise of God has been made manifest towards us, that they that wait upon the Lord shall renew their strength; they shall mount as on wings of eagles, they shall not run and not be weary, walk and not faint. Our churches are partly represented, as you will see by our Minutes. We would have been glad to have had a correspondence from your associations.

Brethren, stand together in the Lord, and not be carried about by every wind of doctrine, by the cunning craftiness of men, who lie in wait to deceive you. Do thou in all things bear in thy body the suffering, patience and meekness of our Lord and Savior Jesus Christ. May the tender mercy of our God rest upon you, and keep you from all evil, is our prayer for Christ's sake. Amen.

We desire a continuance of your correspondence. Our next association will be held with the Leading Creek Church, Randolph County, W. Va., to begin on Friday before the last Sunday in August, 1878, where we hope to meet your messengers.

J. S. CORDER, Mod.

E. B. PHILLIPS, Clerk.

The Maine Old School Baptist Association, in session with the church at Whitefield, Me., September 7th, 8th and 9th, 1877, to the associations and meetings with whom we correspond, sends greeting.

DEARLY BELOVED IN THE LORD:—

The God of Israel who changes not has blessed us with another opportunity of meeting together for his worship, and to hear from our kindred in Christ. We esteem your fellowship and messages of love highly. Your messengers were gladly received, and preached for us the gospel of the grace of God, to our joy and comfort. May God bless you all. Our meeting has been well attended. Love, union and fellowship abound among us.

Our next association is appointed to be held with the church at Bowdoinham, to begin on Friday before the second Monday in September, 1878, and continue three days, where we hope to meet you again as usual.

HIRAM CAMPBELL, Mod.

A. B. MACOMBER, Clerk.

them, in the cloud and in the fire, causing his goodness to pass before them in the wilderness. "And proclaimed, The LORD." That is, the Jehovah, Self-existent, Independent, and Eternal God. To proclaim, The Lord, signifies not only an articulation of the words, The LORD, but a display of his majesty and power. The Lord. Not a Lord, as though he were one of many, or that there were others, for he has frequently declared that he is the Lord, and there is none other. "The LORD God." As Lord, the sovereign controller and disposer of all events, and the God to be revered and worshiped, as the only true and living God. But the Lord proclaims not only his name, but some of his peculiar perfections or attributes. "Merciful and gracious." Paul testifies that God is rich in mercy.—Eph. ii. 4. And the inspired psalmist says, I will sing of his mercy forever; for he has said Mercy and truth shall be built up forever, &c.—Psa. lxxxix. 1, 2. And he proclaims the name of the Lord to all who have a saving knowledge of him, as merciful and gracious; for mercy proceeds from grace, and forbids the plea of merit on the part of the vessels of mercy which he hath afore prepared unto glory. "Long-suffering, and abundant in goodness and truth." Who that has ever known the Lord can fail to set to his seal that God is true? Surely his goodness and mercy have followed us all our days; and because he changes not, Israel is not consumed.

"Keeping mercy for thousands, forgiving iniquity and transgressions and sin." The mercies and forgiveness of sins are kept, not by those on whom they are bestowed, but by him from whom they emanate. Were the provisions of grace and mercy subject to the will or works of men, there would be occasion to fear they might be misapplied; for those on whom it is his own sovereign pleasure to bestow them, as he says to Moses in the preceding chapter, "I will make all my goodness to pass before thee, and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy." An inspired commentator on this text has drawn this conclusion: "So then, it is not of him that willeth, nor of him that runneth, but of God that showeth mercy."—Rom. ix. 16. "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth."—Rom. ix. 18.

But while we trace the sacred testimony of the sovereignty of God in keeping mercy for thousands, and bestowing it on them, not according to the volition of him that willeth or runneth, but according to his own immutable will and pleasure, we have in the same connection the positive declaration that he will *by no means* clear the guilty. How the advocates of the means doctrines of the day would dispose of this declaration, we will not presume to say. As they represent the fountain of mercy, forgiveness, and salvation, to

be accessible to all sinners who will consent to *use the means* to procure it, which means, they say, are in the hands of all sinners for a limited period, and thus placing the mercy of God at their command. They are required to will, or to run, or to make use of some sort of means. But God has rejected this system of means altogether, and *will by no means clear the guilty*. The thousands for whom he keeps this mercy, were by nature children of wrath. But the blood of Jesus Christ his Son cleanseth them from all guilt. God's mercy does not flow at the expense of justice; hence that the treasured mercy of God displayed in the salvation and forgiveness of his people may be applied, or showed to them, the redemption which is in Christ Jesus must open up the channel in which it shall flow. The thousands for whom God keeps mercy are set free from guilt by the blood of Christ, and freely justified through the redemption which is in Christ Jesus, in whom we have redemption through his blood, even the forgiveness of sins. But no means, or system of means, can avail to procure the mercy of God or the remission of sins.

"Visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Here the doctrine of relationship appears. All the human family had their creation in the earthly Adam, were in him when he sinned, and they sinned in him; hence his judgment is visited upon them. By the offense of one man, judgment came upon all men unto condemnation. By one man sin entered into the world, and death by sin, and so death has passed upon all men, because that all have sinned. This inheritance of sin and death is not restricted to the third and fourth generation, but involves the whole race of mankind; but still the principle of the visitation is clearly perceptible. Under the Mosaic dispensation the limitation of temporal judgments was made. But it should be remembered that death reigned from Adam to Moses, and the Mosaic law was not required to doom the sons of Adam to the righteous judgment which they were under more than two thousand years before Moses was born.

In conclusion we remark, God has proclaimed himself to Moses, and through Moses and the prophets, as "A just God and a Savior." As a Savior, he is the only Savior, and his mercy is kept by him for thousands on whom it has been and shall be displayed; but it is vain to look for mercy where the claims of Eternal Justice are not canceled. Heaven and earth shall pass away, but not a jot or tittle of the law shall fail until all is fulfilled.

We have a notice from W. P. Lockhart, at Mason, that Mary A. Lathan's paper is not taken from the office, as she has moved away. We should be pleased to have some one acquainted with either party mentioned above inform us what state the office is in.

MISCELLANEOUS.

PRIDE HUMBLLED.

The following incident is told, as part of the unwritten or traditional history of Elder John Leland:

During the latter part of his life Mr. Leland traveled much over the country on preaching tours, on foot. On one occasion he had been warmly solicited, in writing, by a widow lady, to visit the part of old Virginia in which she lived and preach, telling him to set his time and her house was at his service, both as a place of abode and also as a place to hold his meetings. Mr. Leland replied to her by setting a day that he would preach at her residence at 10 o'clock a. m. The lady was a very wealthy planter, in Appomattox valley. She regarded herself as one of the most pious and exemplary persons to be found anywhere. She had been raised in the high circles of life, and knew nothing about poverty, nor had ever associated with the laboring classes. She was at this time about thirty-five years of age, and had been a widow two years, but knew nothing of the privations commonly attending the life of a widowed mother. She took much pains to appear pious, and her chief object in inviting Mr. Leland to preach at her house was, that she might make a display of wealth, and thus have the applause of all her associates; not only to show her wealth, but her piety as well; so she went to great trouble and expense in preparing for the meeting. The appointment had been spread far and near, pressing solicitations had been sent to numerous friends to attend the meeting; no expense or pains had been spared, not only to have the best and the finest of everything, but to have everything in the very best style.

On the evening preceding the meeting several carriages had already arrived, to be in good time, and enjoy the hospitality of the hostess. About sunset Mr. Leland came up to the mansion on foot. The day was quite warm and dusty when he made his appearance. The walk had caused a free perspiration, which ran down his cheeks, making roads in the dust which had settled on his face during his day's walk. He walked up to the door of the large stone mansion, and his rap was answered by a black servant, of whom he inquired for the landlady; the servant ran down the broad, carpeted hall to a door, from which proceeded the sound of talking and laughing. In a very short time a lady, very richly attired, made her appearance, walking briskly and lightly toward the door, where Mr. Leland was standing. He had a fair view of her person, and at once read in her physiognomy and deportment something of her leading traits of character.

His intention had been to introduce himself, but before he had time to speak, or before she was near enough for him to address her, she spoke, in rather a harsh tone:

"Old man, what do you want here? I have nothing for beggars."

Mr. Leland, in a very soft and unassuming tone, said, "Please excuse me, madam; I do not wish to beg for money, but I am very tired from a long walk, and called to know if you would do me the kindness to allow me to stay under your roof during the night."

Viewing him hastily from head to feet, she very positively answered: "No; I have company now, and to-morrow the Rev. Mr. Leland is to preach at my house; so I can't take in poor stragglers."

"Well," said Mr. Leland, "I am too much fatigued to travel further to-night, will you allow me to stay in one of those cabins?" pointing to a row of negro houses just outside the mansion yard.

After a moment or two of reflection she said, "Yes, you may stay there with the negroes if you want to."

He bowed a very polite thank you, and turned toward the row of huts. He proceeded to the farthest one from the mansion before he found any one to whom he could speak, to ask permission to stay, but came at last to the smallest, but neatest of all the huts, where he found seated at the door an old negress, who was fanning herself with the wing of a fowl. He spoke to her very gently:

"Good evening, aunty."

His greeting was answered with, "Good evenin', mosta."

"Well, aunty," said he, "I have come to ask a very uncommon favor of you."

"Bress de Lord, mosta, what can dat be, fo' please God, I'se got nuffin to give any one?"

"I am very tired from walking all day. I called at the house of your mistress, but she says she has no room for me in her great house. I am too much fatigued to go further, and so I have come to see if you can allow me to shelter in your house."

"Bress de Lord, mosta, I got no 'commodation for any one; but 'fore a fello' mortal shall stay out doos, I lets 'em stay in my cabin sho', ef da can put up wid my plain hut. Uncle Ben be in drectly, den he keep you company while I fixes you sumpen to eat, for you looks as do you had not eat a morshel for a long time," at the same time pointed to a three-legged stool by the side of the door, saying, "set down dar and rest yourself, for you looks so wore out."

Mr. L. took the seat as directed, saying at the same time, "I am sorry that I am compelled to put you to so much trouble, as I have no money to pay you."

"Please God, mosta, Aunt Dilsey never charge any one yit for sich 'commodations as I could give 'em, for God knows it's poor enuff at best. You say, mosta, you call on missus at de house dar, and she can't take you in? Well, you must 'cuse her, for she's lookin' for a mighty heap o' company to-morrow; dar's a great gwine to preach in her house, an' a good many folks done come a'ready, an' heap mo' comin' to-morrow, so missus is mighty busy fixin' for 'em."

But here's Uncle Ben," she continued, as an old gray-headed negro came around the corner of the cabin, muttering to himself about the carelessness of some of the other negroes.

This old couple, Uncle Ben and Aunt Dilsey, as they were familiarly called by all who knew them, both black and white, were an old couple who, from age, had for a long time lived in a small but snug cabin at the far end of the row of huts occupied by the younger and more active slaves. Although Uncle Ben was not required to do any labor, yet he voluntarily took a kind of supervision over the farm, stock, &c. When he saw Mr. L. he stopped short and gave him a scrutinizing look, when Aunt Dilsey spoke, saying:

"Uncle Ben, don't stare your eyes out at a stranger; dis ole gentleman was out travelin', and come to stay in our cabin, kase missus she can't let him stay dar, as she's got a heap o' company now."

"Well," said Uncle Ben, "We's commanded dat if a stranger comes along we's got to take him in an' give him sich as we have to set before him."

While Aunt Dilsey was preparing supper Mr. L. learned much about the lady of the mansion from Uncle Ben; he learned, among other things, that they were a very religious family, but the hostess had been raised in the city of Richmond, and had imbibed all the fashionable ideas of religion, with but very little of its true principles, and none of its humility. Soon after Mr. L. had finished a very good, coarse supper, he told his host that he was very much fatigued from a long day's walk, and would wish to retire for the night, and that he felt like he wished to return thanks to his Creator for the blessings of the day, and invoke his protection through the night; that if it would annoy them, he would retire to some place out of doors.

"Bress God," said both the old folks at the same time, "we allers likes prayin' in our house, and neber goes to bed 'thout one of us tries to pray."

Mr. L. then took an old, well-worn bible out of his little bundle, and read in a very solemn tone the one hundred and second Psalm. During the reading the two old blacks often said in a low voice, "Amen; bress de Lord." When the Psalm was ended Mr. L. fell upon his knees, and poured out his feelings in such an outburst of reverential eloquence as was seldom ever equalled, and never surpassed by mortal lips. His host and hostess were so affected by his reading and prayer that they could do nor say no more than to fix their eyes on their guest, as though they felt that he was something more than a mortal man. He retired to a clean little pallet in one corner of the cabin, where he soon fell asleep. When morning came he was up early; Aunt Dilsey soon had him a good, plain repast, after which he seated himself to read, telling his hostess that he felt too much fatigued to travel, and if she was willing, he

would rest there until afternoon any way, and then if he felt better he would go on his way.

Aunt Dilsey said, "Yes, mosta, stay jist as long as you want to; we be glad to have you stay with us a fortnight, if you can put up with our far."

Mr. L. seated himself under a shady tree in the cabin yard, and with his bible, waiting to see what the finality would be.

About nine o'clock everything was in a bustle about the stone mansion; all the servants were called in to dress in their very best. Carriages began to arrive by the dozen, until the hall and every part of the large and elegant building was crowded to overflowing, but to their dismay no preacher had made his appearance, for the last carriage that came in sight had been scanned to get a glimpse of the minister. No one in the large congregation had ever seen him, but all had heard of him. So every one was full of anxious expectation, supposing that when he came he would be drawn by two or four fine horses, driven by a servant in livery.

Ten o'clock passed, half-past ten, eleven o'clock was announced by the clock on the wall, and no minister.

The company had by this time become restless, and were about to disperse, when Aunt Dilsey went to her mistress and said:

"Bress de Lord, missus, why don't you git dat ole man who stayed in our cabin last night to come here to de door and pray, 'fore de folks all go home; he prayed in our cabin las' night and dis mornin', an' 'fore God, in all my born days I neber heard sich prayin' afore. He's settin' right dar now, under de toll pine tree; an' as de preacher's not cum, if you'll let him pray, I'll go right now and fetch him down."

The lady consulted with some of the company, the matter was talked of among the congregation, when it was agreed to have that old straggler, as they called him, come and pray before the congregation broke up.

So Aunt Dilsey went to where Mr. Leland was sitting, and said, "Mosta, de folks all dispointed 'bout de preacher comin'; he am not cum, and da wants you to go down an' pray for 'em, 'fore da all brakes up. Mosta, I wants you to pray jis' like you did las' night."

Mr. L. walked down to the front door, and standing on the steps, repeated a short hymn by memory, sang, and then engaged in prayer; by the time his prayer was ended all eyes were fixed upon him with amazement. He then remarked that as there seemed to be a disappointment, that if it would not be assuming too much, he would talk to them a few minutes; and as a foundation, or starting-point, he would read a short passage from the word of truth, which they would find by reference to the thirteenth chapter and second verse of Hebrews: "Be not forgetful to entertain strangers, for thereby some have entertained angels unawares." When he had spoken for twenty or

thirty minutes the hostess, who had refused him the hospitalities of her house the evening before, became so deeply affected that she ran and prostrated herself at the feet of Mr. L., and would, if he had allowed her to have done so, have washed his feet with her tears, and wiped them with the hair of her head. It was said that she was so overcome and affected that from that time forward she was a changed and different woman, so much so that she threw off all her finery and ornamental dressing, and became an humble and plain christian. Though she was a professor before, her whole deportment underwent a complete change. Her house became a place of divine worship, where she delighted in making all, no matter how plain or how poor, as happy as kind attention could make them; in fact, it was said that if preference had to be given to any, it was always in favor of the poor and needy.—*Murfreesboro (Va.) News.*

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders.

Address,

GILBERT BEEBE & SON,
Middletown, Orange Co., N. Y.

INQUIRIES AFTER TRUTH

MR. GEORGE Y. STIPP:—Please give me your views on Psa. lxxxix. 3, which reads thus: "I have made a covenant with my chosen; I have sworn unto David, my servant." And Zech. ix. 11: "By the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water." The reason I ask your views on the covenant is, because there is a people here who claim to be Old School Baptists, and deny there being any covenant between the Father and the Son. They contend that Christ is the covenant, and deny him being one in the covenant. Please give me your address also. Nothing more. Yours as ever,

A. B. KEITH.

APPOINTMENTS.

Providence permitting, Eld. S. H. Durand will preach for the church at Utica, N. Y., on the first Sunday in November.

In behalf of the church,

J. M. BOES.

OBITUARY NOTICES.

Another mother has fallen asleep in Jesus. By special request of sister Sarah Ekleberry, daughter of the deceased, I send for publication in our family paper, the SIGNS, a notice of the death of sister **Mary Hammond**, widow of Deacon John Hammond. She died at the residence of her daughter, Jan. 25, 1877, aged 85 years the 2d of last October.

Brother and sister Hammond moved from Franklin Furnace, N. J., about 28 years ago, to Delaware, Delaware Co., Ohio, where they resided until their death. Sister Hammond was baptized and received into the fellowship of the Old School or Primitive Baptist Church about sixty years ago, by Elder Tisdale, and remained steadfast in the faith once delivered to the saith, looking unto Jesus, the author and finisher of the same, and died with a blessed hope of a glorious immortality beyond the grave. She was a woman of a remarkably good mind, quick of comprehension, free and frank to speak her mind, full of life and vigor, and kind in all her relations. You, dear brother Beebe, have lost, in her death, a fast, true and fervent friend. In her early life she was blessed with the privilege of sitting under the word of God administered by you and brother Trott. She leaves three daughters and two sons, with grandchildren and numerous friends and brethren to mourn their loss; but we mourn not as those who have no hope, for we are confident that our loss is her eternal gain, for she now rests where the wicked cease from troubling and the weary are forever at rest. The stroke seems to fall doubly hard on sister Ekleberry, as death soon again entered her house, and took from her embrace her kind husband, **Mr. John Ekleberry**, who died on the 16th of February. So with her the nearest ties that bind mortals together have been in quick succession severed—that of a good and kind husband, and an affectionate and good mother.

At the request of sister Hammond, I was sent for, and tried to preach on the occasion of her death, to a solemn and attentive congregation of relatives and friends, from the words, "But thanks be to God who giveth us the victory through our Lord Jesus Christ," after which her remains were deposited in the cemetery at Delaware.

She often repeated the following lines:

"How long, dear Savior, O how long
Shall that bright hour delay?
Fly swift around, ye wheels of time,
And bring the welcome day."

With love and respect to you, I am your brother in tribulation,

L. B. HANOVER.

CENTER VILLAGE, Delaware Co., Ohio.

Departed this life July 14, 1877, in the 73d year of her age, **Mrs. Rachel Turner**, wife of N. H. Turner, of Lewistown, Fulton County, Ill. Mrs. Turner was a sister to Eld. Benjamin Bradbury, of Abingdon, Ill.

The deceased was born in Fairmount Co., O., Oct. 14, 1804, was married to brother Turner June 3, 1825, and united with the Regular Baptists about 1837. She was for many years previous to her death a member of the Salem Church, near Lewistown, and always maintained an unblemished christian deportment, and an uncompromising stand in defense of the truth. In her declining years she was the subject of great pain and suffering from cancer on the breast, during which time she had to suffer the dreadful shock of having one of her breasts removed by the surgeon's knife, as well as other painful and tedious experiments and applications. But she bore all her sufferings with christian fortitude, and waited with wonderful patience for the hour of her departure to come. It is true she desired and prayed for the hour of her departure to come, so that she could be released from her loathsome prison of clay and corruption, but she was resigned to the will of her Father in heaven, and could say,

"But hush, my soul, nor dare repine;
The time my God appoints is best;
While here, to do his will be mine,
And his to fix my time of rest."

She leaves her husband, one son, the church at Salem, and many relatives and friends, to mourn the loss of a worthy woman.

I. N. VANMETER.

ASSOCIATIONAL.

The First Regular or Old School Baptist Association called Kansas, is appointed to be held with the church of Pleasant Grove, at Pardee, Atchison Co., Kansas, to commence on Friday before the last Saturday in September, 1877, at 10 o'clock a. m., and continue three days. A cordial invitation is extended to all, especially gospel ministers.

Those from the east will come by way of Atchison, where they will take the Santa Fe train to Cummins Station, 2½ miles south-east of the place of meeting, or the Central Branch to Farmington, 2 miles north of the place of meeting. Those coming from the west on said roads will stop at the above named places, where conveyances will be in attendance for all that may wish to attend the association.

JOHN SCHENCK, Clerk.

The Juniata Association of Old School Baptists will meet with the Springfield Church, in Huntingdon Co., Pa., beginning on Friday before the first Sunday in October, 1877. There was a proposition to change the time one week later, but on mature reflection it was thought best not to change the time.

Those coming by rail from the east and north will take the East Broad Top R. R. at Mount Union, and get off at Scottsville, on Thursday, where they will be met with conveyances. Those coming from the south will take the B. & O. R. R., and get off at Hancock, Md., on Wednesday before the meeting, where they will be met and conveyed to places of entertainment.

J. BEEMAN.

The Kehukee Association is appointed to be held with the church at Peach Tree, in Franklin Co., N. C., commencing on Saturday before the first Sunday in October, 1877.

Brethren and friends are invited to attend. Those coming by public conveyance, either from north or south, should be at Rocky Mount, on the Wilmington & Weldon Rail Road, on Friday, so as to be taken part of the way to the association on that day by private conveyance.

C. B. HASSELL.

The Salisbury Association will be held with the church at Broad Creek, Sussex Co., Del., commencing on Wednesday before the fourth Sunday in October, 1877, at 10 a. m., and continue until Friday evening following.

The place of this meeting is convenient by rail, and about 4½ miles from Laurel, Delaware. The friends from north and south will take tickets for Laurel. Train going north arrives at Laurel about 12:30; train going south arrives about 2:30. Conveyances will be in attendance at the arrival of each train on Tuesday, to convey the friends to places of entertainment.

We extend a cordial invitation to brethren, sisters and friends, and we hope to have a special remembrance by the ministering brethren.

By special request of the church,

T. M. POULSON.

The Yellow River Association will be held with the church at Rock Spring, DeKalb Co., Ga., 3 miles south of Lithonia, on Saturday before the fourth Sunday in September, 1877.

The Oconee Association will be held with the church at Bethlehem, Oglethorpe Co., Ga., 5 miles east of Crawford, and 2 miles from Lexington, to convene on Saturday before the second Sunday in October, 1877.

TWO DAYS MEETINGS.

The Old School Baptist Church of Christ called Columbia, situated in Jackson County, Michigan, have appointed a two days meeting, to commence, if the Lord will, on Saturday before the third Sunday in October, at 10 o'clock a. m. We invite all our brethren and sisters to attend, and especially ministers. Those who come by the cars from the south and east will come to Toledo, and change cars for Jackson, and stop at Napoleon. Those from the south-west will take the Ft.

Wayne, Jackson & Saginaw R. R. and come to Bankers, and change cars for Woodstock, which is little over half a mile from the meeting house, where they will be met with teams to convey them to the meeting.

By order of the church,

THOMAS SWARTOUT.

The Old School Baptist Church of Gilboa have appointed a two days meeting to be held at their meeting house, to commence on Saturday, Oct. 13th, at 10 a. m. each day. Brethren and sisters of our faith and order are invited to meet with us, and ministering brethren in particular. Those coming by the Ulster & Delaware Rail Road will be met at the depot near Moresville, on Friday.

By order of the church,

BARNARD COLE, Clerk.

YEARLY MEETINGS.

The O. S. Baptist Church at Snow Hill, Md., have appointed a two days or yearly meeting, to commence on Saturday before the fifth Sunday in September, (being the last two days in Sept.) We hope a good many of the brethren and friends will be with us at that time, and we cordially and affectionately invite them all. We hope the ministering brethren will not disappoint us. We shall hope for Elders Rittenhouse, Durand and Chick. This appointment is immediately after the meeting at Nassaongo, so that ministers can attend both meetings without loss of time or additional expense; so we shall hope for and expect a good attendance.

J. L. STATON, Clerk.

If the Lord will, our yearly meeting will be held at Otego, N. Y., on Wednesday and Thursday after the second Sunday in October, (17th & 18th) when we hope to meet all that can come. Teams will be at the depot on Tuesday afternoon and evening, to take the friends to places of entertainment.

G. M. FRENCH.

The Old School Baptist Church at Fairfield will hold a yearly meeting at their meeting house in Fairfield, Michigan, to commence on Friday, Oct. 19, 1877, and hold three days.

Elders Biggs and Pollard are expected to attend, and we would be glad to see Elder J. A. Johnson, and all of our faith and order wishing to attend are cordially invited.

CHAS. LIVESAY, Clerk.

The yearly meeting appointed to be held with the church at Welsh Tract, near Newark, Delaware, will commence on Saturday preceding the third Sunday in October, at 2 o'clock p. m., and continue two days. Those coming by rail will be met at Newark Station on Saturday morning. All are cordially invited, and especially do we hope that a goodly number of the ministering brethren will find it in their minds to come.

WM. M. CAMPBELL, Clerk.

HOPEWELL

Young Ladies' Seminary,
MERCER COUNTY, N. J.

The Fall Session will open September 12, 1877. The patronage of our Old School Baptist brethren is earnestly desired.

For particulars, address

MISS ELIZABETH H. BOGGS,
Principal.

Having ourselves patronized the school of the sisters Boggs, and being personally acquainted with the teachers and proprietors, we confidently commend it as the only first class institution of the kind that is entirely free from all sectarian influence, within our knowledge, in which our daughters may be thoroughly educated, at a reasonable expense, and every care taken for their comfort and moral training. We hope the institution may be liberally patronized, especially by our Old School Baptist friends who are opposed to the popular theory of teaching religion as a science.—EDITORS.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

BOOK AND JOB PRINTING.

AND

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45. MIDDLETOWN, N. Y., OCTOBER 15, 1877. NO. 20.

POETRY.

JOHN XV. 1.

Let me, Lord, abide in thee,
And do thou abide in me;
Fruit I cannot bear, I know,
But as life from thee does flow.

If in thee I do abide,
Cleaving to thy wounded side;
If by faith thy love I see,
Then shall I more fruitful be.

Severed from thee, Lord, alas!
I should wither like the grass;
But in thee, thou fruitful Root,
I must surely bring forth fruit.

Purging, Lord, I must expect,
'Tis the lot of thy elect;
Purge me, then, and do not spare,
So that I more fruit may bear.

PHILIPPIANS III. 9.

Poor, panting, groaning, sin-sick soul,
On Jesus cast thy care;
He will thy every grief condole,
And save thee from despair.

Look for yourself where'er you will,
Except in Christ your Head,
You'll find yourself a rebel still,
Nor one good work can plead.

Should you with diligence and care
Examine duty's ground,
Or faith, or penitence, or prayer,
Still you are guilty found.

But if to Christ you turn your eye,
And find yourself in him,
There you've a life that cannot die,
There you are free from sin.

Complete, without a single stain,
In him you stand quite pure,
And with him you shall ever reign,
When time shall be no more.

W. GADSBY.

A GERMAN TRUST SONG.

Just as God leads me I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So as He leads, my path I make,
And step by step I gladly take,
A child in Him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which he has decreed and sent,
That which his will for me commands.
I would that He should all fulfill,
That I should do his gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfill;
That which his love ordained as right,
Before He brought me to the light,
My all to Him resigning.

Just as God leads me I abide;
In faith, in hope, in suffering true;
His strength is ever by my side;
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing,
The best in kindness sending.

Just as God leads, I onward go,
Oft amid thorns and briars seen;
God does not yet his guidance show,
But in the end it shall be seen
How by a loving Father's will,
Faithful and true, He leads me still.
LAMPERTUS, 1625.

CORRESPONDENCE.

CARROLLTON, Ky., Sept. 20, 1877.

BROTHER BEEBE:—While at the Mount Pleasant Association, sister Foree requested me to write some thoughts on the following text of scripture: "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste."—Isa. xxviii. 16.

It is with a deep sense of my own ignorance of sacred things that I attempt to pen some of my poor thoughts upon that truly interesting subject. It is written, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." The text above quoted is a part of the scripture referred to by the apostle, and therefore it is left on record, that "the man of God may be perfect, thoroughly furnished unto all good works." But the first part of that verse is in these words, "Therefore, thus saith the Lord God." Then it is the language of the Almighty, left on record for the instruction of the saints in all coming ages. Yes, it is part of the glorious inheritance left to them while in these low grounds of sorrow.

But to the subject. The word *behold*, here used, we must regard as a command, emanating from one who had the sovereign right, power and authority to command, and addressed to those who had ears to hear and eyes to see. Not to those who had eyes to see, but see not, ears to hear, but hear not; O no. It was to those whom the apostle addressed when he said, "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." But he says, "I lay in Zion." This is the Almighty speaking, and he says, "I lay." The word *lay* is a verb in the present tense, and he who uses that word says, "I am God, and change not." And the psalmist says, "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting thou art God." Then as he changes not, and is from everlasting to everlasting, he has been from all eternity, still is, and will remain that sure foundation throughout the endless cycles of eternity. The blessed Jesus said to Peter, "Upon this Rock will I build my church." And the apostle says, "For other foundation can no man lay than that is laid, which is

Jesus Christ." "Behold I lay in Zion," which is none other than the church of the living God. Peter says, "To whom coming as to a living stone, disallowed indeed of men, but chosen of God and precious. Ye also as lively stones are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Wherefore it is contained in the scriptures, "Behold I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded." The church of the Lord Jesus Christ is presented in the scriptures under the figure of a house. Paul to the Hebrews says, "But Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm to the end." And the prophet says, "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 into it." Then the Lord Jesus is both the foundation and builder of this house, and it is built of lively stones. The apostle, in addressing the church at Ephesus, says, "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 into a holy temple in the Lord." Then they were built on that eternal foundation. Well might the apostle, in addressing these same brethren, say, "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." Then these lively stones were chosen in Christ before the foundation of the world, and their life was in him, for he is the life of his people. He says, "I give unto them eternal life, and they shall never perish." Then they are built upon a sure foundation, and are fitly framed together in that foundation; for they were chosen in him, and are prepared by him for their glorious place in that eternal house. The wise King of Israel says, "Wisdom hath builded her house; she hath hewn out her seven pillars." The poet, viewing the city of our God and its sure foundation, in sweetest melody sings,

"Glorious things of thee are spoken,
Zion, city of our God;
He whose word can ne'er be broken
Formed thee for his own abode."

The prophet, viewing in prophetic vision afar off the glories of that city, triumphantly breaks forth in this language, "In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks." The temple at Jerusalem was built without the sound of tools. It is written, "And the house when it was in building, was built of stone made ready before it was brought thither, so that there was neither hammer nor axe nor any tool of iron heard in the house when it was in building." So in like manner is the building of that spiritual house, the church of the Lord Jesus, which is built, not by might nor by power, but by my Spirit, saith the Lord of hosts. The hands of the spiritual Zerubbabel have laid the foundation of this house; his hands shall also finish it. Then he is the foundation, the corner stone, and the builder of that house, and he is a wise master-builder; not like the foolish man, who built his house on the sand, and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell. But he is like a wise man, who built his house on a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell not, for it was founded upon a rock. David says, "He placed my feet upon a rock." Then they have a precious corner stone, a sure foundation, and they are builded together for a habitation of God through the Spirit. The eternal God is their refuge, and underneath are the everlasting arms. And he rideth upon the heavens in their help, and in his excellency on the sky. Then happy art thou, O Israel; who is like unto thee, O people saved by the Lord? Then what a happy thought, what a sublime conception to the poor, way-worn pilgrim, as he treads these low grounds of sorrow, and by faith can look away to Jesus, who is the sure foundation on which he stands, who is round about him as the mountains are round about Jerusalem, whose everlasting arms are underneath him, who is his hiding place from the storm, is to him as the shadow of a great Rock in a weary land. This to him is a weary land. Here he is surrounded with sorrows and afflictions; pain, disease and death are his common lot. But he is made to rejoice when he can realize that the gift of God is eternal life through Jesus Christ our Lord, and to be able to say from the depths of the heart, "Thanks be to God who giveth us the victory through our Lord Jesus Christ." 'Tis then that

he is made to realize that the blessed Jesus is made unto him wisdom, righteousness, sanctification and redemption. Then he feels and knows that it is all of Jesus, and his chief desire is to be more and more like his divine Master; and his happiest moments, his highest enjoyments, are when he is enabled to look away, and by faith behold that happy home, on which hope bids him gaze with heavenly delight. 'Tis then he can sing,

"O land of rest, for thee I sigh:
When will the moment come,
That I shall lay my armor by
And dwell with Christ at home?"

But, "He that believeth shall not make haste." How often do the children of the kingdom desire to hasten the fulfillment of the promises of God. Abraham was not willing to wait, and the result of his impatience was a mocking Ishmael; and Christians sometimes become impatient, and desire to see the churches increase in number, desire to know that there are a greater number in the ministry; forgetting that the promises are yea and amen to the glory of God, that he will keep and fulfill all his promises, and that they are to you, and to your children, and to them that are afar off, even as many as the Lord our God shall call, and that they are saved and 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; and we seem to forget that all things work together for good to them who love God, to them who are called according to his purpose. If they love God, it is because they are born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. That belief, that faith, is the gift of God, and when in its full exercise, the Christian does not desire to make haste, but the language of his heart is, "Thy will be done;" and he can say with one anciently, "I will wait the days of my appointed time till my change come." Then they shall not make haste, knowing that a few more days or years at most their earthly career will be closed, that the purposes of God with them here below will have been accomplished, and they called to rest in the cold confines of the tomb. But their faith looks beyond the grave, looks away to Jesus, who is the life and the resurrection, and who has despoiled death of its sting and the grave of its victory. Then they are made to rejoice in the glorious assurance that they shall be brought off conquerors, and more than conquerors, through him that loved them and gave himself for them, to whom be glory and honor forever and forever.

Brother Beebe will please dispose of these thoughts as his better judgment may dictate, and if they are published, sister Foree will please accept them as a token of my warmest Christian affection, and believe me affectionately yours,

H. COX.

RUTLEDGE STATION, Ga., August 12, 1877.

ELD. F. A. CHICK—DEAR BROTHER IN CHRIST:—It has been a long time since we have corresponded with each other. I am still spared for some wise purpose known unto God. My wife and son's health is quite poorly. I am not able to tell what will be the result, but I hope the Lord will enable me to bear up under it, and not complain. We have abundant reason to thank God that it is as well as it is, neither of them being entirely helpless. I will state to you the goodness of God with our Shoal Creek Church. We have had thirteen added by letter and experience this year. We have secured the services of Elder John G. Eubanks, to fill the absence of Elder W. L. Beebe, who is sound in the faith, a good disciplinarian, and one who commands the attention of the hearers, and preaches with the Spirit and in power. Not long since he was called upon to preach at the funeral of old Mrs. Lou Minton, whose husband desired to have him preach. He never saw Elder E. before that time, and the deceased never saw him. After the funeral Mr. Minton requested him to preach at his house, some eight miles from the meeting-house, and if he could give a sufficient reason of a change, he wished to be baptized near his house, which request was noticed by the church. Brother Minton has been a cripple since the fifth of October last, having received a fall, and crushing or dislocating one of his hips; before that time he had a sore leg, which caused him to use a crutch and cane. On the 8th inst. Elder Eubanks, who is a member of said church, with twenty or more members, went to his house, and Elder E. preached from Luke xxiv. 32. An intermission of a few minutes was given, after which the members present, with members from Mt. Paran, Rock Spring and Harris Springs, heard the old man, now in his seventy-ninth year, relate the dealings of the Lord with him. He dated his hope back to 1842 in a clear and impressive manner, was received, and baptized in a stream of water near by. He was conveyed to the water and back on a chair, and was baptized on a chair by Elder Eubanks, assisted by Elder W. M. Almond. The scene was both solemn and impressive. I suppose not less than two hundred people were present. He will weigh nearly two hundred pounds, and is a good, honest and honorable man.

If you see proper, you can send this note to the SIGNS OF THE TIMES. Please give me a comment on Job vii. through the SIGNS, and oblige a poor man.

D. F. P. MONTGOMERY.

REISTERSTOWN, Md., Sept. 19, 1877.

DEAR BRETHREN:—In compliance with the request contained at the close of brother Montgomery's letter, I will pen a few thoughts upon the subject named.

I feel that I am very far from grasping even a little of the sweet fullness of the experience of Job, and I cannot even attempt to comment upon

all the different expressions of this seventh chapter. I feel more like making some general remarks upon some parts of Job's experience, that have in times past rested with some weight upon my mind. The very name of Job, which means, "He that weeps or cries," identifies him with God's poor and afflicted people, of whom I believe he was intended to be a representative. It is known by all bible readers that in the scriptures names were given to individuals or places, expressive of some event or some trait of character peculiar to themselves. So the name Job describes his whole life of crying or weeping, and shows his oneness of experience with all the people of God.

I fully agree with our dear brother Durand, as he has shown in his book, "The Trial of Job," so well, that Job represents a child of God, while the conversation of his three friends is the conversation of a legalist, and the feeling they display is the feeling of a legal spirit. What they say, we may hear said every day by men who trust in their own works, and expect to enter heaven by them, and know of no other way to be at peace with God than by DOING GOOD; and whose motive is so well expressed by Job's friends, "THEREBY GOOD SHALL COME UNTO THEE." But it has also appeared to me that the whole language of this book is often gone over in the mind of the Christian himself, when tried sorely by affliction. What carnal reasonings and perverse disputings come up in our minds, when our hopes are blasted and our dearest comforts fled! Satan, and that legal spirit which the believer yet possesses, often argue the case strongly, and we find ourselves almost yielding to such reasonings at times. Thus, I have thought, that the conversation represented as passing between Job and his friends, but illustrates the warfare in our own hearts between the flesh and the spirit, between the power of light and the powers of darkness. What a striking display of such conflicts, when doubt and unbelief and legalism, in us, are arrayed against the truth, is found in the Psalms of David! David penned an account of his feelings, as he felt then, that poor, tempted children of God to-day might, while passing through the valley of Baca, know that they have a companion who has been through just such trials, and just such conflicts of mind. Whatever murmurings David felt were faithfully written, as also was the rebuke and the soothing application of the promise. It seems to me that the seventy-third Psalm expresses in brief, just what this whole book of Job so fully elaborates, namely, the inward questionings of a soul, who sees the wicked prospering and at ease, while he is oppressed. Jeremiah too gives utterance to the same conflicts of soul, and speaks of his failure to see the reasons of God's dealings. And Job, and David, and Jeremiah, and every child of God, at last has to come to the feet of the Lord, and say, "I was silent, because thou didst it." So the believer does

not need to go outside himself to find the Pharisaic spirit, the legal spirit, the rebellious spirit. How often the very words of the Pharisee rise bitterly up in his own soul, disturbing the peace which he has in Christ Jesus. How often does he murmur at the rod, and then begin to hunt after reasons for it, the exact counterpart of the reasons of Job's friends, and then begin to try expedients, that he may drive away the darkness and bring in the light; just as they told Job to do.

What a state of confusion and darkness fills our souls when such arguments are going on in them. But in the multitude of the thoughts within us, only God's comforts can delight our soul. Job held fast his integrity. He did not sin with his lips, nor charge God foolishly. Only the unshaken truth of God could be his refuge; and when the billows of the sore temptation assailed him, the rock of God's wisdom and power was his trust. There is something in the child of God, even in the darkest hour, that seeks for God, and that forbids him to trust in man. All other words but God's words are vain imaginings. All other promises but God's promises are refuges of lies. Blindly groping though he may be for the light, yet there is in him a touchstone of truth, which rejects the false and accepts the true. So Job turned away from his friends, crying, "How have ye helped him that had no strength?" "Miserable comforters are ye all, physicians of no value." But when Elihu came, and when the voice of God reached his heart, there was a response, and Job bowed his head in sweet agreement. To the believer, God's reproofs and judgments are sweeter and dearer than the flatteries of falsehood. The voice of Elihu and the word of God are the still, small, inward voice, which brings up to mind the heavenly words of comfort which are spoken to the tried child of God.

But I have said enough to present my thought, that the child of God embraces in himself the substance of each character presented in the book of Job. The spirit of Eliphaz, of Bildad, of all the characters presented, the believer can detect in his own heart at times. There is one apparent agreement with the truth running through the teachings of Job's friends that I wish to notice. I say *apparent* agreement, for it is only apparent. They speak of Job's afflictions being the result of sin. And Job denies this at one time, and yet confesses his great vileness at other times. In truth, all affliction, all sorrow, is the result of sin in the world. Sin entered the world, and death by sin; but we cannot put our hands upon one trouble and say, This is the result of that special sin. But this Job's friends undertook to do. They charged that Job must have robbed the widow and oppressed the fatherless, and that these special afflictions were his punishment. "Now," they say, "turn from such sins and live." But Job knew that the trouble lay deeper than any outward trans-

gression. They said, "Wash thyself, and be clean." This summed up their religion. But Job said, "How should man be just WITH GOD?" They looked no deeper than the outward act. But Job said, "Though I wash myself with snow water, and make my hands never so clean, yet thou shalt plunge me in the ditch, and my own clothes shall abhor me. For he is not a man as I am, else would I answer him." The apparent agreement with the truth in the sayings of Job's friends was, in saying that sorrow was the result of sin. The real disagreement with the truth was that they spoke only of special, outward acts of sin, not knowing that the trouble lay deeper, even in the heart. With all their cry about sin, they would deny total depravity, as much as any Arminian of this day. And in this is their opposition to the truth. "Job has sinned," say they, "and is therefore in trouble. If he would cease to be troubled, let him cease to sin." "And this," they say, "he can do." It is true that Job has sinned, but it is not true that he can turn from sin and bring peace to his soul; for even if he should quit all outward faults, and make his hands never so clean in the sight of man, yet he is vile in the sight of God, and he has not touched the hidden fountain of corruption in his heart. Here is their APPARENT agreement with the truth, and their REAL disagreement. Men to-day will say, "O yes, we are all sinners, and if we would be saved we must do better." But this very language denies the truth, and shows that like all miserable physicians they mistake the symptoms for the disease itself. Man may check the symptoms, but he cannot heal the disease; this God alone can do. All the speech of Job's friends is based upon this Arminian ground, and it is well for us when we can detect and reject such false reasonings in our own hearts.

I have taken up more space than I desired in these remarks, but there is yet one or two things that claim a remark. First, I will say that I would not accept the words of Job's friends as truth, nor would I take them as a text to preach the gospel from. I would refer to them to illustrate this spirit of legality, as I would any other words of men to illustrate the character of men. Second, I will say that it seems to me evident that we must regard the experience of Job as the experience of a believer under trials of the severest kind, and not as the experience in which we are called from nature's darkness to the light of the gospel. The book is designed by the Holy Ghost, it seems to me, to enter into the deep mystery of sorrow, and to answer the many questions which believers, in all ages, have been perplexed by concerning it. The end or design of it all, it seems to me, is summed up in the words of Job, after God had spoken to him out of the whirlwind: "I have heard of thee with the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in sackcloth and ashes."

I will not dwell upon the mournful expressions of the seventh chapter. It is the plaintive language of a stricken soul. It expresses truly the feelings of the heart at such a time. We must also bear in mind that Job speaks as a type or representative of the church, and that this is the voice of her cry as well. The language of this chapter is the language of one who has felt how puny is our strength when measured against God. The very first verse of the chapter recognizes the truth that all our bounds are set, and expresses the submission of one who, in the midst of such pain that his soul chooses death rather than life, yet bows in submission, saying, "God's will is best." Inexpressibly touching is Job's complaint. All that he loved taken away, the wife of his bosom a traitor to his hope, his friends by their mistaken words driving the arrow deeper, we see Job turning (as all such ones do) to God's decrees and purpose for refuge. "Is there not an appointed time to man upon the earth?" &c.

But I do not feel to pursue the theme further. I leave these general thoughts with you to publish if you see fit; and if published, to brother Montgomery and all who read to think upon. While such are my views in general of the book of Job, yet I can see but little ways in applying it verse by verse. Some of it, I believe, I have felt, but much of the book yet remains to be opened to my comprehension. Brother Durand's book has been of great satisfaction to me, and in general I can fully agree with him. I do not remember that he has suggested the affliction of it all to our inward warfare, but I am persuaded we shall agree upon this. Brother Durand says in the opening of his book that he trusts that the Lord had directed him by his Spirit to write. I believe the Lord did direct him. My own soul has been fed by his words.

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

PITTSBORO, Miss., May 20, 1877.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—I feel a desire this bright Sunday morning to write some of my thoughts to the dear brethren and sisters scattered abroad over this vast earth; for let them be in the icy regions of the north, or in the sunny climes of our own dear native south, east or west, I love them all. My mind is drawn toward the children of our God this morning, and a desire to hold sweet converse with them, and being denied the privilege of meeting with any of them in church capacity or otherwise, I feel like penning a few thoughts; and if I could be enabled to say one word to the edification of one of God's dear children, I am amply repaid. I read so many communications in the SIGNS from brethren and sisters that so clearly express my own feelings, that I sometimes feel in my heart that surely Christ is my Redeemer, for they certainly are his own redeemed, else how could they write so beautifully? And I know I have the same

trials and besetments they tell of, and it strengthens me, and speaks comfort to my soul. Often I feel that I am the weakest of the flock, if one at all. I sometimes feel that I am a stumbling-block in the way of those whom I love better than any people on earth, the poor, despised Old Baptists. I have had a name with them for six years, and unworthy as I feel myself to be of their sweet fellowship, I want to live and die with them. Like Ruth of old, "Entreat me not to leave thee." Some years ago I tried to tell through the SIGNS some of the exercises of my mind in being brought, as I hope, to see myself a lost sinner before God, unable to do anything to merit divine favor, not even to lift my eyes to heaven in supplication; but my agonizing cry was, God, be merciful to me, a sinner. Christ, as I feel and believe, heard my cry, and through his great mercy (not my works, no, no,) applied his cleansing blood to my sin-polluted soul, and for the love he bare his wicked sons and daughters, he set me free. Yes, my dear brother, "If his love shall make us free, we shall be free indeed." "He brought me to his banqueting house, and his banner over me was love." And I thought with old David, "Surely goodness and mercy have followed me all the days of my life, and I shall dwell in the house of the Lord forever." But trials and doubts soon began to crowd in upon my mind, and Satan said, "Don't tell any one anything about it; you are deceived. Then I tried to pray to Almighty God if I was deceived, to show me my true condition; but it has remained just the same to this day. In 1863 I trust my Savior was revealed to me as a perfect Savior, as the one "altogether lovely," and as the propitiation for my sins; and I have never been able to add anything to or take anything from the little hope I claimed then, but my mind always goes back to the same time and place where such a change took place in my feelings. My prayer was turned to praise, I loved everything and everybody, I felt lifted above earth and the petty things of this world, I felt to praise God for all the great things he had done for one so vile as I; and it was grace, free grace. Thank God, dear brother Beebe, that our salvation is by grace alone; for if our redemption was hinged on our good works, where would we look for safety? Poor, vile, helpless sinners such as I would be lost eternally. "Ye are mine," saith the great I AM; "ye are bought with a price." Then we are not our own, but belong to him who is able to take care of us. If left to ourselves one single moment, we would totter and fall; but we are kept by his power, as the apple of his eye. He is a tender Father, and is the Shepherd of his sheep. He does not engage another to serve in that capacity, but he keeps his sheep; and blessed love, he carries the lambs in his bosom, for fear some danger will befall them, and leads them beside the still waters of his everlasting love, and maketh them to lie down

in green pastures, and he never leaves them. His sheep know his voice, but they know not the voice of a stranger. He keepeth them secure, and is always near to deliver them. When we are cast down, and feel our candle is almost gone out, and we are left to wander in the dark, and know not which way to go, then he appears to us brighter than before, the chiefest among ten thousand, and altogether lovely.

I seldom hear what I can receive as gospel preaching, having moved to a new home some ten miles from the church where I first joined the Baptists, after leaving the Missionary Baptists, my health being too feeble to attend meeting but very seldom. It is true, when I am able to go to the churches near me I hear a man talk about Christ and good things, but they say salvation is conditional, and depends on our conduct towards him and his church, and its ordinances; while Christ says it is "not of works, lest any man should boast." But I cannot receive this doctrine, so popular in this country. I am isolated, there being no Baptists in my neighborhood, and no church nearer than six miles. I am scarcely ever able to go that distance, yet I desire to mingle with God's people, with whom I have felt at home ever since I have had a name with them; and long before I had the courage to ask for a seat with them I desired to be there. After reading the scriptures, and comparing the doctrine with them, I was fully convinced that I was in the wrong place. I was dissatisfied with the Missionary Baptists, and I knew I loved the Old Baptists, and felt I could not live where I was any longer. Tremblingly, and with much fear that I was not fit to live with them, I asked to be admitted, and they kindly granted my request, and I was baptized by Elder A. B. Morris. I would like to say something in regard to my feelings during the time I was with the New School Baptists, after I became convinced that I was occupying a false position as a church member; but for fear I weary you with too long a scribble, I desist. I often fear that I have only a name among the dear Baptists, and am not what I profess to be, that after all I will be cast off as those having not the seal; but if my sinful heart does not deceive me, I do glory in spiritual things, they are my meat and my drink, and were it not for the little hope I have, that when I am called from this weak, suffering house of clay, that I will be permitted to sit down with my heavenly Father and all the blood-washed throng, I feel I could not bear the burden of life. But amid all my bodily sufferings, this sweet assurance comes to me laden with comfort, that after awhile I will be enabled to shout, "O death, where is thy sting? O grave, where is thy victory?" Often in moments of bodily anguish this thought softens the pain, and I feel to thank God that I am even spared to live and enjoy as many blessings as I do. But a few weeks ago I was brought near to

death's door, but God in his infinite mercy saw fit to spare my unprofitable life; and by the aid of an attentive physician and kind friends, and above all, the almighty aid of my heavenly Father, I am enabled, though in bodily weakness and with trembling hand, to write this scribble. It may be the last I shall ever write, for disease has laid a heavy hand upon me. Though young in years, I am prematurely old; still I desire to live in duty's ways, and serve my God in my body and members, which are his, for our light afflictions, which are but for a moment, do work for us a far more exceeding and eternal weight of glory. I desire to be spared to stay with my dear husband and little boys, and pray for wisdom from on high to do my duty as companion and mother. Pray for a weak sister, if one at all. Brother Beebe, brethren and sisters, although strangers in the flesh, I feel drawn toward you in love, and feel that your prayers would confirm my weak members, for I often feel that surely I am the poorest of the flock in spiritual knowledge, and feel if I could write with the readiness of spiritual things as those dear brethren and sisters, I would like to write often; but I feel so barren of any good that I can write, and it looks so poorly fitted to edify any of the dear ones who may read it, that I feel ashamed of it. I do not take the SIGNS, but have the privilege of reading them; and I would say to Bessie Durand, Marianne Murray, Mary Parker, and all the dear sisters who write, continue to do so: it is food to my hungry soul to lie upon my bed and read your precious communications, they breathe so much of that spiritual devotion that Christ implants in the hearts of his children.

Brother Beebe, please pardon me for writing so lengthy, I could find no place to stop; if you think it worthy a place in your invaluable paper, publish it, if not, there will be no offense.

I close by subscribing myself your weak little sister in christian love,

SUE PATE.

TRIGG Co., Ky., Jan. 1, 1877.

ELD. G. BEEBE—DEAR BROTHER:—Having been deprived of the privilege of meeting with my brethren, on account of the cold weather, I thought I would like to write a few of my thoughts upon the subject of the atonement made by our Lord Jesus Christ. For when I meditate upon the condition of man, by reason of sin and transgression, and read the scriptures that describe him, I am led to inquire, How can man be saved? For proof of his condition, read Psal. li. 5: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." "Corrupt are they, and have done abominable iniquity: there is none that doeth good." "The Lord looked down from heaven upon the children of men, to see if there were any that did understand, and seek God. They are all gone aside, they are together become filthy; there is none that doeth good, no, not one."

Psalm xiv. 2, 3. "The wicked are estranged from the womb; they go astray as soon as they are born, speaking lies."—Psalm lviii. 3. We see from the scriptures already presented that man is without ability to deliver himself from his fallen condition, and the only way brought to light in the scriptures, by which sinners can be saved, is the atonement made by our Lord Jesus Christ, and that atonement was special. Now for the testimony. "But God commandeth his love toward us, in that while we were yet sinners Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. v. 8-11. We see from the scripture just quoted that the objects of the atonement eventually receive the atonement. Christ "hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree."—Gal. iii. 13. To show whom the pronoun *us*, in this text, includes, see Isaiah ix. 6, 7: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this." "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. "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."—Titus ii. 13, 14. "All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all."—Isa. liii. 6. "I am the good Shepherd; the good Shepherd layeth down his life for the sheep." "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 man pluck them out of my hand."—John x. 11, 27. "By one offering he hath perfected forever them that are sanctified." "Sanctified by God the Father, and preserved in Jesus Christ." "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. Now, dear brethren, we see from the scriptures already presented that the atonement was special, for the objects of God's eternal love and choice. "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Romans viii. 33, 34. "Who his own self bear our sins in his own body on the tree, that we being dead to sin should live unto righteousness: by whose stripes ye are healed." "Surely he hath borne our griefs and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities, the chastisement of our peace was upon him, and with his stripes we are healed."—Isa. liii. 4, 5. "Therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their head: they shall obtain gladness and joy, and sorrow and mourning shall flee away."—Isa. li. 11. Dear, trembling saints of God, you should take courage. We see that the eternal God is for us; and "if God be for us, who can be against us?" "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" All power in heaven and earth is given into the hands of the Redeemer, that he should give eternal life to as many as the Father has given him. And he says to his Father, "I have finished the work which thou gavest me to do," and that work was to save his people from their sins; and having redeemed his people from the curse of the law, he has ascended to the right hand of God, to give repentance to Israel; and if all the Adamic family are called by the name of Israel, then he will give repentance to them all. But we read that "The Lord's portion is his people, Jacob [or Israel] is the lot of his inheritance. He led him about, and instructed him," &c. And I say, without fear of successful contradiction, that all for whom Christ died will be clothed in linen clean and white, and be admitted into the paradise of God, and to sing, "Not unto us, but unto thy name be all the glory."

Now, dear brethren, in conclusion, let it be ours to praise, honor, adore and serve the God of our salvation, and prove that there is a reality in the religion we have professed. May the Lord direct us in all our duty, that we may hear the welcome plaudit, "Well done, good and faithful servant; enter thou into the joy of thy Lord."

Your unworthy brother, if a brother at all, in tribulation,

H. SMITH.

NEAR LEXINGTON, Ga., Sept. 20, 1877.

DEAR BRETHREN BEEBE:—I notice in the SIGNS for Sept. 15th inst., a request of sister Rebekah P. Helm,

for your views on Matt. xiii. 44, and your reply, requesting any of the brethren who may have clearer light on the subject than you have, to let it shine. This makes me fear to offer such views as I have, "lest I might darken counsel by words without knowledge." However, I will venture to offer some thoughts, which will be at your disposal.

Parables were intended to represent facts, and doubtless the best that could be were used by our Lord Jesus Christ. This one reads as follows: "Again, the kingdom of heaven is like unto treasure hid in a field, the which, when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth the field." The kingdom of heaven and the treasure hid in the field, (meaning the world) surely does represent the church, or chosen people of God. The man finding and hiding the treasure, and selling all he hath and buying the field, must represent Jesus Christ in his Mediatorial and subordinate character, who, though he was rich, became poor, gave up or sold all, and even laid down his life for the sheep, or people chosen in and given to him in the covenant of redemption before the world was, to whom he was eternally related in vital and federal union, their Surety and representative Head. The field in which they were hid must be bought, (not redeemed) that the right and dominion there belongs to him by purchase; all power in heaven and in earth, with all judgment, is committed to him; the life and the resurrection, both of the just and the unjust, are his right, and to dispose of the field and the treasure hid in it, all vested in him, by purchase of the field, and by redemption of (the treasure hid in it) the purchased possession, his chosen people. Read Psalm ii. 8, 9. "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession: thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Power over all flesh was given him, that he should give eternal life to as many as his Father had given him. The world, or field, is his by creation and by purchase, but the treasure hid in the field is his by purchase and redemption by his blood. "For by him were all things created that are in heaven and in earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the Head of the body, the church. And having made peace through the blood of his cross, by him to reconcile *all things* unto himself; by him, whether things in *earth*, or things in *heaven*."—Col. i. 16-20. The victory over death and hell, with the powers of darkness, was manifested by his resurrection from the dead, and now he that was dead is alive forevermore, and has the keys of hell and of death, and of course the exclusive right to the field, or world, to dispose of as

he pleaseth, and the treasure hid in the field, his people, or the whole election of grace, are alone and exclusively his redeemed, purchased possession, and no nearer related to him now than before the world was; and for their sake the field, or world, has continued, and will continue, from generation to generation, until the last particle of the treasure, or every one of his redeemed, shall be manifestly saved, and raised from the dead in his likeness. And then time shall be no longer, as the great object for which the world was created will have been accomplished, namely, the glorification of the eternal Son of God, with all his redeemed, or treasure, and he shall fully see of the travail of his soul, and be satisfied, and deliver up the kingdom, or treasure, to God the Father. Jesus died exclusively for his people, and for their sake the world was made, and continues to this day. In this sense I understand the living God to be the Savior of all men, specially of those that believe.—1 Tim. iv. 10.

In explaining the parable of the tares and the wheat, in the preceding part of the chapter, Jesus says, "The harvest is the end of the world," and, "The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth in the kingdom of their Father." All this right is vested in the Son of Man, because he purchased the field for the sake of the treasure, his bride, the Lamb's wife, his sheep, in every nation, kindred, tongue and people under heaven. The next parable represents the kingdom by a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all he had and bought that pearl. In this nothing is said about the field, but the pearl only, referring directly to the redemption of his chosen people by himself.

I know that many apply both these parables to men who are seeking the kingdom of heaven, and give up or sell all for it. I object to such application, because contrary to my experience. It is true that sinners are made to give up all, and hate even their own lives and earthly relatives, before Christ is revealed in them the hope of glory; but it is of stern necessity, and yet it results in joy unspeakable and full of glory. Men finding treasure in a field, and hiding it for joy, and selling all they have to buy the field, or merchantmen seeking goodly pearls and finding one of great price, and selling all to buy that pearl, do it voluntarily, with the hope of gain to themselves. Jesus Christ did voluntarily lay aside his glory for a season, to save his people from their sins; but poor sinners never voluntarily seek the kingdom of heaven, for they cannot see it, neither do they care anything about its excellencies, until they are revealed in and to them by the Holy Spirit of God, contrary to all human calculations. None have ever found the

noble treasure, or pearl of great price, by voluntarily seeking, but by the great goodness of God in first seeking and finding them, and showing them their lost and justly condemned condition under his law, and then revealing in them Christ the hope of glory; and though they learn it all by revelation, of stern necessity, it results in joy unspeakable and full of glory to them.

The sister desired information particularly on the last part of the parable, in relation to the buying the field. The purchaser never would have bought the field, but for the treasure he found and hid in it. Hence the purchase was wholly for the treasure, therefore the field is valueless, and is swallowed up in the valuable treasure in it.

I submit the foregoing; if you publish, please correct errors.

Yours in love,

D. W. PATMAN.

FALCON, Ark., Sept. 4, 1877.

ELDER BEEBE AND SON—DEAR BRETHREN:—In my decline of life, I feel like I want to give what seems to be my established belief with regard to man's fall, and his redemption, which will be at your discretion.

To be short, when Adam received the breath of life, he became a living soul, and in that living soul, or tenement, a seed was implanted, which developed itself in the beguiling of Eve. When the temptation was offered, and the command given, the serpent disputed the word of God, by saying, "God doth surely know that thou shalt not die, but shall be as gods, knowing good and evil." (I will not undertake to define this plurality of gods in so early an age.) But we must all confess that there was no need for a Savior, without a sinner. So she partook, and gave to Adam, and he hid eat. This was necessary, for she was flesh of his flesh, and bone of his bones; his life was her life, and he died with and for her. This was also necessary, she being a figure of the church, and he a figure of Christ, the second Adam, whose life was his bride's life, from ever since he existed with the Father, which life was and is being developed in time; his bride being composed of many members, each member has and will receive of his life, spirit, at the appointed time of the Father. This is being born again, of the Spirit of Christ, which is the Spirit of adoption, and is the spiritual life and light of all the saints, and will, at the appointed time of the Father, raise the whole body, the bride, the Lamb's wife, and adopt her into ultimate glory, where she will be like him, and see him as he is, leaving mortality and corruption behind.

I have been concise, avoiding preliminary remarks, but think I shall be understood. And if any should say, "Why doth he yet find fault?" the answer is, Why repliest thou, O man?

WM. DAVIS.

FALCON, Ark., Sept. 4, 1877.

ELD. G. BEEBE—BELOVED BROTHER

IN THE LORD:—I have been impressed for some time to speak of the mutual obligations of the churches and their pastors. The poor servants meet with many sore and heart-rending trials, and their burdens are grievous to be borne. Yet I know that I fail to realize their condition, because I have not had their experience; but I know they have to leave all their worldly concerns, with their families; for they feel a woe that carries them through heat and cold, and rain and snow, and preach, whether they are in season or out of season, whilst the churches can help to bear their temporal burdens, or withhold the performance of their duty in bestowing of their temporal things, which is a duty, and not alms. And it is to be feared that some of the deacons are slow to visit their families and ascertain their needs, and report, and stir up the brethren to their duty. It is true that some of us are poor, since our property was taken from us, but where there is a will there is a way. The laborer is worthy of his hire, and the ox that treadeth out the corn should not be muzzled. Though the poor servants are to declare all the counsel, yet it seems they are afraid to admonish the churches on this important subject, lest they should be accused of fleeing, instead of feeding the flock. All this ought not to be, for faithfulness becomes the house of God.

If you will be so kind as to give an admonition on this subject, I think it will be kindly received, and have a good effect.

Yours in bonds of love,

WM. DAVIS.

(Editorial reply on page 237.)

ROCKWOOD, Chesterfield Co., Va., Sept. 1877.

ELD. G. BEEBE AND SON—DEAR BRETHREN:—I write to you from home, being almost blind from cataract. You will, for that reason, correct all errors. I cannot revise or reread my writings, for want of sight. I write to accomplish a certain desire, that is, we feel anxious to know if another case like our own is to be found in this vast world in which we live. On our Regular Baptist Church Book, first page, is recorded, "The Chesterfield Church of Christ, Chesterfield County, worshipping at Rehoboth Meeting House, 1773." Older than our Government. Established, as shown by record, 104 years the 22d of August. We suppose it was called the Chesterfield Church from the fact that there was no other Baptist Church here at that time. This church was established in the midst of persecution most severe, when Baptist ministers were prisoners, and Elder Eleazer Clay, the first pastor of this church, did with delight communicate to their wants through the grates of the jail of said county. Elder E. Clay took the charge as its first pastor, according to the record, in 1775, served the church about fifty-three years, and died in his 92d year. Then Elder Wm. B. Belcher, who was born in the church during his life, was ordained, and took charge of the same, and served it for about twenty-three years, and died in 1860,

during whose life I, as one born out of due time, was born in said church, was ordained, and took charge as pastor, serving, though unfaithfully, until now, about seventeen years. And now, brethren, I am glad to say that during that length of time the three pastors have ever contended earnestly for the faith once delivered to the saints, ever opposing the horde of isms all along the line, to the present time. We have at times had inroads, especially the famous idol, Sabbath School, called the church's nursery, by some. Let me say here, brethren, that my honest conviction is, that men might with as much propriety and reason set up schools and attempt to teach the unborn children of Adam the lessons of the world, as to attempt to teach the children of nature the things of the Spirit, until they have been born of the Spirit. O what delusion! what madness and folly!

My brethren, you see I cannot write, and I really feel that I shall be compelled to decline my ministry. May God, in that event, supply another, and a better one.

We have had some delightful seasons in the church, and some additions very recently. On one occasion a most singular instance occurred, and which you must see was a source of very great joy and comfort to myself. It was my good fortune, about twenty-four years ago, to marry one of the best women I ever saw, who was of the Methodist persuasion. I had always said to her that if my merely telling her would make her a Baptist, I would not do so, but left her to decide for herself on that subject. While sitting in a Methodist chapel, it came to her with force, she cannot tell why, that she must be baptized by myself at my next meeting. We were met by a very large concourse to witness the ordinance, which I must say, was most solemn. In a few moments we walked into the meeting house, and after reading the 22d chapter of Isaiah I came joyfully down and extended the right hand of fellowship, in behalf of the church. And, my brethren, you may judge in part of the joy I felt, when I added, that I introduced this, my beloved wife, into this church, older than this our Government, and here amid these rocks, and, far better, upon the Rock of Ages, which will endure forever.

May you and I, and all our Father's ministers, called by his grace, prove faithful while here on earth, to ever proclaim his glorious name. I am in my 68th year. I am a pilgrim.

Your afflicted brother in Christ,

JAMES GREGORY.

ELKHORN, Polk Co., Ore., March 7, 1877.

ELD. G. BEEBE AND SON—DEAR BRETHREN IN THE LORD:—In much fear and trembling I attempt to write you a few lines, in hope that thereby I may unburden my mind. I will first say, that the SIGNS continue to come to us regularly, for which I desire to thank you for your kindness, being aware that my remittance is still behind, and I beg that you will excuse me on the ground of poverty.

As I stated in my first letter to you, it took nearly all my substance to bring me to this country; but my health has greatly improved, and I am getting along as well as could be expected, considering the time we have been here. If I live till next fall, and am blest, I aim to send you a recompense for your kindness. In short, if it will not cramp you too much, continue to send me the SIGNS. There are some few points on which we differ, but in the main I conceive your views are consistent with the truth. This one thing I know, that I agree with you and your correspondents that salvation is of the Lord.

If you will not think it presuming in me, I will offer a few thoughts on the latter clause of the second verse of the fortieth chapter of Isaiah—"Her iniquity is pardoned, for she hath received of the Lord's hand double for all her sins." The Jerusalem under consideration by the prophet is the church of Jesus Christ, which the apostle calls the city of the living God, the heavenly Jerusalem.—Heb. xii. 22.

First, let us consider the term *pardon*. The term will not apply to one who is entirely upright, but to the transgressor. Pardon can be granted only by the proper authority. American transgressors cannot be pardoned by English authorities, nor English transgressors by American authorities, nor the iniquity of Jerusalem by the Catholic priest, nor yet by the intercession of the Missionary Board; but her pardon must be received at her Lord's hand; for the Son of Man only hath power on earth to forgive sins. When pardon is granted, it is presumable that the person to whom it is granted is afterwards recognized, in the eyes of the law, and the authorities that granted it, innocent, as though he had not transgressed. But the simple act of granting pardon does not really make the criminal innocent, only in a law sense. He may be pardoned by earthly authorities for horse thieving, and after that steal a horse. The grant of pardon alone does not remove guilt, does not remove the cause of transgression, does not elevate the criminal to any higher position than he enjoyed before he transgressed, but places him on original grounds; and all that constitutes the being of the person that has granted the pardon, is pledged to procure the safety of the criminal, on condition of his future obedience. So I conceive that if the receiving of pardon was all that Jerusalem had received of her Lord, the safety of her inhabitants would depend on her future obedience. Her Lord would be under obligation to protect her against any attack that might be made upon her, if she would continue to obey. In short, she would be in an Eden state, in a law sense. But, "Let the inhabitants of the Rock sing, let them shout from the top of the mountains." God has prepared better things for her; she has received double at her Lord's hand for all her sins. She has not only received free pardon, and made innocent in a law sense, but re-

ceived a complete covering for all her sins. "Blessed is the man whose sins are forgiven, and whose iniquity is covered." Yes, covered with the garments of salvation, the righteousness of her adorable Redeemer.

"This glorious robe, this wedding-dress,
Shall cancel all our sin;
'Twas wove by everlasting love,
And brought by Jesus in."

She is not only presumed to be innocent, but she is innocent, in the righteousness of her adorable Head. Her future safety does not depend on her obedience to law; for God has sworn by an oath, that by two immutable things, in which it is impossible for God to lie, that we might have a strong consolation who have fled for refuge to lay hold on the hope set before us. Not suspended on condition of our obedience, but on the life of the Son of God. "Because I live, ye shall live also." "I am he that liveth, and was dead, and behold I am alive forevermore." She is not only made innocent, but is taken from under the iron grasp of the law of sin and death. "For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed." But it is not altogether such a garden as was Eden, for lo, in Eden the subtle serpent came, an enemy to God and to man; but this garden is so thoroughly inclosed that no enemy can ever set his foot on the inside of her inclosure. For, "In that day shall this song be sung, We have a strong city; salvation will God appoint for walls and for bulwarks." "Walk about Zion, tell the towers thereof, mark ye well her bulwarks, consider her palaces, tell it to the generations following." "This God is our God forever and ever; he will be our guide even until death."

Not only is her iniquity pardoned, but her warfare is accomplished, her eternal safety secured, in her exalted Head. It is accomplished, because God is an impenetrable wall of holy fire, and salvation round her, and her glory in the midst. Not only so, but he is above her; he rideth upon the heavens in her help, and in his excellency on the sky. And not only is he above her, but underneath her; for the eternal God is her refuge, and underneath is the everlasting arm. Not only is she sealed with the blood of the everlasting covenant, clothed with the robe of righteousness, surrounded with impenetrable walls of salvation, and held up with the everlasting arm of Omnipotence, but her supplies are so abundant that they cannot be cut off; for it is said of her inhabitants, "They shall dwell on high; their place of defense is the munitions of rocks. Bread shall be given them, their water shall be sure." Again, to show the everlasting safety of Jerusalem, it is said, "Thine eyes shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down; not one of the stakes thereof shall ever be removed, neither shall any of her cords be broken." To show the abundance of her sup-

plies, the prophet adds, "For there the glorious Lord shall be unto us a place of broad rivers and streams, wherein shall go no galley with oars, neither shall gallant ship pass thereby." There is no forbidden fruit in this glorious garden, for he says, "Eat, O friends, drink, yea, drink abundantly, O beloved." Well might an apostle say, "Where sin abounded, grace did much more abound." And Jesus says, "I am come that they might have life, and that they might have it more abundantly."

The everlasting security of God's people, I never doubt, but I am often made to say, in the bitterness of my spirit, Great God, am I one of that number? Am I an inhabitant of that glorious city?

"Blest inhabitants of Zion,
Wash'd in the Redeemer's blood;
Jesus, whom their souls rely on,
Makes them kings and priests to God."

"Lord, decide the doubtful case,
Thou who art thy people's Sun;
Shine upon thy work of grace,
If indeed it be begun."

I will close, lest I weary you. If you see anything in this that you think will comfort the children of God in their afflictions, publish it; if not, cast it aside, and all will be right.

JAMES C. TURNIDGE.

P. S.—Will some of the ministers that write for the SIGNS give their views on Ezek. xxxvi. 28, with its connection? Will the Jews ever return, literally, to Palestine?

J. C. T.

MACOMB, Ill., Sept. 12, 1877,

ELDER G. BEEBE & SON—DEAR BRETHREN:—The following letter was received some time since from a man in Oregon, with a request that I transcribe it for the SIGNS OF THE TIMES, and I now proceed to do so, and leave it for your disposal. I believe the writer of the letter is over sixty years of age, but has never taken the yoke of Christ upon him yet, nor obeyed the ordinances of the gospel. I think, my friend, that it is high time you were doing so, for the Householder has promised to give you whatsoever is right, although you may go into the vineyard at the eleventh hour of the day. The writer signs his name "J," and proceeds to say:

"Now for my little experience, for it is little, I assure you. And in the first place, I was an Arminian of the deepest dye. I believed I could and would get religion at any time, and at pleasure, yet I put it off from time to time. I was of the opinion that God kept some sort of a book, in which all the good and bad deeds were recorded. I thought if a man did more good deeds than bad ones, his case was quite good, and as I was no gambler, or horse racer, or anything of the kind, my case was not very bad. By-and-by I made a start, as I thought, (O how foolish!) by reading the bible, and for a while was content with my case, and believed I was getting along very well. I went on in this way for some time, but at last I found myself a sinner of the hardest kind. I found many promises for others, but none for me. I

traveled this road for a long, long time, prayed always to myself, for I never could think of letting any one hear me. I never went upon my knees, for I felt too sinful to do anything of this sort. I was afraid lest God would smite me. I never felt worthy of the least of his favors. After being in this situation for some time, the bible became a new book, and all things, I might say, became new. I sometimes hope and believe I have a ray of light, but it is so little I hardly dare call it light. I am in darkness almost all the time, and have trouble upon trouble. Woe is me, for I am a man of unclean lips. I sometimes rejoice to know I am not alone; that there are some poor beings that feel as I do. I know if Jesus does not save me I must be lost, and forever lost; for if I had to aid in the work, I should almost despair, for I am as helpless as a little child. Sometimes I think I will do better, but as sure as I make a promise I break it. The doctrine taught by the Old, or Primitive Baptists, I once hated above all; it was very hateful to me, and it did me good to hate it. But now I love them and their doctrine beyond expression. I know I love the people of God, and their company, more and more every day. [Then why do you not join them, Mr. J.?] O what pleasure it is to me when I can hear them preach, and talk, and tell of their ups and downs! The Lord found Jacob in a waste, howling wilderness, and led him about, and instructed him, and I sometimes hope and trust he has found me. O that he would instruct me more and more. Yet I know I love the people whose God is the Lord, and I am quite a happy man when in their company, and I esteem them as the excellent ones of the earth. It is true I feel unworthy of the least of God's favors. I have labored hard to keep back vain thoughts, passions and unholy desires. It does seem that if I was a child of God I would be more pure and holy. I can truly say, with Paul, "O wretched man that I am! Who shall deliver me from the body of this death?" [If you are like that eminent apostle, Mr. J., you might afford to live with the Old Baptists.]

'Tis seldom I can ever see
Myself as I would wish to be;
What I desire I can't attain,
From what I hate I can't refrain."

Now, Elder Vanmeter, if you can catch my ideas, and rewrite, and have them published, you will greatly oblige a friend. I would be glad if you could do so, and comment upon them, and let me know of my case, for it is impossible for me to give my thoughts on paper. [Perhaps you could tell them better to the church—try it.] I could write much more, but I hope this will suffice. Don't be afraid to speak plainly, for nothing but the truth will do me good. J."

Well, my dear friend J., if I must be plain, I believe, from the foregoing, and from former letters you have sent me, that you have been taught of God, and have "passed from death unto life, because you love the brethren," and that you have long been

living in disobedience to your Lord and Master. That you have been living beneath your privileges, and have pierced yourself through with many sorrows. Jesus says to all his children, "Follow me," and I earnestly entreat you, in the name of my Master, to obey the ordinances of his house, and tarry not, lest greater troubles befall thee. When you do so, and experience rest unto your soul, let us hear from you. Praying the Lord to work in you both to will and to do, I remain your friend,

I. N. VANMETER.

THE SHULAMITE.

"Return, return, O Shulamite, return, return, that we may look upon thee. What will ye see in the Shulamite? As it were the company of two armies."—Song vi. 13.

DEAR BRETHREN AND FELLOW-PILGRIMS:—This oracle of God concerning the Shulamite has been upon my mind of late, and therefore I will write upon it to-night, hoping it may prove a blessing to those who read it, who claim identity with the Shulamite.

Who are they that so earnestly call four times upon the Shulamite to return? The Shulamite is but one, and her Beloved is one; yet she is called to return, that we may look upon her. This beautiful and wonderful Song is both prophetic and typical, and it relates to Christ and the church, in their holy and blessed union in the new and everlasting covenant of life and peace. Therefore the church has only one Beloved, and his love is but one.

The King of Zion has, however, connected his holy apostles and prophets with himself in his gospel kingdom, and he reigns in righteousness, and they rule in judgment, and preach his good tidings. He gives the word, and they publish it. Therefore the church speaks of the watchmen in connection with her Beloved, and says, "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."—iii. 3, 4.

So the "we" and "ye" in the text relate to the Beloved and the watchmen, calling upon the inquiring and seeking Shulamite to return from her wanderings, that they may look upon her. For they see in the Shulamite that which is attractive and desirable, pleasant and lovely. The very name expresses this, for Shulamite signifies peaceable, perfect, and, that recompenses. And such the church is as she is set forth by her Beloved and his watchmen. To her he says, "How fair and how pleasant art thou, O love, for delights!"—vii. 6. Moreover, "The daughters saw her, and blessed her."—vi. 9. When the daughter of Zion returns, coming up out of the wilderness, leaning upon her Beloved, how comely, peaceable and pleasant she is! With her Beloved we feel like saying to her, "Let me see thy countenance, let me hear thy voice; for sweet is thy voice, and thy countenance is comely."—ii. 14. Of her Beloved she says, "I sought him, but I could not find him: I call-

ed him, but he gave me no answer." And she continues; "The watchmen that went about the city found me, they smote me, they wounded me; the keepers of the walls took away my vail from me. I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell him that I am sick of love."—v. 6-8. How meek and comely she thus appears to the watchmen! It was thus that the father and his servants regarded his younger son when he returned home.

Glorious things are spoken of Zion, and she is beautiful for situation, and most excellent, as adorned with righteousness, and beautified with grace and salvation. She is "as a city set on a hill, whose light cannot be hid," and she "looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners." Therefore her Beloved greatly desires her beauty; for he is her Lord, and she worships him. His servants, too, rejoice in her excellency, for God hath blessed her.

But nevertheless we will see in the Shulamite "As it were the company of two armies." Yes, the servants of God will see her thus, for such she is, and so she confesses herself to be, saying, "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon."—i. 5.

The Shulamite is then, the church, the bride, the Lamb's wife, as she is seen here, in connection with the flesh and with the Spirit, mourning for sin, and seeking him whom her soul loveth. And this that the text declares of her collectively, as the entire church, the Shulamite, is just as true of every one who is truly of Zion, of every one who is born again. For all Zion's children are truly brethren and members together in Christ, and joint heirs with him; for while they are made partakers of his Spirit, and righteousness, and life, he "was made flesh," and "made to be sin," and "was put to death in the flesh" for them. Therefore in him, as a Man, was found the Spirit of his Father, and the flesh of his brethren; and this is likewise true of all the children of God. The children whom God gave him are partakers of flesh and blood, for which cause he also partook of flesh and blood, and in all things was made like unto his brethren, that he might be a merciful and faithful High Priest, to make reconciliation for, and save them from their sins. See Heb. ii. Yes, our adorable Savior "was made of the seed of David according to the flesh, and declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead."—Rom. i. And all his brethren are as he was in the world, and they shall in all things be made like him; for they shall follow him in his sufferings, death and resurrection, and be conformed to his glorious image. No christian bible reader will require me to prove this, for he has the witness in himself, being taught of the Lord.

So we will see in the Shulamite "As it were the company of two ar-

mies." The text does not say two Shulamites, but two armies, as it were, in the one Shulamite. That is to say, not two separate and distinct men or persons, but two opposite and contending powers in one person—in the Shulamite. This the Shulamite confesses when she says, "I am black, but comely." And one of the watchmen says, "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other, so that ye cannot do the things that ye would."—Galatians v. This sufficiently explains why we will see in the Shulamite "As it were the company of two armies." For the flesh is sinful, but the Spirit is righteous, and the Shulamite, or every child of God, is a partaker of both, as born of the flesh and born of the Spirit.—John iii. So was the Son of God himself. For while God was his Father, he was "made of a woman," and she was his mother." Therefore he was both the Son of man and the Son of God. But Jesus was not two separate and distinct persons or men. Yet he did possess two natures, the flesh in which he suffered and was put to death, and the Spirit, by which he was quickened and raised up from the dead. Still in him the flesh of his brethren and the Spirit of his Father were united and identified, as they are in every child of God, as a real and proper part of himself. And in this personal union of the two natures in the chosen sons of God, and as partaking equally of both, as one with Adam in the flesh, and one with the Son of God in the Spirit, both the sin and death of the flesh, and the righteousness and life of the Spirit, meet in and belong to every child of God, and he is a subject of both. So it is written, "And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness."—Rom. viii. 10

Such opposite, belligerent and mighty principles and powers as these, sin and death on one side, but righteousness and life on the other, are truly as the company of two armies in dire array, each contending for the victory. Yes, these warring elements or powers, together with their corresponding body and spirit, are seen in and alike belong to the Shulamite. And, as represented in all who are born again, the Shulamite freely confesses this, saying, "For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I." Therefore the cry is extorted, "O wretched man that I am! Who shall deliver me from the body of this death?"—Rom. vii. So a sore conflict, a great fight of affliction, goes on in the Shulamite, and she is made to endure a sorrowful warfare, as between two opposing armies. Yet the watchmen are to 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. 2. Therefore the Shulamite shall finally be more than conqueror through the Captain of salvation, who resisted

unto blood, striving against sin, and dying unto it. And even now, while encamped upon the battle-ground, she may say, "Rejoice not against me, O mine enemy: when I fall, I shall arise: when I sit in darkness, the Lord shall be a light unto me." Moreover, when the end shall come, no more will ye see in the Shulamite "As it were the company of two armies." For then the last enemy shall be destroyed, death shall be swallowed up in victory, mortality shall be swallowed up of life, and the Shulamite will no more say, "I am black," for she shall "be arrayed in fine linen, clean and white." "And as we have borne the image of the earthy, we shall also bear the image of the heavenly."—1 Cor. xv. 49. This shows that now we neither bear the image of the earthy nor of the heavenly, only in part. For "now are we the sons of God," having received the Spirit of his Son, and not the sons of Adam only. "And [though this is so] it doth not yet appear what we shall be; but we know that when he [the Son of God] shall appear, we shall be like him; for we shall see him as he is."—1 John iii. 2. "But when that which is perfect is come, then that which is in part shall be done away."—1 Cor. xiii. 10. And then we shall be changed, entirely changed, from the image of the earthy into the image of the heavenly, and the church of the First Born shall be all-glorious within; for, having washed her robes and made them white in the blood of the Lamb, her Beloved will present her to himself a glorious church.

D. BARTLEY.

Will brother Gold please copy?—D. B.

ADRIAN, Michigan, Sept. 13, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Yesterday I returned home, after a month's absence, visiting the Clover, Greenville and Mad River Associations. I have sold and received payment for the whole of the "Editorials," and received the money for one year's subscription for the SIGNS. I have been amply rewarded in the sweet satisfaction of encouraging the truths they contain.

I have had one of the most pleasant seasons that I ever had. The preaching was, with but one exception, harmonious, and the only object seemed to be the extolling and reverencing of the name of him whose work is glorious in all its perfection. In contemplating the very enjoyable season of God's past favors, I was drawn to the pleasing reflection that only a gracious God would bestow such unspeakable favors upon one so unworthy, and I was made to feel that the apostle's language is true, "As many as are led by the Spirit of God, they are the sons of God." And I know of no other rule by which to recognize them as heirs of heaven; for the Spirit of God was promised to lead them into all truth. Hence, when I find a perpetual fighting against the truth, I cannot help but doubt their being led by the Spirit of God. But just here is where the Spirit of God leads his saints to leave

many things which they cannot understand as yet; for his Spirit gives them an humble mind, to acknowledge that God is just in all his ways. But the Spirit of God never leads to pride, importance, or vain-glorying, nor yet to an ambition for personal place or preferment, but is ever willing that God should give to whom he will, and dares not question his right to do so. But pride and personal ambition will seek an opportunity to slay even a brother, for selfish ends, and prompts such a one to say, I shall never be satisfied till I am as great as this or that preacher. O how terrible will be the condemnation of that man, when brought to see his true littleness! Paul had given over into the hands of Satan a certain one, for the destruction of the flesh, that the spirit might be saved in the day of the Lord Jesus. O that our old or outward man might be crucified day by day, and led captive more and more to the new man, and thus show that we have been with Christ and learned of him. Then we should not only be enabled to rejoice in hope, but rejoice also in the power of God, which is abundantly able to bring us off more than conquerors through him that loved us and gave himself for us. Then humility would crown our daily walk, and brotherly love draw us nearer and nearer together, and even if it were needful for us to withdraw ourselves from disorderly ones, we would still be desirous for their welfare, and could not feel to rejoice in their shame, but ever pitiful, would still yearn for the erring ones, as did David for his son. All such as are led by the Spirit of God are the sons of God. Over the wicked he rules by fear and restraint, but in the hearts of his people he reigns in love. O that we might love our enemies, bless them that persecute us for the truth's sake, and despitefully use us, when we are unconscious of doing them harm.

As ever, your little brother in hope,
A. B. BRES.

CHAMBLISSBURG, Va., Sept. 12, 1877.

BROTHER BEEBE & SON:—I have tried to make up a club for the SIGNS, but Arminianism is too strong here. There are but very few who can bear the truth, and unfortunately they are poor in purse. The nearest Primitive Baptist Church to me is nine miles, and Staunton River to ford, which prevents me frequently from getting to my meetings; consequently the SIGNS are held by me as indispensable. I read them over as soon as I get them, and many times shed tears of joy, because I find so many that have traveled the same road I have, and trust it is the way to endless happiness. I do not find that brotherly love existing anywhere else which exists among the Old Baptists; and my bible teaches me that we may know that we have passed from death unto life, if we love the brethren. Brother Beebe, I feel that I do love the brethren and sisters; and many times when reading their communications, though strangers in the flesh, but not in the spirit, I trust, my heart

is so drawn out in love to them that I can scarcely hold my peace. I feel like telling them to write on, and comfort God's chosen ones, who are ordained to eternal life; for they are a persecuted people, and need to be comforted by each other. We have a great deal of preaching here every Sunday by men who set their price on their work; and they tell us they are converting so many souls to God, and could do a great deal more if they had the means. Filthy lucre has the power with them, and they invent every scheme possible to secure it. They have it all by the creature's work, and God does according to what they do. I have not so learned Christ; I learn it is by grace we are saved, through faith, and that not of ourselves, it is the gift of God; not of works, lest any man should boast. For we are his workmanship, created unto good works. May God bless you long to work in his vineyard.

PETER M. WRIGHT.

FRANKLIN Co., Va.

DEAR BROTHER BEEBE:—I have been attending associations for nearly forty years, and I can say of a truth that I have never been at one where there seemed to be more brotherly love abounding than at our last association at Town Creek. We had a much larger correspondence than usual, the preaching was all of a piece, the ministry and membership seemed to be warmed up to an unusual degree, and it was indeed a feast of fat things, of wine on the lees, well refined, of fat things full of marrow, a day long to be remembered by many of the sons and daughters of Zion. Bless the Lord, O my soul, and all that is within me bless his holy name.

JOHN R. MARTIN.

LAWRENCEBURG, Ky., Sept. 21, 1877.

BROTHER BEEBE:—I see that sister Rebekah P. Helm, of Paris, Ten., has repeated her request of you to give your views, in No. 18, present volume of the SIGNS, on Matt. xiii. 44, and in your reply you say, "Perhaps some of our brethren may have clearer light on the subject," &c. I profess not to have clearer light on the subject than yourself, but if sister Helm, or others, may think my views on the text referred to worth their attention, they can find them in the book of my writings, commencing on page 428.

Most sincerely your friend and brother,
J. F. JOHNSON.

CORRECTIONS.

DILLEY, Ore., Sept. 14, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—The 17th number of the present volume of the SIGNS OF THE TIMES is at hand. In looking over Elder P. P. Chamberlain's communication, on page 194, fourth column, thirty-seventh line from the bottom, I notice it reads, *Mt. Gilead Church*; it should be, *Mt. Carmel*. The same mistake occurs again in last line of same column. The manuscript was incorrect.

EMILY J. FLANARY.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1877.

OUR JOURNEY TO THE WEST.

VISIT TO THE LICKING ASSOCIATION IN KENTUCKY, AND THE INDIAN CREEK ASSOCIATION IN OHIO, AND AMONG OUR BRETHREN IN ONTARIO.

We have just returned from a tour of twenty-six days. We left home September 2d, at 10 p. m., by the Erie Railway, to Buffalo, and thence through Canada via that best of all railroads, the "Canada Southern," to Toledo, Ohio, thence via C. & H. & Dayton Road to Cincinnati, and thence to Lexington, Ky., via the Kentucky Central. Passing through Canada we called on our brethren and friends, and left appointments for preaching on our return. At Lexington, Ky., we were met at the depot by our venerable brother and long-tried friend, Elder T. P. Dudley, with his carriage, in which he took us to his hospitable residence on Constitution Street, where we spent the night, in company with Elders Wm. Pollard, John H. Biggs, Wm. J. Purington and wife, and sister Banes, of Philadelphia. On the following day we accompanied brother Dudley to the vicinity of Mt. Carmel, where the association was held, on Friday, Saturday and Sunday, the 7th, 8th and 9th days of September. The introductory sermon was preached by brother W. J. Purington, from Phil. i. 3-7, in which the key-note of bible doctrine and christian fellowship was distinctly sounded, and for the three days of the meeting, in all the preaching which followed, no discordant sound was heard. The meeting was well attended, the churches were all represented by letters and messengers, which represented them in a peaceful and healthy condition, and with some small additions. The business of the association, as usual, passed off in perfect harmony. Elders Thomas, of Missouri, and Durand, of Pennsylvania, were also present as corresponding messengers.

We returned from the association with brother Dudley and several of the brethren, and spent a few days in Lexington, leaving however in time to reach the pleasant home of our dear brother, Elder S. Danks, on Thursday evening, September 13th, and was by him conveyed to the Indian Creek Association, which was held on the 14th, 15th and 16th with the Mill Creek Church, Ohio. Brethren J. F. Johnson, J. A. Johnson, S. H. Durand, Wm. Pollard, J. H. Biggs, and other visiting brethren were in attendance. We were not with the messengers of the churches in the transaction of their associational business, except on the first day, as we preferred to be in attendance on the preaching at the stand in the grove. Here, as at the Licking Association, the preaching was harmonious; "Christ and his cross was all our theme." The weather at both meetings was very favorable, and the season pleasant, profitable and refreshing. Taking leave of the brethren

in Ohio, we were conveyed by our dear brother Danks to the station at College Hill, where we took the cars, but failed to make connection with the train for Toledo; so we returned to Cincinnati, and spent the day with our sister Howell, widow of our late precious brother, Joshua Howell, whose doors are always open to receive and entertain the old order of Baptists. Her residence is at 237 West 9th St., Cincinnati, Ohio. After spending the day very pleasantly with sister Howell, and some Baptist company which we found at her house, we took the night train, at about 10 p. m., and returned via Toledo into Canada, and arrived at the house of our grandson-in-law, James C. McDonald, Esq., in time to fill our appointment at the Duart meeting-house, on Tuesday night, September 18th. Here we were also met by our son, Elder Wm. L. Beebe, who accompanied us to an appointment the next day at the Alborough meeting-house, and on Thursday evening at the Dunwich meeting-house, near the residence of Deacon D. T. McColl, with whom we spent the night, and who conveyed us to the residence of our son, Elder Wm. L. Beebe, in Melbourne, where we rested on Friday, and on Saturday and Sunday attended a two days meeting at the Ekfrid meeting-house. At this place the meeting was largely attended, especially on Sunday. The church, which is scattered over a large space of territory, was generally in attendance, and we trust that the presence of the Lord with us made the season delightful to us all.

We conversed with some in Canada who gave us reason to believe they have been born of the Spirit, who love and feast upon the gospel, and feel a deep interest in the prosperity of the church, and a heartfelt love for the brethren, yet from a deep sense of personal unworthiness on their own part, have, some of them, long delayed to follow their Redeemer in the ordinance of baptism; we hope soon to hear that they are walking in the order and ordinances of the gospel. Besides the ministerial labors of Elders Wm. Pollard and Wm. L. Beebe, there are several gifted brethren, who also labor among them in word and doctrine. Deacon John C. Bateman, with whom we had considerable opportunity of conversation, seems to have remarkably clear views of the truth, and his gift we are told is highly appreciated by the church. He is rather of a retiring disposition, and inclined rather to be a hearer than a speaker.

After the close of the two days meeting we were expecting to set out for home. We were detained on Monday, as there were two funerals in the bounds of the congregation to be attended at the same hour of the day, and perhaps thirty miles apart; and as Elder Pollard had not returned from Ohio, we by request attended one of them, and our son attended the other. On Wednesday we were left by the cars, and did not get to St. Thomas in time for the express. We put up for the night at

the house of Mr. Campbell, whose wife is a member of the church, and on Thursday we took the 8 a. m. train, and by the good providence of our gracious God returned to our home, arriving at Middletown on the train due here at 4:40 a. m., and found our family in usual health.

Our visit throughout has been remarkably pleasant, and we feel greatly refreshed. With grateful remembrance of the kindness and hospitality of loving friends by whom we were entertained, and a tribute of thanksgiving to God, we submit this brief sketch of our late tour of about 2,200 miles.

PASTORS AND CHURCHES—THEIR RELATIVE DUTIES.

Brother Wm. Davis, of Arkansas, has called attention to the obligations devolving on the ministers of the gospel of God our Savior, and corresponding duties of those who receive of their spiritual things, to minister cheerfully and faithfully to them in return, of their carnal things; and as he has desired us to express our mind on the subject, we will submit to the consideration of our readers the following remarks.

Having ourself been in the ministry now about sixty years, and having always had our lot cast among kind and liberal brethren, and now soon to leave the field and lay off our armor, we feel less delicacy than we may have felt in former years in calling the attention of the brethren to the teaching of the scriptures, and the laws of Christ, as defined by his inspired apostles whom he has enthroned in judgment, and from whose decisions there is no appeal; for what they as apostles have officially bound or loosed on earth, is ratified and irrevocably bound and loosed in heaven.

As there was a fearful "Woe unto the idol shepherd that leaveth the flock," (Zech. xi. 17,) under the old shadowy dispensation, so the apostle said, and every one whom God has called to the work of the ministry may also say, "Woe is me if I preach not the gospel."—1 Cor. ix. 16. As stewards of the mysteries of God, it is required in stewards that a man be found faithful.—See 1 Cor. iv. 1, 2. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God."—1 Peter iv. 10. Stewards are servants; and as servants of Christ, and for his sake, servants of the church of God which he hath purchased with his own blood, (Acts xx. 28,) they are commanded to feed the flock over which the Holy Ghost has made them overseers. "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre's sake, but of a ready mind. Neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Peter v. 2-4. Such stewards of the word are not to furnish the food, but to deal out to

the flock of God, who is their Lord and Master, the food which he has furnished, of the manifold grace of God; to speak as the oracles of God, and to minister as of the ability which God giveth, that God in all things may be glorified through Jesus Christ."—1 Peter iv. 11. A solemn admonition to the servant, "whom his lord has made ruler over his household, to give them meat in due season," is found Matt. xxiv. 45-51. The instructions given by Paul to Timothy and Titus, and the awfully solemn charge concerning the work of the ministry, is applicable to all the ministers of the Lord Jesus, and should be carefully read and duly considered by them all. "I charge thee, therefore, before God and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, Preach the Word; be instant, in season, out of season; reprove, rebuke, exhort, with all long-suffering and doctrine." "For a bishop," (pastor or Elder,) "must be blameless, as the steward of God."—Titus i. 7. As the steward of God, held to a strict accountability to God, who has put him into the stewardship, he is required to be faithful. In the face of all kinds of opposition, from the world, the flesh, and Satan, even if called to encounter stripes, imprisonment, perils by sea, by land, or among false brethren, or if opposed by pretending friends or avowed enemies. Undaunted by hunger, thirst, cold or heat, by poverty, sufferings, or, what is still more disheartening to a faithful servant of Christ, the chilling neglect and grudging backwardness of penurious brethren whom they love, and for whose comfort they have sacrificed all. As faithful stewards, they are not at liberty to cease from or abate their labors, even if reduced to the necessity of being fed by the ravens.

Now if such be the imperative duty of those who are called of God to be stewards of spiritual things, are there no corresponding duties devolving on those for whose spiritual benefit they are called to labor? Are they to be regarded or to be treated as paupers, as entitled to nothing in consideration for their labors of love in the Lord, except what is given them as alms? We have heard some inconsiderate brethren talk, as though there were no duties due from them, beyond what is due to the suffering poor which are among them. But does not the word command that they shall be considered worthy of double honor, who labor in word and doctrine? Every recipient of the spiritual things of the stewards of the manifold grace of God, is as really a steward of the temporal things which God has put him in possession of, as the minister is of the spiritual gifts with which the Spirit has endued the pastor, or minister of the word. The apostle is very clear upon this obligation in all of his epistles, especially in 1 Cor. ix. 7-27. "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 plougheth should plough 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 that we shall reap your carnal things?" The holy apostle had not exacted his rights from his brethren, because he voluntarily chose, as many at this day do choose, rather to suffer than to burden their brethren, or to receive the unwilling offerings of those who are not cheerful givers. But he still declares, as a faithful apostle, this to be the law of God, and reasons thus: "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?" Under the legal dispensation the tribe of Levi had no common inheritance in real estate with the other tribes, for as consecrated to serve the other tribes in the priesthood, they were supported by the tithes and offerings which God commanded all the other tribes to bring. "Even so hath the Lord ordained," (or commanded and enjoined on those who are under the gospel dispensation,) "that they which preach the gospel should live of the gospel." *Even, or exactly so,* as God commanded, and the priests and Levites lived of the altar, so hath he ordained that they which preach his gospel shall be supported by the offerings of the spiritual worshippers under the gospel. The Israelites paid tithes of the increase of their harvests, of their flocks and herds, &c., according as the Lord had blessed them. So the saints are commanded to lay by for gospel purposes, according as the Lord has prospered them. This makes the burden equal, and every one is a steward of all the substance that God has put in his or her possession; for they have nothing which they have not received. They brought nothing into the world with them, and it is certain they will take nothing out of the world with them. As stewards then of all they possess, the matter is between each one and his God, to whom he is amenable for his stewardship; and if they remember the fate of Ananias and Sapphira, they will fear to misappropriate the treasure which their Lord has committed to their trust.

The obligation of the stewards of the carnal or temporal treasure to be faithful and honest in their stewardship, is no less binding on them than that of the stewards of the spiritual treasure is on those to whom God has committed a dispensation of the gospel; in both cases the treasure committed belongs to the Lord, and in both cases the stewards are required to be faithful.

The equity of the divine rule is un-

questionable. The ministers of the word are to devote their time and gifts to the benefit of the flock of God; they cannot with impunity leave the preaching of the word to serve tables, or to engage like others in any worldly business, however lucrative, that would interfere with or retard their usefulness in the ministry of the word. They are frequently put to considerable expense in traveling from place to place, to look up and minister to the scattered saints; and as they are required to be "given to hospitality," they must be always ready to entertain their brethren, and to divide what they have with the poor. Is it equitable or right that they should bear all the burden, and neglect to provide for those of their own household, that they for whose benefit they labor may be relieved from an equitable share of the burden?

We certainly hold that the gospel minister should, according to his ability, bear his equal share of the pecuniary burdens or expenses of the church, but the church should not allow him to do more than his equitable share, nor should they regard him as a pauper because they bear with him their equal share of the burden.

We believe that the love of God in our hearts will make us willing to bear one another's burdens, and so fulfill the law of Christ.—Gal. vi. 2. The law of Christ demands this, and if his law is indeed written in our heart, we will cheerfully obey it. No minister of Christ is allowed to make merchandise of the gospel, nor offer himself in the market to the highest bidder. Freely they have received, and freely they are to dispense what God has freely given for the use and benefit of the saints; and so, in like manner have the saints freely received from the Lord all the temporal things they possess, and they also are required by the law of Christ to apply as much of what they have received to those who minister to them in spiritual things as is their equitable share, as freely and as cheerfully as the ministers have labored for their benefit.

We are no advocate for stipulated salaries for ministerial services, for the circumstances of churches and ministers may greatly vary; but we do contend that all the pecuniary burdens of the church, whether for supporting the poor, for building, repairing, or renting a place to meet in, or to support the gospel ministers, should be equally borne by all who are benefitted, according to their several ability. Each one, according as God has blessed him or her with the ability, is sacredly required by the law of Christ to do their equitable share, as faithful stewards, who must give account of their stewardship to God.

Whatever the Lord has commanded his ministers to do or suffer for the flock, or whatever he has enjoined in his word upon his people to do in sustaining the ministers of the word, should be done cheerfully and of a ready mind.

CHURCH CONSTITUTED.

FORD COUNTY, ILL., Aug. 18, 1877.

According to the request, and in compliance with the special call of the several esteemed brethren and sisters hereinafter to be mentioned by name, and residing in the aforesaid county, made to the following named churches of the Regular Predestinarian Baptist faith and order, to meet with them in deliberation and counsel, for the purpose of organizing and constituting into a church of Jesus Christ, and which responded and convened with them in the pleasant grove at brother B. Jordan's, by their representative messengers, to wit: the Sandy Creek Church, by Elder Wm. A. Thompson and brother Wm. Hailey. Salem Church, by Elders John Downie, J. Richardson, and Dea. John Moles. Bureau Church, by Dea. E. Ketchum. Barren Grove Church, by brother J. E. Ketchum. Blue Ridge Church, by Eld. P. McCay, Dea. Samuel Friezner and brother Benj. Nesbit. Hopewell Church, by Eld. Geo. Y. Stipp, Dea. F. Rabbourne and brother E. Hughes. Organized themselves into a council, with the brethren making the call, by choosing Eld. Wm. A. Thompson Moderator, and Geo. Y. Stipp Clerk.

1. The Articles of Faith and Rules of Decorum agreed to and proposed to be adopted by said brethren and sisters, when organized into a church, (if so constituted by this council to need the same) were read, examined, and unanimously approved by the council.

2. The following named brethren and sisters then presented to the council letters of their full fellowship and christian standing, as members of the Red Oak Church, of the Spoon River Association, to wit: Deacon Basel Jordan, Thomas Jordan, (licentiate) Francis Jordan, Elizabeth Jordan, Mary Jordan and Chloe Jordan. Brother Eliphalet Ketchum also presented his letter of full fellowship and christian standing, as a member of Barren Grove Church, of the Sandy Creek Association. Which, when read, were unanimously approved by the council, and the brethren and sisters therein named were announced to have the fellowship, order and standing requisite to a useful and prosperous church of Jesus Christ.

3 It was unanimously agreed to proceed with the constitution of the said brethren and sisters into such a gospel church, the members thereof adopting the name of "CHLOE," and to which they proceeded in the following order:

Prayer by Eld. Wm. A. Thompson.

Charge by Eld. Joseph Richardson.

The right hand of fellowship by the entire council, extending the same to the newly constituted church, in each of her individual members.

4. The council then dissolved, for the church to proceed with the regular order of her own business.

WM. A. THOMPSON, Mod.

GEO. Y. STIPP, Clerk.

CIRCULAR LETTERS.

The Cub Run Old School Baptist Association, in session with the Shiloh Church, at Carlisle, Cumberland Co., Pa., September 22d and 23d, 1877, to the churches of which she is composed, sends greeting.

DEAR BRETHREN:—Grace be unto you, and peace from God our Father and the Lord Jesus Christ. It is our privilege, in the kind providence of our heavenly Father, to meet in this our first session, in our associated capacity, according to our previous appointment. Another year of our pilgrimage is numbered with the past, and we have reason to hope that we have been sustained amidst its many changes, trials and conflicts, by our gracious God, who has said, "I will never leave thee nor forsake thee." We have been made glad to meet as your messengers, and our visiting brethren, and to hear the Word of Truth proclaimed by the dear brethren, whom we believe God has sent forth to preach his gospel, according to his holy word. Truly, "Wisdom has builded her house, she has hewn out her seven pillars, she has killed her beasts, she hath mingled her wine, she hath also furnished her table; she hath sent forth her maidens; she crieth upon the highest places of the city, Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled."—Prov. ix. 1-5. And Isaiah hath said, "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." "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."—Isa. xxxv. 1, 2 & 10. "Behold what manner of love the Father hath bestowed on us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not."—1 John iii. 1. "I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem."—Psa. cxxii. 1, 2.

Now, dear brethren, stand fast; look unto Jesus, for he will be your guide and your stay. May the Lord so bless and keep you that you may walk in the way that is well pleasing in his sight, and unto him be honor, praise, power and dominion forever. Amen.

JOHN BELL, Mod.
CAIN DUNCAN, Clerk.

MARRIAGES.

At the residence of the bride's mother, in this village, Oct. 3, 1877, by Eld. G. Beebe, Mr. Benjamin Vail and Miss Sophronia Horton, all of this place.

At the residence of Mrs. George Lancaster, the bride's sister, in the city of Lexington, Ky., on Tuesday, Sept. 11th, by Eld. G. Beebe, Mr. J. Hamilton Bell, of Chicago, Ill., and Mrs. M. Bettie Bell, of the former city.

By Elder F. A. Chick, in Baltimore City, Md., Thursday, Sept. 27th, Mr. Joseph Gill, of Baltimore Co., Md., and Miss Florence Hutchins, of Baltimore City.

OBITUARY NOTICES.

Samuel S. Scott departed this life Sept. 3, 1877, at his father's residence, Black Rock, Baltimore Co., Md., aged 23 years, 9 months and 23 days. His disease was typhoid fever. He was the son of Thomas M. and Mary Ann Scott. The deceased was a young man of great promise, and high moral character, beloved and esteemed by all who knew him. He had never made a public profession of religion, but had always been an attendant of our meeting at Black Rock, and had always been respectful and attentive. He had been poorly all the summer, but had been about until two weeks before his death. He suffered much during his illness, but was much composed, and bore his sufferings with fortitude and great patience. From his parents and sister, who are almost heart-broken, I have gained the following particulars of his happy and glorious departure. On Sunday morning before he died at night, his mother was sitting by him, feeling almost overcome with grief, and wishing to say something to him about his condition, and yet fearing to alarm him, not knowing the blessed change that God had already wrought in his mind, when his youngest brother passed by the room, and he called him to come to the bedside, and then putting out his hand he said, "Tom, good bye; I am going to leave you;" and then said, "Call the family; I want to see them." His mother said, "Samuel, are you ready to die?" He instantly replied, "Yes, if it is the Lord's will, I am ready to go. I may live two or three days, but I think I shall go at the silent midnight hour." His mother gave him a glass of milk, and as he took it he said, "This is the last supper I shall take with you in this world." At this time the family came into the room. He called his father to him and kissed him, and then bid good bye, with words of loving counsel, to his brothers and sisters. He then began talking of what God had done for him, and for two hours he spoke continually to his weeping friends, of his sins and his hope. He said, "I have been a great sinner. It is true I have not gone into outbreking sins like some others, but it is in my heart. We are none of us perfect before God. I have no power in myself, but my trust and faith is in the Lord Jesus Christ." He said, "I hope I am one of the elect." He said that he had prayed, from the bottom of his heart, that God would bless him. He said, while bidding farewell to his most intimate friend, "I am going, in the bloom of youth, to meet the angels." Once he smiled and said, "I see the angels." At another time he looked up, and waved his hand, and smiled. One of the family said, "What do you see?" He said, "I am on the mount, viewing the promised land." Once he said, "I see the beautiful flowers and skies of Paradise." He said, "I go in peace. I have but one regret in leaving the world, and that is parting with my family." He said, "This seems hard, but I am resigned to the will of the Lord." I was in Maine at the time. After bidding good bye to the family, he said, "Now I want to see Elder Chick." His mother, weeping, said, "He is too far away." He seemed to understand, but yet two or three times he expressed the same wish, and said he wanted to talk with me.

At midnight, as he had said, he passed peacefully away. How precious in the sight of the Lord is the death of his saints. What reason do we have to praise God's mercy to this young man, and to his friends, in giving them such an evidence that God had prepared him for the change! May God grant the same blessing, if it be his will, to all the remaining friends.

Eld. J. S. Woodard, of N. C., who was in the neighborhood, attended the funeral, and preached a most consoling discourse upon the occasion.

May God comfort the dear parents, and brothers and sisters, in their grief, and bring them to the same refuge that their son and brother found in his extremity, is my prayer for Jesus' sake.

F. A. CHICK.

REISTERSTOWN, Md., Sept. 28, 1877.

While attending the Highland Association of Predestinarian Baptists, in Ky., I was requested to inform you of the death of our dear and venerable brother, **Elder Cornelius Payne**, who departed this life Sept. 19, 1876. Our dear and beloved brother was born in Goochland Co., Va., Jan. 31, 1787, consequently had he lived until his next birth-day he would have attained the great age of ninety years. I have had a large acquaintance with our dear brother for considerably over thirty years, and can bear testimony to his high standing as a member of, and an Elder in the house of God. I have not the record of what time he joined the church, but from a conversation with him on the subject, it must have been between sixty and seventy years ago. He joined a church in what was then the Strawberry Association, and served that body for many years as their stated clerk. He intermarried with Miss Louisa A. Walton, by whom he had a large family of children, of whom only six survive. Our dear brother emigrated many years ago to Tennessee, in Maury County, and became the pastor of several churches in that section of country, where he lived until about 1854, when he removed to Hopkins Co., Ky., and joined the Predestinarian Baptist Church called Tirza, in the bounds of the Highland Association, which he served as pastor until the infirmities of age compelled him to resign. Our dear brother was a stern Predestinarian in faith and practice, and stood opposed to all the isms that have troubled the Old Baptists from the introduction of Fullerism and Missionism down to the last innovation that has been made upon her ancient faith and practice. I am told by the children that the last days of our dear brother were calm and serene, and that he was gathered unto his fathers like a shock of corn fully ripe in his season.

ALSO,

Sister **Louisa A. Payne**, wife of the above, departed this life on the same day of brother Payne's death. Our dear and beloved sister was born in Pittsylvania Co., Va., Nov. 4, 1800, and was married to brother Payne Sept. 1, 1816, consequently they had lived together in peace and harmony for sixty years. I have no knowledge of the time that sister Payne joined the church, but it was in the days of her youth. She was a most excellent member of the church of God, and her house was always a home for the Old Baptists. Many times I have been hospitably entertained at their house, and every thing was done for us to make her brethren and sisters comfortable. Out of the six children that survive, two are Old Baptists, one of whom I had the pleasure to baptize many years ago. One is a Missionary Baptist, and one a Presbyterian. Three others profess to have a hope in Christ, but have not yet joined the church. I would say that they are a dear and precious family to me.

In conclusion, I do not think I shall ever forget our dear old brother and sister Payne. Their humble walk here below, their godly conversation, their kindness to all around them, especially to the poor, and their love of the truth, endeared them to me. I am told by the children that our dear brother and sister did not suffer much; they seemed literally to wear out. They were both buried in the same grave, side by side, so in life they were not separated, and in death they were not divided. May God almighty, if it is his gracious will, bless the surviving children, and may they be found among that number to whom will be given the glorious welcome, "Come in, ye blessed of my Father."

JOHN H. GAMMON.

DIED—August 16, 1877, from injuries received from a fall from a spring wagon a few days before, brother **David Vance**, my wife's father.

Deceased was born July 20, 1803, in Fayette Co., Pa., his age was therefore 74 years and 27 days. He was married to Jane Murdock, in Monongalia Co., West Va., Dec. 27, 1827, moved to Rush Co., Ind., in the spring of 1829, and in the following year to Henry Co., Ind., where he continued to reside until his removal by death. When he settled here the country was a dense forest, but by industry and economy he acquired quite a competency, and had plenty of this world's goods.

He was a man of strong constitution, but has been three times seriously injured by accident. The first time when a young man, by a fall from a horse, in which both legs were broken, and other injuries sustained. The second by a falling limb, which struck on the head, well nigh proving fatal, and causing paralysis of one side of his face, and the loss of one eye. This occurred about 22 years ago. The last injury proved fatal in about five days. He has been a faithful and devoted member of the Lebanon Old School Baptist Church for over thirty years. His aged companion, two sons and five daughters survive him, while one son and daughter have passed away. His hope in Jesus was unwavering to the last, and near the close of his earthly career he spoke much of his Savior, and we believe that his end is peace.

The funeral services were held on the day following his death, the closing day of the session of the Lebanon Old School Baptist Association of this year, which was held with us, and the funeral services were conducted by Elders S. Danks and Harvey Wright, each of whom preached an appropriate and comforting discourse to a large and solemn audience.

STILL ANOTHER.

Sister **Elizabeth Johnson**, my aunt by marriage, departed this life Sept. 1st, 1877. She was born April 30, 1806, married to Nathaniel Johnson, my father's (Eld. J. F. Johnson) brother, April 11, 1830. I believe she was born and raised and married in Marion County, West Va., and was baptized in the fellowship of the Old School Baptist Church, in June, 1833, by Eld. James Gotherup. She and her husband with several children moved to Henry County, Ind., I think about thirty years ago, and united with the Lebanon Church by letter, he departing this life soon after, and she continuing a faithful and zealous follower of her Savior to her close, talking freely and cheerfully of the steadfastness of her hope, and her abiding confidence in her Redeemer, as well as her complete and entire resignation to the will of God. She was blest in a remarkable degree with fortitude and patience under affliction and tribulation, much of which she had to encounter during her earthly pilgrimage, never murmuring or complaining of the providence of her God, and seemingly realizing that "All things work together for good to them that love God, to them who are the called according to his purpose." She raised eight children, (four sons and four daughters) all of whom are still living, and married. Only two of quite a large number of grandchildren have died. May the Lord sanctify this dispensation to their good, and to the good of the church, and his name be glorified.

Yours in tribulation,

J. A. JOHNSON.

SPRINGPORT, Ind., Sept. 10, 1877.

DIED—Near the village of Greenbush, Warren Co., Ill., Sept. 29, 1877, **Martin Van-Baren Simmons**, aged 38 years, wanting six days.

The deceased was the youngest child of the late Deacon James Simmons, and brother to Elder R. M. Simmons, and was born in Warren County, Oct. 5, 1839. He was married to Miss Hester Ann Cunningham, Jan. 7, 1864, whom he leaves in deep sorrow, with four small children.

Mr. Simmons belonged to one of the most prominent and numerous families of Warren County, and was himself a highly respected and honorable gentleman, and will be much missed by a large community, besides his numerous relatives, but most of all by his affectionate companion and lonely children.

Mr. S. had not made a profession of religion, but during his affliction he gave full and clear evidence of a hope of everlasting life through the sovereign and reigning grace of our Lord Jesus. He was afflicted for several months with enlargement of the liver, or medullary cancer, and a part of the time endured excruciating agonies. I visited him two weeks before his departure, and he told me he had no fears of death, that his entire trust was in the grace of an almighty Sovereign, that his hope was grounded in the promise of an incorruptible inheritance, &c. He was anxious to see his brother, Elder S.,

and when his friends saw that his time was short they telegraphed for the Elder, some 300 miles off, and in a few brief hours he and his companion were at the bedside of his dying brother. With a faltering tongue, but fully rational, he addressed his elder brother, saying, "Brother Robey, I have longed to see you before I should be called away, but you have come too late, for I have but one hour to talk to you." About one hour afterward he lost his speech and consciousness, but lay over forty hours before his spirit took its flight to the paradise of God. During that last hour of consciousness he expressed to Elder S. and the friends his entire resignation to the divine will, his unshaken confidence in the God of salvation, begged his friends not to shed a tear over him, and sang two lines of a favorite hymn, and finally, placing his hands on each side of his chest, he exclaimed, "O these pains of death! I MUST, I SHALL, I CAN bear them."

After his spirit passed away, physicians opened his body, took out his liver, and found it wonderfully corrupt, and so enlarged as to weigh twenty pounds.

A very large concourse of people attended the funeral obsequies on yesterday, and I addressed them briefly from Jer. xlix. 11, followed by Elder Simmons, who made a few solemn remarks.

May the Lord be the widow's God, and a father to the fatherless.

I remain yours in hope,

I. N. VANMETER.

MACOMB, Ill., Oct. 1, 1877.

DIED—June 13, 1877, after a lingering illness, **Mrs. Ephesette Francisco**, wife of Ransom Francisco, at Lumberville, Delaware Co., N. Y., in the 39th year of her age.

The deceased was a member of the Andes Old School Baptist Church, having united with the church in July, 1874. She was a great sufferer during her sickness, her disease being consumption, yet she bore her sufferings with christian fortitude, and died in the triumphs of faith, leaving a husband and relatives to mourn. We trust their loss is gain to her.

ALSO,

DIED—Aug. 15, 1877, at Bloomville, Delaware Co., N. Y., after two weeks of severe illness, **Mr. John M. Townsend**, in the 24th year of his age. Having been acquainted with the deceased from a boy, (although he had not made any profession of religion) I feel to say, that from his integrity and uprightness of character, and delight in contemplating the truth, his friends have hope. Being of a mechanical turn, he chose blacksmithing as a business, and by industry and attention to business he won the favor of those around him; but death, at manhood's morn, laid him low, leaving friends and acquaintances to mourn. May the Lord sanctify this affliction to the good of the living, and may they mourn not as those without hope, is my prayer for Jesus' sake.

J. D. HUBBELL.

DIED—In Newton County, Ga., August 30, 1877, **William P. Perry**, son of Mr. James and sister Mollie Perry, aged 17 months, 2 weeks and 1 day. He was an unusually interesting and promising child, (their only son) large and healthy. Disease suddenly attacked him, medical treatment was of no avail, the tender, watchful care and prayers of fond parents stopped not its ravages, and in about thirty hours the little, restless sufferer, conscious to the last, quietly breathed its last. The blow was so unexpected, and they unprepared for it, that it fell with almost crushing weight upon the parents. The Lord has given them some strength now, and they are enabled to look up through falling tears and say, "Thy will be done." May they still be enabled to lean upon the arm almighty, in this and every trial, feeling that the Lord does all things well.

A very appropriate and comforting discourse was preached on the occasion by our pastor, Elder John G. Eubanks, from John xiv. 1.

In love,

WM. S. MONTGOMERY.

SOCIAL CIRCLE, Ga., Sept. 13, 1877.

DIED—March 16, 1877, **Mrs. Delight Scudder**, aged 70 years 9 months and 24 days. Sister Scudder was the widow of the late Joseph Scudder. I think she was a member of the Middletown & Halcott Church, and baptized by one of the late Elders Mead. She was a worthy member. She leaves three sons and four daughters to mourn their loss, but not as those who have no hope. "For if we believe that Jesus died and rose again, then also which sleep in Jesus will God bring with him."

"Mother, thou wast mild and lovely,
Gentle as the summer breeze;

Pleasant as the air of evening
When it floats among the trees.

Peaceful be thy silent slumber,
Peaceful in the grave so low;
Thou no more shalt join our number,
Thou no more our sorrows know.

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

Yet again we hope to meet thee,
When this mortal life is fled;
Then in heaven with joy we'll meet thee,
Where no farewell tear is shed."

Yours to serve in gospel bonds,

I. HEWITT.

HALCOTTSVILLE, N. Y.

Albert Parker was born in Loudoun County, Va., April 13, 1812, and died Sept. 3, 1877, aged 65 years, 4 months and 20 days. He was the father of fourteen children. His dear wife, eleven children, a number of grandchildren, many relatives and friends, and the church of God, are left to mourn his sudden departure. He united with the Baptist Church at Scott's Creek, in August, 1865, and was baptized by his brother, Eld. John Parker. He walked uprightly as a christian until death. We greatly miss our dear brother when we assemble to worship God. He had been afflicted for a number of years with the asthma, and heart disease set in, when he was soothed from his sufferings, to be with Christ, which is far better. His funeral took place Sept. 6th. A large procession followed him to the Scott's Creek burial ground. A discourse was delivered by the writer from 1 Cor. xv. 19. May God comfort his family.

As ever yours,

D. G. BARKER.

DIED—Near Alabama Landing, Union Parish, La., March 16th, 1877, our beloved brother, **Marshall Day**, in the seventieth year of his age.

Brother Day was born in Edgefield District, S. C., in June, 1806. He moved to Dallas Co., Ala., in 1819, and in 1832 he was baptized by Elder David Moore in the fellowship of the church at Old Town Creek, in that county. In 1846 he moved to Union Parish, La., where he lived eleven years without any church privilege, because there were none of our faith and order in his vicinity. In 1857 he, with Elder R. Toler and others, went into the constitution of Union Church, where he lived a consistent and orderly-walking member and deacon till the day of his death. He was a man of but few words, but positive and pointed in all that he said and done. He died lamented by all who knew him. He married Winifred Grumbles, in Dallas Co., Alabama, June 22d, 1827, who united to the church with him, and was baptized at the same time. Out of nine of their children that are living, five are members with the Old School Baptists.

HENRY ARCHER.

FARMERVILLE, Sept., 1877.

DIED—Near Greenbush, Warren Co., Ill., Sept. 15, 1877, at the age of about 9 months, **Phineas Arlington**, only child of Phineas and Mary Frances Smith. I baptized sister Smith in July, and she was then so weak with consumption that she was barely able to stand. She is now apparently near the crossing of the vale into a better country, where the lovely mother and her babe shall never be parted.

In gospel bonds,

I. N. VANMETER.

MACOMB, Ill., Sept. 19, 1877.

DIED—At his residence near Roodhouse, Ill., March 26th, 1877, **Elder John C. Simmons**, in the fifty-first year of his age.

Brother Simmons was born in Randolph Co., Ill., July 23d, 1826, where he resided until the year 1855, when he moved to O'Fallon, in St. Clair Co., where soon after he was converted, and united with the Richland Baptist Church, after being baptized by Elder Gideon Simpson. In 1860 he entered the ministry, and continued to preach the gospel of the Lord Jesus until the time of his death. He moved to Roodhouse, in Greene County, purchased a large farm in 1862, and while not in the pulpit, was an industrious and successful tiller of the soil.

Brother S. leaves a family of ten children, and his amiable and christian wife, with a large circle of relatives and friends to mourn their loss. The only remaining member of his father's family, Mrs. Almira Peach, now resides with her nephew, Dr. I. S. Hughes, at Kane, Ill.

DIED—At his residence in Margaretville, Delaware Co., N. Y., Sept. 4, 1877, brother **John Y. Dumond**, aged 65 years. He made a public profession many years ago, and united with the Middletown Old School Baptist Church, Delaware Co., N. Y. He was a firm believer in the doctrine of sovereign grace, and we trust he is singing the song of triumph, "Not unto us, but unto thy name." He was a great sufferer with cancer in the face, although his sufferings were not so lengthy. His physician thought the cause of his death to be lung difficulty. He leaves a wife and several children, together with the church and society, to mourn.

J. D. HUBBELL

Brother **David Ferguson** departed this life October 18, 1876, aged 62 years. He was a resident of Boone County, Georgia, the greater portion of his life. He was much beloved by all his brethren who knew him, being a kind, congenial gentleman, and none knew him but to respect him. He leaves our dear sister Abigail a weeping, heart-stricken widow, with one son and two amiable daughters to mourn their loss. O how deep the reflection. They mingled their joys and sorrows for thirty-eight years. But thanks be to God, earth has no woes but heaven can heal.

The writer of this notice addressed a large congregation on the above occasion, on the fourth Sunday in February.

JESSE J. GOBEN.

DIED—In Fairfax County, Va., August 26 1877, sister **Linnie A. Butler**, in the 79th year of her age. The deceased was born Feb. 17, 1799, was baptized in the fellowship of the church at Frying Pan Spring, Fairfax Co., Va., August 20, 1876. I have been informed that her closing moments were peaceful and happy, and that she left an encouraging evidence that the Lord our God was her support in the hour of death. The family have our sympathy in their bereavement. The Lord will ever lead, sustain and support his tried and afflicted people, to the bright light of eternal day.

Yours is gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Va.

ASSOCIATIONAL.

The Salisbury Association will be held with the church at Broad Creek, Sussex Co., Del., commencing on Wednesday before the fourth Sunday in October, 1877, at 10 a. m., and continue until Friday evening following.

The place of this meeting is convenient by rail, and about 4½ miles from Laurel, Delaware. The friends from north and south will take tickets for Laurel. Train going north arrives at Laurel about 12:30; train going south arrives about 2:30. Conveyances will be in attendance at the arrival of each train on Tuesday, to convey the friends to places of entertainment.

We extend a cordial invitation to brethren, sisters and friends, and we hope to have a special remembrance by the ministering brethren.

By special request of the church,
T. M. POULSON.

The Oconee Association will be held with the church at Bethlehem, Oglethorpe Co., Ga., 5 miles east of Crawford, and 2 miles from Lexington, to convene on Saturday before the second Sunday in October, 1877.

LIBERTY GROVE, Cecil Co., Md., Sept. 17, 1877

ELDER GILBERT BEEBE—DEAR BROTHER:—Inclosed you will find the Scotch ballad or hymn which I tried to sing for you during our late meeting at Rock Springs. You will perhaps remember that you expressed a desire to have it sent to you.

In much love, your very weak sister,
S. M. ROWLAND.

MY AIN COUNTRIE.

I am far frae my hame, an' I'm weary aften-
whiles,
For the lang'd for hame bringing, an' my
Father's happy smiles,
I'll ne'er be fu content until my een do see
The gowden gates of heav'n, an' my ain coun-
trie.

The earth is fleck'd wi flowers, mony tinted,
fresh and gay,
The birdies warble blithely, for my Father
made them sae;
But these sights an' these soun's will as nae-
thing be to me,
When I hear the angels singing in my ain
countrie.

I've his gude word of promise, that some
gladsome day the King
To his ain royal palace his banished hame
will bring,
Wi' een an' wi' heart running owre we shall
see

"The King in his beauty," an' our ain coun-
trie.

My sins hae been mony, an' my sorrows hae
been sair,

But there they'll never vex me, nor be re-
membered mair;

For his bluid hath made me white, and his
hand shall dry my e'e,

When he brings me hame at last to my ain
countrie.

Like a bairn to its mither, a wee birdie to its
nest,

I wad fain be ganging noo unto my Savior's
breast;

For he gathers in his bosom witless, worth-
less lambs like me,

An' he carries them himsel' to his ain coun-
trie.

He's faithfu' that hath promised, he'll surely
come again,

He'll keep his tryst wi' me, at what hour I
dizea ken;

But he bids me still to wait, an' ready aye to
be,

To gang at ony moment to my ain countrie.

So I'm watching aye, and singing o' my hame
as I wait,

For the soun'ing o' his footfa' this side the
gowden gate;

God gie his grace to ilk ane wha listens noo
to me,

That we may a' gang in gladness to our ain
countrie.

My sins hae been mony, and my sorrows hae
been sair,

But there they'll never vex me, nor be re-
membered mair;

For his bluid hath made me white, and his
hand shall dry my e'e,

When he brings me hame at last to my ain
countrie.

THE EVERLASTING TASK FOR ARMINIANS,

By Elder William Gadsby, late of Manches-
ter, England. We have just republished a
large edition of the above named very inter-
esting and instructing pamphlet. Many thou-
sands of copies have been scattered through
England and America, and read with intense
interest by the lovers of the truth, and still
the demand has increased to that degree as to
induce us to present to the public this new
edition, which we will send (postage paid by
us) to any post-office address in the United
States or Canada, at the following rates, viz:
a single copy for 10 cents; 12 copies for \$1 00;
25 copies for \$2 00; 50 copies for \$3 00; 100
copies for \$5 00.

At these low terms the cash must in all
cases accompany the orders. Address,

GILBERT BEEBE & SON,
Middletown, Orange Co., N. Y.

TWO DAYS MEETINGS.

The Old School Baptist Church of Gilboa
have appointed a two days meeting to be
held at their meeting house, to commence on
Saturday, Oct. 13th, at 10 a. m. each day.
Brethren and sisters of our faith and order
are invited to meet with us, and ministering
brethren in particular. Those coming by the
Ulster & Delaware Rail Road will be met at
the depot near Moresville, on Friday.

By order of the church,
BARNARD COLE, Clerk.

If the Lord will, a two days meeting will
be held with the church on Schoharie Hill,
Schoharie Co., N. Y., on Wednesday and
Thursday, Nov. 7th and 8th, to commence at
10 a. m. We ask a general attendance of all
who desire the prosperity of Zion.

Those coming on the cars should come on
Tuesday and stop at Howe's Cave, as convey-
ances will be there to take the friends to the
place of the meeting.

Providence permitting, Eld. G. Beebe will
attend.

PETER MOWERS, Clerk.

The Old School Baptist Church of Christ
called Columbia, situated in Jackson County,
Michigan, have appointed a two days meet-
ing, to commence, if the Lord will, on Satur-
day before the third Sunday in October, at 10
o'clock a. m. We invite all our brethren and
sisters to attend, and especially ministers.
Those who come by the cars from the south
and east will come to Toledo, and change
cars for Jackson, and stop at Napoleon.
Those from the south-west will take the Ft.
Wayne, Jackson & Saginaw R. R. and come
to Bankers, and change cars for Woodstock,
which is little over half a mile from the meet-
ing house, where they will be met with teams
to convey them to the meeting.

By order of the church,
THOMAS SWARTOUT.

YEARLY MEETINGS.

If the Lord will, our yearly meeting will
be held at Otego, N. Y., on Wednesday and
Thursday after the second Sunday in Octo-
ber, (17th & 18th) when we hope to meet all
that can come. Teams will be at the depot
on Tuesday afternoon and evening, to take
the friends to places of entertainment.

G. M. FRENCH.

The Old School Baptist Church of Fairfield
will hold a yearly meeting at their meeting
house in Fairfield, Michigan, to commence on
Friday, Oct. 19, 1877, and hold three days.

Elders Biggs and Pollard are expected to
attend, and we would be glad to see Elder J.
A. Johnson, and all of our faith and order
wishing to attend are cordially invited.

CHAS. LIVESAY, Clerk.

The yearly meeting appointed to be held
with the church at Welsh Tract, near New-
ark, Delaware, will commence on Saturday
preceding the third Sunday in October, at 2
o'clock p. m., and continue two days. Those
coming by rail will be met at Newark Sta-
tion on Saturday morning. All are cordially
invited, and especially do we hope that a
goodly number of the ministering brethren
will find it in their minds to come.

WM. M. CAMPBELL, Clerk.

HOPEWELL

Young Ladies' Seminary, MERCER COUNTY, N. J.

The Fall Session will open September 12,
1877. The patronage of our Old School Bap-
tist brethren is earnestly desired.

For particulars, address

MISS ELIZABETH H. BOGGS,
Principal.

Having ourselves patronized the school of
the sisters Boggs, and being personally ac-
quainted with the teachers and proprietors,
we confidently commend it as the only first
class institution of the kind that is entirely
free from all sectarian influence, within our
knowledge, in which our daughters may be
thoroughly educated, at a reasonable expense,
and every care taken for their comfort and
moral training. We hope the institution may
be liberally patronized, especially by our Old
School Baptist friends who are opposed to
the popular theory of teaching religion as a
science.—EDITORS.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending
us a remittance for their own subscription,
but let them rely on the advance of their date
to show that their money was received.

We will not mail a receipt to a person send-
ing us a remittance for several subscriptions,
his own being among them, for when his cred-
it is given he can know that his money was
received.

We will mail a receipt to a person sending
us a remittance for others, and his own sub-
scription not being included among them.

In the last instance it will be necessary for
the person sending the remittance to be par-
ticular 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 be-
low, under the caption, "Look to your dates,"
they will please advise us, and we will make
the correction, if the remittance was received,
and if not, we will inform them of its failure
to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us,
and enable us to keep their accounts with
more accuracy, by observing the following
instructions:

HOW TO REMIT.

The most convenient and the safest way of
sending remittances is by post-office money
orders, which should invariably be made
payable to us at Middletown, N. Y., Post-
office, and not at the New York City Post-
office, and always enclose the order in the
same envelope with the letter containing the
information for what it is to be applied.
When it is not convenient to procure a post-
office order, the money can be enclosed in the
letter, and registered, and it may then be
considered safe. But we especially request
our friends not to hand the money to post-
masters to enclose for them, nor to send us
postage stamps, as they are not easily dis-
posed of, and soon accumulate to a cumber-
some amount. We must also request that
bank checks on distant banks be not sent,
as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either
on the margin of the paper or on the wrapper
will be observed a date, this date denotes the
time at which such subscription expires, and
when a remittance is made to renew the sub-
scription the date should be watched to see
that it is forwarded to such time as the re-
mittance pays to, and if neglected, by in-
forming us, it will be corrected. By this
method each subscriber has his own account,
and can see that the proper credits are given
for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the
post-office and state of each name to be cred-
ited. In ordering an address changed always
give the post-office and state at which the
paper has been formerly received, as well as
the post-office and state to which it is to be
changed. When ordering the discontinuance
of a subscription give us the post-office and
state as well as the name to be discontinued.

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AND

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ces cash must come with the orders, as we
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Col N Butler
15 Dec 77

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45. MIDDLETOWN, N. Y., NOVEMBER 1, 1877. NO. 21.

POETRY.

JEHOVAH-JIREH.

Jehovah-jireh! holy name!
Thou art forever still the same;
Thy name, thy nature, must abide;
For all events thou wilt provide.

When thou didst call thy friend to part
With his dear son, so near his heart,
The wood, the fire, is on the way,
"But where's the lamb?" did Isaac say.

"The Lord will for himself provide
A lamb, my son," the father sighed;
"The Lord commands, I must obey;"
And up the mount they bent their way.

The altar built, the wood laid on,
The father took and bound the son,
Stretch'd forth his hand and took the knife,
To sacrifice his dear son's life.

"Slay not the lad," the angel cried;
A ram, behind him, Abraham spied;
A ransom for his dearest son,
The ram, an offering, was laid on.

Jehovah-jireh! holy name!
Thou art forever still the same!
Thy church's type dear Isaac stood;
The ram, thy Son's, who shed his blood.

The ram in Isaac's stead was slain;
The church, as him, doth still remain;
Thy Son, a ransom, thou didst find,
Provided in the eternal mind.

Amazing grace is here displayed,
To save a race from virtue stray'd;
The saints with rapturous gaze behold
The love of God to man unfold.

Seraphs and angels fail to scan
The light and depth of love to man;
But lisping babes in Christ can tell
What wondrous love in Jesus dwells.

Mysterious are the ways of God!
His paths are in the mighty flood!
Myriads of ransomed souls above,
Chant sweet, and sing that God is love.

WM. WILLETT.

THE RIVER OF LIFE.

'Twas by faith I saw the river
Flowing from the throne of God;
Clear as crystal is its water,
Pure as Jesus' precious blood.

It is running through the city
Of the New Jerusalem;
All that ever drink this water,
They shall never thirst again.

Samaria's daughter drank this water
While she stood by Jacob's well,
Listening to the Savior's teaching,
Hearing what he had to tell.

While she drank at this pure fountain,
Christ revealed himself to her,
Showing her he was Messiah,
Whom the Jews were looking for.

Who should save his chosen people
From the death, the fruit of sin;
Keeping them from every evil,
Washing them from every stain.

While I viewed the living fountain,
Another object came to view—
The tree of life, which then was standing
By the river, which I saw.

Bringing forth its fruit in season,
Putting forth its leaves so green,
Which has power to heal the nations,
All of those whom Christ redeem'd.

Surely this is hidden manna,
Coming down from God to men;
All that eat it live forever,
For they have been born again.

Now, with such pure food and water,
All the children of the Lord
Shall not ever die, nor hunger,
For they live upon the Word.

Yes, this is the great Salvation
That was promised fallen man,
Through the blessed Savior, Jesus,
By the Wonderful, I AM.

W. REED.

WAYNE, N. Y., Oct. 12, 1877.

CORRESPONDENCE.

NEW HOLLAND, Ohio, Sept., 1877.

DEAR BROTHER AND SISTER CART-
WRIGHT:—Your welcome and kind
letter reached me at Logan, where I
have been staying most of the time
since dear father's death. At the
earnest solicitation of my uncle, Mr.
Albert Parker, I went to his house
as soon as affairs here were so that I
could leave, fully expecting to re-
main there until winter; but a few
weeks after my arrival there, my dear
uncle was torn from us, and taken
up where Jesus and the dear saints
reign in glory. It was a trying scene
to me, so soon after witnessing the
death of my beloved father, to stand
by the death-bed of my next best
earthly friend, to see three little chil-
dren suddenly bereft of a tender father's
love and care, and my gentle
clinging aunt robbed of her earthly
friend and protector; but I think I
may truthfully say that underneath
it all have been the "everlasting
arms." My uncle lay a corpse in the
house several days, and during the
first two days the grief of his little
son Frank was heartrending to wit-
ness; all efforts to console him seem-
ed fruitless. Not only did he mourn
the loss of his dear father, but he
seemed bowed down with a sense of
his own sinfulness and depravity, and
was made to feel that where his father
had gone he could never come—the
separation must be forever. But
blessed be God, who comforteth them
that are cast down, he was pleased to
reveal himself to his tried and broken-
hearted child as his Savior and
Redeemer, and to give him "beauty
for ashes, the oil of joy for mourning,
and the garment of praise for the
spirit of heaviness." To hear that
child speak of the goodness of God
in appearing to him in the midst of
sorrow and mourning, and removing
the great, the heavy load of sin, in
speaking peace to his troubled soul,
and making his bleeding heart rejoice
with joy that is unspeakable and full
of glory, was truly wonderful. An
Arminian lady who stood by, listen-
ing with the rest of us, in breathless
silence, to the sweet ascriptions of
joy and praise that came from the
child's lips, said, "You had been
praying and calling upon the Lord,
had you not?" "No," said he, "I
do not think I was thinking of the
Lord at all. I was sitting on the
sofa in the parlor, when, it seems,
my mind was taken off of my sorrow,
off of all earthly things, and was led
up into heaven, where I saw Jesus
and father, in a happy world, where
no suffering could reach him." And
here he again spoke of the goodness

and loving kindness of God, of the
vanity and emptiness of the world,
and of the inability of ourselves to
do any thing to merit salvation, in a
manner that rejoiced as well as as-
tonished us all beyond expression.
How true, I thought, that it is not of
him that willeth, but of God who
sheweth mercy, and how an instance
of this kind would silence forever the
tongues of those who are ever crying,
"Do, if you desire to live," if it were
not that their eyes are blinded so
that they cannot see.

On Saturday after dear uncle's in-
terment, little Frank related his exer-
cise of mind before the church at
Scott's Creek, and was baptized the
next day by Elder Barker, so that
whilst the church mourned the loss of
one of its most efficient members,
still they have cause to rejoice that
God's wisdom and power have been
displayed in so remarkable a manner
in their midst.

When I meditate upon the won-
ders of God's ways, the mysterious
workings of the Holy Spirit, the
wisdom and invisible construction
of this spiritual formation and birth,
I become lost entirely, and can but
exclaim within myself, "O the depth
of the riches, both of the wisdom and
knowledge of God! How unsearch-
able are his judgments, and his ways
past finding out!" What depths of
riches do we see! Away down into
a clear, unfathomable sea of rich, re-
deeming love we look, but not yet can
we sail upon its beautiful waters.
While we are in the flesh we can only
get a glimpse of its rich beauties.
We long to mount on wings as eagles,
we long to see him as he is, and to
praise him as we ought; but until he
is pleased to loose the fleshly fetters
which bind us here, we can only see
and know in part, and can only tell
of the wonders of his love with a
lisp, stammering tongue.

I have been in very precarious
health all summer, and when my un-
cle died my physician advised me to
return to New Holland. The fatigue
of my journey, the anguish of part-
ing with my bereaved relatives, and
so many of the dear kindred in Christ,
proved too much for me, and for some
time after I arrived here I seemed to
be on the very brink of the grave.
This is the reason why I have not an-
swered your letter, and I hope you
will pardon the delay and write very
soon to me. Coming back here among
so many worldly religionists, with
not a single Baptist in the place, I
feel lonely indeed, and sometimes
think if I were a Baptist in heart the
Lord would not have left me here
alone. O I do so hope and pray that

he will keep me from falling into the
errors and corruptions that are ev-
ery where around me, and that I may
remain steadfast in the truth.

In the many sleepless nights I have
been called to pass through since
father's death, many have been the
thoughts that came crowding upon
me, but I have often had cause to ex-
claim, like David, "In the multitude
of my thoughts within me, thy com-
forts delight my soul." My severe
affliction, my deep grief on account
of the loss of parents and home,
seem but to lead me nearer and near-
er to the Savior's side. There is
none other to look to, none other to
cling to, save God and his rich, bles-
sed promises; and his promises are
all to the poor, and to those who have
no righteousness of their own. He
says, "Except ye become as little
children ye cannot enter the kingdom
of heaven." And, "It is easier for a
camel to go through the eye of a
needle, than for a rich man to enter
into the kingdom of heaven." Such
passages afford me so much comfort
of late; for though there never was
a time when I so longed to be shel-
tered beneath the shade of the mercy
seat, yet there never was a time when
I approached this great high throne
with so much fear and trembling.
But though he be high, yet he says
he hath respect unto the lowly.
Surely none, it matters not how little
and poor we are, need despair whilst
he who possesses riches immense
calls the poor unto him and provides
abundantly for their wants. "Ex-
cept ye become as a little child."
This one clause gives me so much
comfort; for we know that a little
child can do nothing for itself; it
cannot provide a garment, nor put it
on when made. It must be led about
and instructed by a stronger and
wiser hand. So in the same way
must we come before our heavenly
parent, helpless and naked and poor.
Yet his gentle voice says, "Suffer
little children to come unto me, and
forbid them not, for of such is the
kingdom of heaven." He has pro-
vided a robe of righteousness for
each naked little child, and the bread
of eternal life is ministered to their
famished souls, that they may never
perish, but that they may have ever-
lasting life. He also provides a home
for his little ones. "In my Father's
house are many mansions. I go to
prepare a place for you, that where I
am there ye may be also." "I will
not leave you comfortless." (On the
margin it reads, "I will not leave you
orphans.") "I will come to you."
"Let not your heart be troubled,
neither let it be afraid." What pre-

cious, consoling words! coming to us when we are filled with doubt, when we are fearful, and tossed with tempest. What peace do they waft to us! "My peace I give unto you: not as the world giveth, give I unto you." It is not the peace that the world gives, but the peace of God which passeth all understanding. Blessed, soul-cheering peace! It comes to us sometimes in deepest sorrow and woe. Its sweet voice rises above the fierce, angry waves, it quells the storm, and for a time we hear only the sweet music of its gentle murmurings. We can "be still," then, and know that he is God; and we feel that we are being wafted smoothly along the pure surface of that "river the streams whereof shall make glad the city of God." The river of God's love, the great, swelling, crystal fountain, that has no beginning nor ending. How we long to taste more and more of its delightful waters, to come nearer and nearer to its fountain-head, until we shall drink to thirst no more. Then we shall have entered into the joy of the Lord, to go no more out forever. There God shall wipe away all tears from our eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away. "There shall be no more death." We know that we must cross this grim river before we reach the shores of immortal glory, and our natural mind shrinks from entering the dark channels with infinite dread, so that we exclaim with the Savior, "Father, if it be possible, let this cup pass." And the pain and suffering of this mortal body often causes us to be filled with bitter complaints; but there, in the bright world of endless glory and light, we shall have none of these things, for the former things will be all passed away. O the wonders of God's love! What rich provision it makes for our every want! When this blessed Jesus gave up the ghost upon the cross, and cried, "It is finished," then the whole work of our everlasting redemption was complete. There was nothing at all left for our poor, weak, sin-polluted hands to do; but he takes even our hands and feet, and indeed the whole body, and cleanses us from our pollution, in the streams of blood that flowed from his wounded side. O the efficacy of this blood! If it were not for its sin-cleansing properties, where would be the foundation for the sinner's hope? We were shapen in iniquity, and in sin did our mothers conceive us. From the sole of our feet even to our heads, there is no soundness in us. We cannot perform a single act to recommend us to the holy God, or to satisfy the keen requirements of Justice; but let us but lay hold of Jesus, let but one drop of his precious blood be applied, and though our sins be as scarlet, we are made white as snow. Let Jesus but take us by the hand, and the keen blade of his law that was lifted to destroy us, is removed, the pearly gates are open, and we pass from a land of darkness into the glory and marvel-

ous light of the Son of God. Is not this enough to fill us with wonder, admiration and love? Is it not far beyond what our poor, stammering tongues can express? We can never give him the glory, the honor, the praise, that is due his great name, while we are in this world; but when we join that great multitude which no man can number, when we stand before the throne and the Lamb, clothed in white robes, and with palms in our hands, then we can cry, "Salvation to our God which sitteth upon the throne, and unto the Lamb," and hear the angels saying, "Amen. Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God forever and ever." And this great multitude which dwell forever in that glorious world "are they which came up out of great tribulation." Should not this gladden our troubled hearts? For are we not traveling through a thorny maze? Do not tribulations encompass us on every side, and billows on billows roll? But we must not despair, but rather rejoice that the words of our blessed Master are being fulfilled in us. We shall each one yet see that each trial and affliction works for us "a far more exceeding and eternal weight of glory," and that each one of our trials but helps to make up the sum of the "all things which work together for our good."

Hoping that the Lord will lead you richly into the mysteries and glories of his grace, and that he will sanctify each of your troubles for your good, I am your very little sister, if one at all,

MARY PARKER.

(See letter of brother Cartwright on page 244.)

BRETHREN BEEBE:—The following experience was handed me by a sister of the writer of the same, who, together with other friends, desire to see it published in the SIGNS OF THE TIMES, and I hope you will give it a place therein.

I am now in Southern Illinois on a tour. Ever yours,

I. N. VANMETER.

MY CHRISTIAN BRETHREN AND SISTERS:—I humbly beg the favor of introducing myself to you, and relating to you, in my humble manner, how I came to know the blessed Redeemer, who died that we might live, who poured forth his precious blood on Calvary, to redeem the heritage which our disobedience had lost.

I have been deprived of communing with the church I love so dearly for the last eight years, which makes me feel very lonely; still my hope seems to strengthen me. I have been attending a meeting for some time called the United Brethren Meeting. I used to attend a meeting much the same when I was very young; yes, when it seemed so easy to get religion. I used to think that when I was old I would try to serve God and be a christian. In the year 1853, and newly married as I then was, and caring for nothing but the world and its cares, I was brought to the knowledge that I was a great sinner. We were then living in the same house

with a brother and sister-in-law, in Missouri. While seated around the fire one evening, engaged in common conversation, my sister-in-law got up and passed out of the room. I thought nothing of the occurrence at the time, but in a few minutes I took the light and went into an adjoining room, and there beheld what seemed to me to be the most solemn and beautiful sight that I ever beheld. Yes, kneeling there with folded arms, in the stillness of the night, engaged in solemn prayer, was my sister-in-law. How long I stood there gazing on that beautiful and solemn scene, I do not know, for there seemed to gather a gloom and darkness over me, while these words were spoken to my mind, and were so true, "Look at her, and look at you." Yes, indeed, my eyes were opened to see myself, dead in trespasses and sins. I passed out of the room, while my overflowing heart was almost bursting, and the tears were streaming down my cheeks. I lay down to rest, but could not sleep, for it seemed to me that my past life had never been anything but sin, and to go before the blessed Savior was more than I dared to do.

In a few weeks we moved back to home and friends in Sangamon County, Illinois, and I thought they would comfort me to some extent; but to my surprise it was not the case; there was no more rest for me; but I strove with all the power in my almost broken heart to hide my feelings as best I could. We came back late in the autumn, and lived that winter, and through the next summer and winter, in my father's yard. My mother would always come and ask me to go to meeting with her, which I always did. Then I would come home feeling so depressed, so dejected, that I could hardly bear the heavy burden that weighed down my poor heart; yes, weighed down, as it were, to the very earth, not daring to raise my poor, blind eyes, nor trust myself to utter a few words of prayer to God to have mercy on me. It appeared to me that it would be a mockery in his sight, for it seemed to me there was nothing but darkness before me. Yes, it appeared to me that I was shut out from his presence forever; still I loved God with all my heart, and felt that if it was his will to cut me down it was just. Still I could not help trying to pray, and to plead with him to have mercy on my poor soul.

We moved by ourselves (my husband and I) as soon as it was convenient for us, in the spring of 1855. Then I thought I could find employment to lighten the burden that seemed to be pressing out my life. But this I found I could not do. A creeping dread began to overshadow me. My nights were as by day. Yes, when I fell asleep, my troubles were present with me in dreams. My soul was racked with pain. And so it was the case until I could not rest day nor night. Then, and not till then, did I go to mother. (My mother-in-law, although I call her mother.) I asked her why I felt so badly. She asked

me why I told her the condition of my mind. I thought she would say something to comfort me, but all she said was, that I was in trouble, and that she had known for some time. I went home then, determined to cast myself upon the mercy of God, and try to pray with all my heart. But when I prayed, it seemed to me that my prayers did not reach higher than my head. I would try to read the bible, but it all seemed a blank to me. It seemed to me that God had closed the last portal of mercy against me, and I was left, as a shipwrecked sailor in the midst of a mighty ocean, with no place to lay my troubled heart, or a haven in which to anchor my weary soul. Still I strove for mercy with all my strength. Yes, my mind became so troubled that every thing was neglected, even my little babe. I would go to my dear old mother when it seemed that I had hardly strength enough to walk the little distance, to ask her to pray for me; but when I would get there, I could not say a word to her.

Old father Crow came and preached very often, and always came to see me, and talked to me several times, but it did not comfort me, but only made me see my lost condition plainer than ever. The July meeting was near at hand, and my mother came for me as usual to go with her to meeting. I went on Saturday and Sunday. On Monday there was to be a baptism, but I felt that I could not go, for I was hardly able to be out of bed, while every spark of hope seemed to be gone. But mother was again at the door, and asked me what I was doing. I told her I could not go to meeting any more, but she asked me so pleadingly to go once more, that I went; but it seemed to me the very preaching was condemning me, and showed plainer and plainer the depravity of my soul. Yes, it seemed to picture to me the awful condition I would be in, were I shut out from the presence of God forever. I returned home, determined not to go to meeting any more, for it appeared to me that I had done all that was in my feeble power to do, and still there was a deep gloom overshadowing my soul. Still the very beating of my heart was to God, to have mercy on my poor soul. On Thursday evening about three o'clock I went once more to my little room, and asked God that the bitter cup might be taken away from me, if it was his will, when it appeared to me that the dark cloud of sorrow which had hovered so long over my soul was swept away, as it were, with a sweet and gentle breeze, and my eyes were opened to see, and my ears to understand. Yes, I was made to know that sweet manna had fallen from heaven, on which my soul could feed; for it seemed to me that my poor soul was fed till I was full, while all nature seemed a solemn and beautiful picture of calm repose, instead of darkness, and my feeble, stammering tongue was made to repose with faith in him who doeth all things well. Two of my old friends came to see me on Sunday, as they had promised father Crow they would

do. But they did not find me as they had expected to find me, but found me with my mind at rest, while their countenances seemed to be lit up with a sweet and shining light. Yes, it was a day never to be forgotten. In the afternoon we went over to my father-in-law's. I picked up the Testament, but mother brought the bible to me and told me that was what I wanted. I took it, and went out into the shade to read. She left the company and came and sat down by me, and so they came out, one by one, till they were gathered in a little group around me. Then old father Morris began to talk, and to tell his experience. I raised my eyes from my book and looked around on the lovely little crowd, and it appeared that every face was lit up with a glorious and shining light of love and goodness. Yes, I was made to feel that my heavenly Father was in our midst, for my poor soul was filled so full of joy and peace, and my feeble, stammering tongue was untied. I went home that evening to see my own dear mother, for I felt that I could talk to her then, and tell her that my troubles were gone, and my soul was at peace with God. It seemed the happiest night that I had ever spent in my own father's house. The morning came, and found me still feeling that I wanted to talk to every friend I had on earth, and try to explain my feelings, which it seems to me I never can do. The blessed Redeemer said to Nicodemus, "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." I went back that evening to see my dear old mother-in-law, who had been with me all the time, and I had another good meeting. She seemed so happy, her countenance seemed to be lit up with a light almost heavenly. "O, your trouble is all gone," said she. I told her that I felt like I should never see any more trouble on this earth. She said, "My child, you will find many stumbling-blocks in your way." I thought it never could be. But O! the dark hours I have passed through have fully confirmed her words. It seems to me many times that I have missed the substance and caught the shadow. Yes, I feel so humble and little that I am almost ready to give up in despair, when these words, "Blessed are the poor in spirit, for they shall see God," will rise up in my mind as a comforter. I look back on the nearly twenty-one years that have so swiftly passed away, and the little infant hope that was then born seems to rise up before me and shine brighter than gold. Yes, I am made to look beyond and see, through my little faith, what seems to me nothing but a mist or veil that shuts away from me the presence of my heavenly Father's face. I am made to know that my Redeemer liveth. Yes, behind a cloud he hides his smiling face, to make us feel our dependence on him for his goodness and mercy; but he returns to us again, to feed and nourish the hungry soul, as a

mother doth her hungry babe. I do feel that we are nothing else in his sight but poor, helpless children, wholly dependent on him, and it appears to me that I fall far short of this. I do feel that if I could put my trust more in God, I could bear my trials and troubles much better; for the apostle says, "And now abideth faith, hope and charity, these three; and the greatest of these is charity;" and that, I do think, is patience and forbearance. Yes, to bear our trials and troubles here with meekness and humbleness, waiting on God, hoping and trusting that he will lift our feet out of the miry clay, and place them on a firm foundation.

And now I have only to ask of you, dear old fathers and mothers, that when you are gathered together to worship him whose matchless glory shall remain, though heaven and earth pass away, that you will think of me, as a poor, lone pilgrim, and pray that I may be faithful to the end, and that when my short life is done here, I may be able to meet you on the banks of the sweet river of life eternal, where there will be a meeting to part no more, and where there will be one eternal rest from all sin, and sorrow, and pain and death. Amen.

ELIZABETH A. HARBUR.

"Paul, and Sylvanus, and Timotheus, unto the church of the Thessalonians in God our Father and the Lord Jesus Christ. Grace unto you," &c. "To you who are troubled, rest with us."—1 Thess. i. 1, 2 & 7.

BROTHER BEEBE:—The above admonition of the apostle has been laid on my mind. "To you who are troubled, rest with us." Two words, opposed one to the other—trouble and rest. Both words are found often in the bible, and are deeply realized by many of God's living family. The Lord Jesus told his disciples, "In the world ye shall have tribulation," or trouble; "but in me ye shall have peace," or rest. In that dreadful hour and power of darkness, we hear him in deep agony pray, "Now is my soul troubled, and what shall I say? The cup which my Father hath given me, shall I not drink it?" O! if such was the agony and deep trouble of the spotless Lamb of God, crushed like a cart beneath many sheaves, with the sins of all his chosen family, why should I let a murmuring thought arise, or wish my sufferings less? All our troubles are light, when compared with his; and the promise to us is, eternal life and endless glory. "The Lord is good, a strong hold in the day of trouble, and he knoweth them that trust in him.—Nahum. Trouble and affliction are the same. "Is any among you afflicted, let him pray." And to Zion it is said, I will also leave in the midst of thee an afflicted and poor people."—Zephaniah The psalmist David says, "Thou which hast shewed me great and sore trouble." And, "Why art thou cast down, [or troubled] O my soul? Hope thou in God," the sure rest. Abraham was deeply troubled when he was tempted to offer up Isaac, his only son. Elijah was in great trouble when he had to flee for his life. Hez-

ekiah was in great trouble when he said, "O Lord, I am oppressed; undertake for me. I will go softly all my years, in the bitterness of my soul."—Isaiah. xxxviii. In the 11th chapter of Hebrews we have a cloud of witnesses who were deeply troubled, tempted and tormented, and of whom the world was not worthy. Paul was in deep trouble with the thorn in the flesh, and so it is to this hour in the day with many of the living family of the Lord Jesus. But the Lord said to Paul, and says to all his afflicted, troubled family, "My grace is sufficient for thee." Therefore, to you that are troubled, rest with us. "And they shall be mine, saith the Lord of hosts, in that day [the gospel day] when I make up my jewels."—Malachi. For he says to the north, Give up; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth, even every one (but only them) that is called by my name. Jesus says, "My sheep hear my voice, and I know them, and they follow me." And he has told his children that this world is not their resting place; but he said to them, "I go to prepare a place for you." Not ultimate glory, for that needed no preparing; but the house, the church here; and on the day of Pentecost he organized his living family together, by his almighty power, in a wonderful manner, by coming again, or sending the Comforter, the Holy Ghost; where his children do sit together in sweet communion, and where his banner over them is love. But O how often, even when together, and feeding on the paschal Lamb, we are made to drink the cup of the bitterest herbs. O! this is a day of trouble. To you who are troubled, rest with us. The ungodly have trouble, but not like other men; there are no bands in their death; they are fat and full, and have all that heart can wish. Their trouble is how to get more of this world's goods, and to oppress the poor. Thereby they heap up silver as the dust, and prepare raiment as the clay. He may prepare it, but the just shall put it on, and the innocent shall divide the silver.—Job xxvii. To all the afflicted family of God, James says, "Take, my brethren, the prophets who have spoken to you in the name of the Lord, for an example of suffering, affliction, and of patience. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." I think I can say that to me this is truly a day of trouble. With all the testimony in the holy scriptures, and the many communications in the SIGNS OF THE TIMES, and my own experience for nearly sixty-six years, settles the fact that this world is a wilderness of woe; this world is not my home. Therefore may I, and all the afflicted family of God, sweetly realize the words of the text, "To you that are troubled, rest with us." Paul, how can I rest, when I am in such deep trouble? Where did Paul rest? He rested in the finished work of the Redeemer, who is the end of the law for right-

eousness. "There remaineth therefore a rest to the people of God." That is a safe rest. Like Noah's ark, it will keep all his family safe above all the assaults of the man of sin. Therefore be still, and rest in Jesus. The Lord said to Moses, in a time of deep trouble, "My presence shall go with thee, and I will give thee rest." The weary and havy laden find rest in Jesus. The whole church of the First Born find rest in him, because in him the church was chosen before the world began. In him the church is sanctified by God the Father, and in him preserved. O what a rest is that, in which all things are ordered well! When I contemplate the present hour in this day of trouble, I am made often to say, Lord, what shall the end of these things be? The dreadful war in the old world, the clash of arms, and very many with garments rolled in blood, and in our land all manner of wickedness and sin, notwithstanding we are told that the world is getting better, and of the great amount of good done by the religious world; but for my life I can't see it. There are more poor and needy crying for bread than have been for many years. The poor ye have always with you, and when ye will ye can do them good.—Mark. To me it seems that sin and iniquity abound to a fearful extent. "The wicked shall do wickedly, and none of the wicked shall understand."—Daniel.

I am often sunk down very low, but it seems like something says to me, "Be still, and know that I am God." I am admonished that the tent will soon be struck, and the tabernacle put off. Then, what assurance have I that my rest is the Lord Jesus? Near fifty years ago I trust he revealed himself to me as the way, the truth and the life; therefore I have none in heaven but him. I trust he will guide me with his counsel, and afterward receive me to glory. The longer I live, the less confidence I have in the flesh. My desire is that I may more fully know Jesus, and the power of his resurrection, and the fellowship of his sufferings. O that it were with me as in months that are past, when he was a lamp to my feet and a light to my path; when our churches were large, and our pulpits filled with able ministers of the New Testament. They are almost all gone where trouble is ended, and endless rest unfolded, in the full glory of God and the Lamb. Dear brother Beebe, I feel like I am left almost alone. I know I can say that the good Lord hath shewed great and sore trouble, but I trust I know whom I have believed, and am fully persuaded he will keep that which I have committed to him. My prayer is that I, and all his afflicted family, in this day of great trouble, may rest in him.

SEPTEMBER 30.

I have just returned home from Crawfordsville, where I met our much esteemed brother Silas H. Durand. I was with him five days and nights. We were much edified and comforted with the word of truth which he preached. May it please God, under

all his temptations and troubles, to realize unto him the comforting assurance that was spoken to Moses by the Lord of hosts, "My presence shall go with thee, and I will give thee rest." And to all the afflicted children of God, rest in the sweet and unalterable promise of God in Christ, that when time shall stop, trouble shall end, and eternal, endless rest unfold forevermore. Then, to you who are troubled, rest with us.

As ever, yours in hope of that better resurrection,

LOTT SOUTHARD.

UTICA, N. Y., Sept. 21, 1877.

DEAR BRETHREN:—I have been requested to write my views on the "Near Kinsman," and send them to you for publication, but I fear I have already intruded. I will however be as brief as possible, and may the dear Lord direct my mind.

In Ruth iii. 1, "Naomi said to Ruth, My daughter, shall I not seek rest for thee, that it may be well with thee?" Ruth stands here figuratively where all of God's people do before they are brought into the liberty wherewith Christ makes his people free. I labored here more than three years, some longer, and some are brought into liberty in a shorter time. Ruth could say, Thy people and thy God shall be mine; but she could not yet recognize Boaz, but acknowledged herself a stranger. She could not yet cry, Abba, Father. Ruth is now in a land where a widow left without issue is a reproach, which is carried with her to her grave unless there are brethren of the deceased husband to marry her and take away her reproach. Now I think Ruth felt hers to be an outside case, as she was a Moabite, and unlike a true Israelitish maiden. Do we not all know something of this feeling in our early experience? But, is not Boaz of our kindred, with whose maidens thou wast? He winnoweth barley to-night. A good place and time to find our heavenly Boaz. It is always night with us when we come to Christ. But Naomi directs her to Boaz. Yes, the Spirit and the bride say, Come, and whosoever will, let him take the water of life freely. And is not Ruth a willing one? She responds, All that thou sayest unto me I will do. She is to appear in her own raiment, which is a large vail, to denote her widowhood or desolation, which is the spirit of heaviness. Ruth finds the object of her desire just where Naomi directed her. The church always points the poor sinner to Christ, the Redeemer, the mighty man of wealth, to fall at his feet, and he will tell thee what thou shalt do. Methinks I see the poor trembling one as she approaches softly, between hope and fear, lest such a mighty man should spurn her from him; but faith triumphs, and she is enabled to make her errand known, asking his protection on the ground of being a near kinsman. It was our dear spiritual Boaz that took on him our nature to redeem us from under the law, and how graciously he receives the poor Ruths. He never upbraids, but

blesses her in the Lord, for not following the young men, whether poor or rich. Ruth has not turned aside after the lo heres or theres, nor been induced to put off the spirit of heaviness, as some say they can, by performing duties. No, all the city, (the church) know Ruth as a virtuous woman. The dear Boaz promises her all her requests, and bids her be at rest till morning. This reminds me of the time when the dear Lord first spake peace to my poor soul. I could then lie down under the shadow of his wing. Then the name of Jesus was of more worth to me than all the world. Boaz bids her to remove that dark vail, which no other voice ever did, causing darkness to flee away, and he puts it to a different use; he fills it with six measures of precious grain, I must call it joy. I think my brethren will agree with me. Brethren, have you not felt that joy spring up in your hearts while you have listened to hear Ruth tell before the church how the dear Boaz has manifested his loving kindness to her? This is our six measure of joy; it only lacks one of being the perfect number which we shall receive, when this mortal shall put on immortality. But Naomi preaches the same doctrine as Boaz, "Sit still, my daughter." She knows by experience that he that hath begun the good work will perform it, although this *do nothing sect* is every where spoken against. But, dear brethren, if the world hates us, we know it hated our Savior first.

"Howbeit, there is a kinsman nearer than I." To my limited understanding, this nearer kinsman is the holy law, that cannot justify a sinner, without marring its own inheritance. But, "What the law could not do, in that it was weak through the flesh, God sent his own Son" to do. Boaz meets the nearer kinsman at the gate, and bids him turn aside. Yes, "Mercy and truth have met together, righteousness and peace have kissed each other." All is righteously accomplished and not the least blemish has marred the holy law of God; for he that redeemed us unto God is Jesus, who is the end of the law for righteousness to every one that believeth. We read in 1 Kings vii. 21, of two pillars that supported the house that Solomon built, (figurative of the church) the right pillar he called Jachin, (which signifies, He shall establish) and the left pillar, he called Boaz, (which signifies, Strength is in it) I will call the name of the nearer kinsman Jachin, for the whole law is fulfilled in Christ, who is the strength of Israel, and the end of the law. The poor child who is laboring under the law would not be satisfied to go to heaven if he could, with a dishonored law, for it would be no heaven to him until he can see Jesus as his law fulfiller. We do not, as some say, make void the law of God, yea, we establish it. We can say with the psalmist, I hate vain thoughts, but thy law do I love. Justice and Judgment are the habitation of God's throne; but Naomi always points poor sinners to him who is able to redeem, nor does the dear Redeemer

send poor Ruth to battle with the law, but he treads the wine press alone, and for the love he bears to his bride, he laid down his life for her.

Now the figure is as most types are; but if the Holy Spirit shall lead us to the substance through the shadow, to him belongeth the glory who filleth all in all. But the poor Ruth has exchanged her raiment; she receives beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness, and her spiritual Boaz says, "Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame, for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. For thy Maker is thy Husband; the Lord of hosts is his name, and thy Redeemer is the Holy One of Israel; the God of the whole earth shall he be called. For the Lord has called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God." Isa. liv. 4-6. The nearer kinsman slips off his shoe as evidence of the perfect satisfaction of the law and justice, which can demand no more. Now,

"If Justice pursues thee for blood,
His righteousness stands without flaw;
And he that redeem'd thee to God,
Is Jesus the end of the law."

Dear Brethren, I think this must be the last time I shall trouble you, as I cannot express my feelings as I would like to, but what I have written, is at your disposal. If you publish it, I hope it will not be a stumbling block.

In love to all the household of faith,

ELI CARTWRIGHT.

P. S.—Dear brethren, the inclosed letter came to me at a time when I was sighing, and crying out, Will the Lord be favorable no more? and its contents rejoiced my heart. I have the permission of the dear afflicted sister to forward it to you for publication. May it prove like a cooling drink, to others, as it has been to me.

Yours in hope, E. C.

(See letter on first page.)

KEWANEE, ILL., Sept. 30, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—Inclosed I send for publication in the SIGNS the experience of sister Shepler, a member of the Harmony Church, of Peoria Co., Ill. She was baptized on the fourth Sunday in July, 1876.

Your unworthy brother in deep tribulation,

SMITH KETCHUM.

TRIVOLI, ILL., Sept. 3, 1877.

ELD. S. KETCHUM—VERY NEAR AND BELOVED BROTHER IN CHRIST:—As I cannot dispel from my mind the thought of writing, although I have labored hard to do so, I have come to the decided conclusion to comply with your wish, if aided from on high; for without such aid I know this would fail to be of any interest to you, or to any other person, should it ever be read by any other.

I was born in the state of Pennsylvania, in the year 1836. From my

earliest recollection I was in much trouble about death, feeling sure that if I were taken away my portion would be with the wicked; but, dear brother, I will not attempt to relate one-half of my travel, for I wish to be as brief as possible. If I should write that which I most desire, this article would be extended to a great length, so I will pass over all until nine years ago, when the Methodists had a great revival, and had seventy-five additions. I thought that all but myself could be saved, but I had no desire at any time to attend their meetings, and did not go, as I always had such a hatred to their religious seeking-benches; but I had a friend who took great pleasure in coming every day to tell me who and how many had been converted, and made the remark that I would stay and die at home, and also that I could not be converted unless I went to church and would be prayed for. I had not a word to say, but O what a night that was! Could not Jesus be found in any place? Was he not every where? Did he not know all things? While in this state of mind, a voice so plainly said within me, "Jesus can be found in any place," I had no more trouble as to having to go to be prayed for. I was prostrated with a hard fever, from which my friends thought I could not recover, but I was so sin-sick that I did not realize it. I was led to see myself the worst being on earth, and every other person was good, and prepared for heaven, but I for destruction. One evening a friend came in to pass the time away with my husband. When he spoke of leaving I became very restless, having been listening to that which appeared to be a mighty rushing wind, as of a fearful storm, but knew it was not; but to commence the subject, I asked them if it was so, and they replied no, that it was clear and calm. Our friend arose to go, and I said, Do not go, stay and assist me in driving those evil spirits away. He said that I was convicted, but his arm was too short, and insisted on sending for a higher authority to come to lead me into the light of the gospel, so that I might be converted and have peace; but this I could not consent to. My husband and I were left alone, yet not alone, for the evil spirits were in and out of the house, and took full possession of my mind; and carried it away, as it were, to utter darkness. I was within their grasp, and could not move, but suffered no pain. The thought of being banished was enough. I remained in this state for some time, but do not know how long. My mind was restored again, but how fearful the agony of soul. I found I was not free from those torturing spirits. I had no thoughts of dying a natural death. These words were spoken to me, Satan desireth thee, to sift thee as wheat. I felt sensible of the heat from the burning furnace, and could not ask for mercy, feeling that I deserved it all, and that my doom was sealed and could not be changed. But O how fearful the agony of mind! It cannot be explained nor described, neither can

imagination picture it out. But in a moment when I least expected, Jesus spoke, and they fled to their own habitation, and troubled me no more. The load of guilt was not removed, but I did not mind that, so long as I was free from those tormentors. But I was not long to have this thought, as I went away in an unconscious state, out of which I awoke crying, "What shall I do to be saved?" My friends thought I was passing away, and of course did not feel like speaking. The thought occurred to me, There is one to whom I can speak without their knowledge, and for this purpose I turned my face away, and for the first time in all my troubles I was enabled to call on God for mercy. As the words were spoken two beautiful clouds came rolling together, my troubles all left me, Jesus was there, and received my spirit, and carried me away. I knew nothing of this world, and was sure I was going to heaven, and would soon behold the blessed face of Jesus, and join the host of heaven, and sing praises to God forever and ever. But to my surprise I came to a sudden pause, my eyes being toward heaven, which I was so anxious and desirous to reach. But when I found that I was not permitted to go, the thought struck me to return to earth, and instantaneously I was hurried back. Everything was changed, so beautiful from the reflection of the heavenly light which surrounded me, and I felt to rejoice with joy unspeakable and full of glory. My life was still despaired of. I told them all that I was ready and willing to go when the summons came; but they did not come, to my sorrow. Day by day my strength improved, and my wandering mind was led to the Primitive Baptist Church in Pennsylvania. I had not before thought of making any distinction between denominations. For months my mind was at peace, knowing nothing of temptations or warfare, until one day, while walking along the road, a voice plainly said to me that I should be baptized. I stopped in wonder, to know if it was a reality or a delusion. I however thought it must be a delusion, and tried to dispel the thought from my mind, and succeeded very well for a time, as temptation after temptation arose, and the conflict at such a rage which caused me to think that some strange thing had happened. During this time I had not heard a sermon of any kind, and had never heard of the warfare, but had heard much said of perfection and backsliding, and thought that must be the road I was on, as I was groping along in the dark much of the time. In the meantime my dear husband was brought to see his lost condition, and also to rejoice in his Savior, and seemed to be immediately led into Babylon. I went with him, but not by any persuasions from him. We remained there five years, but were not satisfied, feeling like one who had no home. I often thought I would like to find a people that were of one mind, speaking the same language, as where we were there seemed to be

nothing but confusion. My beloved husband was called away, and is now sleeping sweetly in the embrace of Jesus. Now all that called me there was gone, and nothing remained to induce me to follow them any longer, and I did not go for some months. When they had a revival I thought I would go, hoping to enjoy their meetings more than I had previously, feeling so lonely. While there something seemed to say plainly, You are not one of them. They all appeared to enjoy themselves so much, that I thought I truly was not one of them, feeling so poor, so destitute of anything spiritual. I came home with a sad heart indeed, and while meditating over the past a voice said, You are acting deceitfully; you are causing them to believe that you are one of them, when you are not. I immediately said in my mind that I would never go among them again. I told this to one of the members, and also the exercises of my mind, which caused much confusion in his mind. It now appeared to me that there was not a ray of light to aid me, that I was forsaken and forgotten. The sacred word was also dark, so much so that I did not want to read the bible; I do not think I abhorred it, but I had no love for it, and would in preference read any other book or newspaper. I was in much trouble as to the cause of my being left so lonely; I felt like one all alone, in the absence of my husband and my blessed Savior. I began to inquire if it was on account of my leaving that people, perhaps that was all Satan's devices. I then prayed to my heavenly Father, that if it was so, I might be drawn to them by the cords of love. But instead of being drawn toward them, my mind was drawn to the Primitive Baptist Church; but this was contrary to my wish, and I labored to dispel such a thought, and to have it go in another direction. I knew they were despised and spoken against by every one, and as they held their meetings beyond my reach, as I thought, I would get away on that point; so I concluded I would live alone again. But the Lord sent them within my reach, and I was informed of it, and my thoughts compelled me to go to meeting. Part of what I heard I thought was good, and with a part I found a great deal of fault; I thought them so inconsistent. As for the people, I had a feeling towards them which I could not get clear of, which haunted me at all times, and I dearly loved to be in their company above all others. The duty of all believers began to weigh heavily upon my mind, and I had now come to the point, How can I ask admittance there? feeling so unworthy and so unfit to unite with such a holy people, as I viewed them to be the people who worship God in spirit and in truth. Again I was enabled to turn to the sacred word, and there to see that salvation was all of the Lord, and depended not on works that I should perform. O how free I felt, like one who had always been imprisoned. My pathway was clear, and nothing troubled me now but the

duty which awaited me. I do not hesitate to say that I knew it was my duty to be baptized, but how to perform it I knew not, as it appeared that I could go neither one way nor the other. How I did wish that I could be reconciled to one thing or the other. I would like to tell you a dream I had one Sunday night before the Yearly Meeting last June. I thought my time here was short, but a few moments and I would be in everlasting torment, on account of neglecting this duty. My mind was beyond description; but I was given the spirit of prayer, and was forgiven. I was then ready and willing to go, but the moment I thought I would see Jesus, I awoke with the same peaceful mind, having the full assurance of my acceptance with God if I never was baptized. Yet I felt guilty, as though I had committed a great crime, and thought nothing could keep me back the next opportunity. But there were obstructions laid in my way, so that I could not pass over. O what a long month until the next meeting. In the Lord's time I went with the willing mind I had long waited for. When you raised me up out of the water I felt so light and so happy, having the sweet assurance that all that was against me in the high heavens was now blotted out. I walked in the light for some months, without a doubt passing over my mind. I am persuaded that obedience is better than sacrifice, as I think while we live in disobedience to the sacred commands, we also are deprived of the sweet fruits of the Holy Spirit; yet I feel that I come far short of living as becomes a christian. O that I could live nearer the example which our blessed Savior set for us. Ofttimes I look back to see what I have done for the sake of Jesus, but I find nothing; all for self, all to bring peace to my own mind. I often forget my Savior, and find myself in the dark; I then mourn his absence, and have nothing to cheer me except those words which many testify of, "We know that we have passed from death unto life because we love the brethren." How often I think what my feeling would be, should I ever be separated from those whom I so dearly love, those whom I believe to be the true worshipers of God, who worship him in spirit and in truth, as he seeketh such to worship him. Their company I love above any other, yet I feel unworthy of the least of their notice.

From one who feels less than the least,

S. A. SHEPLER.

EAST COBLESKILL, N. Y., Oct. 11, 1877.

DEAR FATHER IN CHRIST:—I have felt it my duty to write to you for some time, but feel my weakness and unworthiness; but this I know, that the longer I wait the more unworthy I feel. I was baptized in 1874, when I was fourteen years of age. Since that time I have passed through many trials and tribulations, and I find that the passage lies through floods and flames; but if Jesus leads the way, we will pass

safely through, and come forth as gold tried in the fire. Yes, he is our dear Savior, and we cannot be saved by or in any other. It is by grace we are saved, and that not of ourselves; it is the gift of God. How often I have to repeat this to myself,

"In heaven my choicest treasure lies,
My hopes are placed above the skies;
'Tis Christ, the Bright and Morning Star,
Draws my affections from afar."

The things of this world are nothing to me, and how often I grow weary of staying; but I feel like this, that whether we live or die we are the Lord's. I have been exercised so much of late that sometimes I have to get up in the night, and passages of scripture come so fast that I can hardly speak them, and I feel to praise his most holy name. These few words have been on my mind for months, "The redeemed of the Lord." One night it seemed as though I could see them all, and only so few of them. I cannot find words to express my feelings; I felt so happy and so lifted up that I cried aloud, Praise his holy name. I laid quite a while in this way, and then this passage came sweetly to my mind, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." I hardly knew whether I was in the body or not. My mind is so exercised of late that my old body will tremble, and I find the flesh is weak. Twice now in a short time I have felt like this, "I know that my Redeemer liveth; and because he liveth, I shall live also." I only felt like this a few moments before the dark clouds appeared, and the rain began to fall. I felt so sinful and so simple that I thought I would never go to meeting again; but if I could go and not be seen, what a pleasure it would be to me. I felt like this until a few days ago, when the clouds removed, and I seemed to be in the sunshine again. One night I went out doors, and the stars shone so bright that I could not keep my eyes downward, and it seemed as though I wanted to feel of the sky and the stars. I thought, How can it be that one so young should feel like this. O what a beauty I did see, standing there a few moments. To my surprise this came to my mind, Jesus carries the lambs in his arms. My cup was full and running over; I felt as though water had sprang forth in a desert land. But it was not long before the thought came, Am I a lamb? I must say,

"On Jordan's stormy banks I stand,
And cast a wishful eye
To Canaan's fair and happy land,
Where my possessions lie."

The bread I eat and the bed I sleep in seem as blessings from the Lord, and I cannot praise his holy name enough. He is the giver of all our blessings while we are in this sinful world. He cares for the sparrow, and he will care for his people. The birds of the air have nests, and the foxes have holes, but the Son of Man had not where to lay his head. My desire is to be kept humble at the Savior's feet, ever ready and willing to do his holy will. The 1290th hymn is very sweet to me at present. The

time is coming when sorrow, sickness, pain and death shall be forever banished, and we shall meet to part no more. There will be neither male nor female, but all one in Christ. This world is nothing but trials and vanities, all to pass away.

"I would not live always, I ask not to stay
Where storm after storm rises dark o'er the way."

Dear brother, I leave this at your disposal. May the Lord be with you all and bless you.

A YOUNG PILGRIM.

SAN FRANCISCO, Cal., June 5, 1877.

DEAR ELDER BEEBE:—I am afraid that I shall not only weary you, but you will begin to regard me not only as being a stranger to you in the flesh, but also, I greatly fear, a stranger to the covenants of promise, and as unnecessarily and unpleasantly obtrusive, in occupying so much of the valuable space of the SIGNS OF THE TIMES. But believing, as I do, that God, in the wondrous mysteries of his wisdom and mercy, has richly endowed you with that charity which suffereth long, and is kind, that beareth all things, hopeth all things, endureth all things—that charity which never faileth, will be exercised by you generously, towards even me, the weakest, frailest and most unworthy of all his helpless creatures.

Some time ago I sent my brother, Eld. George Y. Stipp, of Illinois, a report of a lecture delivered in this city a few months since, by one so-called "Rev.," (a title, as I think, blasphemously usurped, just as the appellation of "Holy" is by the Pope, and only belonging to God; for inspiration declares that "HOLY and REVEREND is his name."—Psa. iii. 9.) Kolloch, a Pseudo Baptist minister, relative to the subject of close communion, in which he asserted that the Savior communed with one devil two years after he told him that he was a devil. At the same time I asked my brother how he liked the views of Elder Benedict as expressed in his communication published in the SIGNS of April 1st, touching the state of the dead, which, if I correctly apprehend Elder B., harmonize with the views I have entertained of the subject for some time. My brother has given me his consent to transcribe that portion of his letter referring to these subjects, for publication, which I have done, hoping that, if not contrary to your riper and better judgment, it may find a place in your paper for the benefit of others of like faith.

"As I have nothing more of interest concerning affairs here, I will refer to your clipping from 'The Evangel,' (of which Mr. Kolloch is the editor) containing a report of a recent lecture by 'Rev.' Kolloch, on 'Open Communion,' as it is the most daring falsehood I ever saw in so small a space, about Christ's communing with 'one devil, two years after he told him that he was a devil.' It is true, Christ associated with Judas, one of the twelve, from the time he was chosen as a disciple; but to say, 'And even communed with him for two years,' is without the least

inference for a foundation, and must be a known and intentional falsehood. He may have eaten the Paschal Supper, or commemorated the annual passover festival, for that length of time, but even this is only inferential. But he never communed but once with the eleven, for it was but the night before the crucifixion that the Communion or Christian's Supper was instituted—after they all had eaten of the Paschal Supper, with Judas, at which time the *sop* had been dipped and given to him, in token of his treachery, which, when he received it, he went immediately out, and it was night, and he did not partake of the Communion at all. See John viii., & xviii., to 4th verse inclusive, showing conclusively what was said and done in the absence of Judas, till he came again with his band to betray Jesus into the hands of his enemies, in fulfillment of the prophecies concerning him. You must observe in connection with John's record, that Matt. xxvi. 47, Mark xiv. 43, and Luke xxii. 47, all make it evident that Judas left Jesus and the other disciples the evening the communion was instituted, else it would not have been said, 'So Judas, one of the twelve, came,' &c. 'While he yet spake, cometh Judas, one of the twelve,' &c. 'Behold, a multitude while he yet spake, and he that was called Judas, one of the twelve, went before them,' &c. For if he had not gone away how could he 'come,' 'cometh,' or 'went' before them that took Jesus? Yet all these are silent upon his going, and record not a word concerning his absence, while the narrative of each shows unmistakably that he did go away; but John is the only one of the four that mentions the fact. Hence his narrative must be conclusive, not only as to the going out, but as to the precise juncture of his departure; that it was *after* (the passover feast, or 'supper being ended,' at which only a *sop* could have been given and received. Unless it can be shown that *sop*, as well as bread and wine, should be used in the administration of the Communion, it is unmistakable that Judas did not participate in it; for 'he then, having received the *sop*, went immediately out,' &c. There is nothing in Matthew, Mark or Luke, inconsistent with this statement, surely, except what may be inferred from their utter silence concerning his going out or absence.

I have written the above as a suggestive solution of what once seemed almost an insuperable and irreconcilable difficulty, not against close communion particularly, for I would as lief it were otherwise as not, had it been the will of our heavenly Master, but to reconcile John's statement with that of others. I do not know that you have ever been perplexed or bothered, however, upon that point as I have.

I do not think Elder Benedict's views, as given in the SIGNS of April 1, 1877, are near as clear and strictly scriptural, in one particular, as those of Elder Beebe, where he has written lately, but very briefly, and only in-

cidentally, on the same points. The reasons why I do not think his views as clear and scriptural, in but the one particular, are, because his remarks are not definite, and may leave a doubt in the minds of his readers as to whether or not he believes in a conscious state of existence for any part of the righteous or wicked, in either their souls or spirits, (which he concedes they have during natural life) after and between death and the resurrection, which idea is clearly taught in the scriptures, if immortality is *not* attributed to either this or that state of existence in them. That point, the conscious existence beyond death, and before the resurrection of the body, which is not in the scriptures called immortality, but a state of death, brother Beebe believes the spirit or soul maintains, and clearly gives his reasons therefor, from the scriptures, which, while they do not attribute immortality to our present state, yet they clearly evince the idea of our consciousness and animate existence, which in our unregenerate state is also called death; and an absence of life is in many places attributed to it in them. But I shall not have space to mention more than one in quotation. 'He that hath the Son hath life, and he that hath not the Son of God hath not life.'—1 John v. 12. See also Eph. ii. 1, and a hundred other places of the same import. But brother Benedict nowhere holds out, as brother Beebe does, any idea of a conscious state of existence for the soul or spirit after death and previous to the resurrection. And his reasoning would as easily prove that we have not *now* a conscious existence in this life, as it would prove that there is to be no consciousness after death, till the resurrection, because it is not called a state of mortality in the scriptures. But he seems to triumph because the vague and indefinite term soul, as found and applied in the Old Testament, is not in "one instance represented as possessing immortality or immortal life; but many which imply mortality and being subject to death." But he cannot find the spirit so represented anywhere in the scriptures by terms which imply immortality and death; neither the soul in the New Testament, where it is used in a more restricted and definite sense. Although these are everywhere attributed to man, his body, and flesh, yet the word mortal, or mortality, is nowhere in either Testament attributed to the soul or spirit in the abstract. Hence we have just reason to conclude that mortality and death in a literal sense do not apply to either of them in the abstract, as life in Christ does not apply to them or man in an unregenerate state; so that this natural life, whether mortal or unceasing, (in the soul or spirit,) I can see no impropriety in calling them immortal, also in a literal sense, when John says positively that he that hath not the Son of God hath not life, and hence have not immortality of the spirit, only in the same sense that such have not life. But I do not know that I ought to discuss

these questions at such length, as it may prove unprofitable at last. Notwithstanding, as you kindly asked me what I think of Elder Benedict's views, in candor, and I thought I must give my objections to them, as they were left vague, unqualified and inferential, and I could not consistently state these objections without also stating my reasons. Though you may think he clearly argues the unconscious state of the dead, both of the just and of the unjust, while I am unable to gather such an idea from his communication, except by an indefinite and doubtful inference, which inferred idea he may not entertain at all, for aught I know. Hence I will content myself, and forbear to write more on the subject than what is written, except to present in a body all the places where the words *mortal*, *mortality*, *immortality*, *immortal*, *incorruption* and *incorruptible* are found, and also where *corruption* and *corruptible* are placed in direct contrast with these last two words named, and give the original words, so as to show that the word *immortal* is never applied to God, the Father, or immortality, as some may suppose; hence they only properly belong to one raised from the dead, as used in the scriptures, which may account for their not ever being applied to man or the soul or the spirit in the abstract, while the term eternal and everlasting is more frequently and absolutely applied to God in both the Old and New Testaments than any other being, which is very suggestive of that idea. But before I do so I will further state, that incorruptibility is frequently attributed to God, not only in the application of some form of that word, but in every place where he is represented as being without change—variableness, or the shadow of turning—immutable in his purpose and all his perfections. For nothing that is absolutely immutable can appropriately be said to be corruptible, because corruptibility always implies a liability to change, while incorruptibility signifies an impossibility to change, or mutation. Hence, immortality in the scriptures is only applied to Christ, 'who (now) only hath immortality,' having passed from the mutations of death into life and immortality, which only properly succeeds a resurrection from the dead, when incorruption also, and consequently immutability, has been put on. And these qualities are also only to be attributed to the saints when they shall have passed the crystal port of life, also in the (change) resurrection and glorification of their once natural, mortal, mutable and corruptible bodies, and their vileness shall have been fashioned like unto the glorious body of Christ, and become immortal. For this 'we know that when he doth appear, we shall be like him, for we shall see him as he is'—immortal, spiritual and incorruptible, consequently immutable.—1 John iii. 2. But all this will more clearly and fully appear as we proceed to present the quotations, as before indicated. We will first present all the passages

containing the words *mortal* and *mortality*, briefly, and with as little comment as possible, to clearly represent their peculiarly definite, restricted, and exclusive application. I shall take them in the order they occur, except to leave out such as are placed in direct antithesis with immortality. Thus: 'Let not (margin, mortal) man prevail against thee.'—2 Chron. xiv. 11. 'Shall mortal man be more just than God?'—Job iv. 17. 'Let not sin reign in your mortal body, (original, *thneto somati*,) that ye should obey it (the body) in the lusts thereof,' &c. 'He that raised up Christ from the dead, shall also quicken your mortal bodies (original, *thneto somata*) by (original, *dia*, with the accusative case, 'on account of,' or 'by means of,' margin, 'because of,') his Spirit that dwelleth (as a guest, or inmate) in you.'—Rom. vi. 12; viii. 11. '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,' (original, *thneto sarsei*,) 'For we that are in this tabernacle do groan, being burdened; not that we would be unclothed, (that is, divested entirely of a body,) but clothed upon, that mortality (original, *thneton*) might be swallowed up of life.'—2 Cor. iv. 11; v. 4. Secondly, *corruptible* and *incorruptible*, &c., in direct contrast. Thus: 'Who changed the glory of the uncorruptible (original, *ophthartou*, incorruptible, and hence unchangeable) God into an image made like to corruptible (original, *phthartou*, hence mutable) man,' &c.—Rom. i. 23. 'Man' striving 'for the mastery,' &c. 'Now they do it to obtain a corruptible [original, *phartou*, hence changeable] crown; but we an incorruptible,' [original, *ophthartou*, hence immutable crown.] 'It [the mortal body] is sown in corruption, [original, *phthora*, hence immutation,] it is raised in incorruption,' [original, *en aptharsia*, hence immutable.] 'Neither doth corruption [orig. *phthora*] inherit incorruption,' [orig. *aptharsian*, hence immutability.] 'Behold I shew you a mystery,' &c. 'We [corrupt and corruptible mortals] shall all be changed in a moment,' &c., 'and the dead shall be raised incorruptible,' [orig., plural form, *apthartoi*, hence unchangeable,] for we shall be changed. For this corruptible [orig. *apthartou*] must put on incorruption,' [orig. *aptharsian*,] &c. 'So when this corruptible [orig. *phthartou*, hence mutable] shall have put on incorruption,' [orig. *aptharsian*, hence immutability,] &c., 'then shall be brought to pass the saying that is written, (Isa. xxv. 8,) Death is swallowed up in victory.'—1 Cor. xv. 42, 50, 52-54; ix. 25. 'God, which,' &c., 'hath begotten us again,' &c., to an inheritance incorruptible [orig. *apthartou*] and unchangeable, &c. 'Being born again, not of corruptible [*phthartes*, hence mutable] seed, but of incorruptible [*apthartou*, hence unchangeable] seed,' springing up wherever it is deposited, into everlasting life, through the Word of God, living and abiding through all eternity; and even in the hidden man of the heart,

in that which is not corruptible, &c., [orig. *aptharto*, translated immortal, 1 Tim. i. 17, as we will now proceed to show.] The foregoing is all from 1 Peter i. 4-23; iii. 4. "Now unto the King eternal, immortal, [original, *aptharto*—incorruptible, hence immutable,] invisible, the only wise God,' &c. Here we see immortality is not yet, and (as it will be shown) nowhere in the original scriptures attributed to God the Father, unless the word *aptharto* is incorrectly translated in 1 Peter iii. 4, as the same word occurs there, attributable to that within the creature called the 'hidden man of the heart.' It is '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; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality (orig. *aptharsian*, incorruption, evidently, as the same word is found three times contrasted with a word translated corruptible, 1 Cor. xv. 50, 53, 54, as shown above, and also with another word translated immortality, as will appear as soon as we have referred to the only remaining passage containing the same word, also translated, though erroneously, immortality) to light through the gospel.'—2 Tim. i. 10. So we have not yet found the word in the original which is the equivalent of either the word immortal or immortality, and there are but five more occurrences of either word in the bible, except such as have been already examined. And the first of those refers 'To them who by patient continuance in well doing, seek for glory and honor and immortality, (orig. *aptharsian*—incorruption, evidently,) God will render eternal life to every man according to his deeds; but unto them who are contentious, and obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first, and also of the Greek; but glory, honor and peace to every man that worketh good, to the Jew first, and also to the Greek.'—Rom. ii. 7-11. So we have not found the equivalent of immortal or immortality yet, unless the translations of *aptharto* in 1 Peter iii. 4, and *aptharsian* in 1 Cor. xv. 50, 53, 54, are manifestly wrong. But let us now turn to a passage which unmistakably refers to one 'risen from the dead,' and the appearing of our Lord Jesus Christ, which he, in his times, shall shew, the blessed and only Potentate, the King of kings and Lord of lords, the Lamb of Rev. xvii. 14, and the Word of God Rev. xix. 13, 16, 'who only hath immortality (orig. *athanasian*) dwelling in the light, which no mortal and corruptible man can approach unto; whom no man hath seen nor can see, to whom be honor and power everlasting. Amen.'—1 Tim. vi. 14-16. And if he only hath it, it is not properly attributable to any except such as are and shall be made alive in him when rais-

ed incorruptible from the dead. 'For the trumpet shall sound, and the dead shall be raised incorruptible.' &c. 'For this corruptible must put on incorruption, [*apthorsian*] and this mortal [*theneon*] must put on immortality (*athanasian*) as he who only now hath it, dwelling in the light, &c.; then shall be brought to pass the saying that is written, Death is swallowed up in victory. Hosea xiii. 14, O death, where is thy sting? O grave, (hade—state of disembodied or departed spirits) where is thy victory? But thanks be to God, who giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brother, be steadfast, immovable, always abounding in the work of the Lord.—1 Cor. xv. 52-58.

This leaves us all in reasonable health, for which we desire to return the gratitude due to our adorable Benefactor. I remain your despondent and unworthy brother,

GEO. Y. STIPP."

I do not propose to offer an extended review of the foregoing, although in some respects (not all) it conflicts with my well-defined position on this subject, as my brother is aware. I should be pleased to enter into a more explicit exposition of the whole subject-matter, but it would be too lengthy, and occupy too much space, and I could not conscientiously ask it of you, and if even the promptings of your generous nature should lead you to grant such a request, it might in the end prove unprofitable; so I shall content myself to let the matter rest where it is, hoping that God, in his infinite love and mercy, will in his own good time and way enlighten the mind of the one who is in darkness and error, by the Spirit of Truth.

Your unworthy friend, in great weakness,

HENRY S. STIPP.

LOCKTOWN, N. J., Oct. 12, 1877.

ELDER G. BEEBE AND SON—MY WELL BELOVED BRETHREN—with all who love our Lord in sincerity and truth:—The last time I wrote to my brethren and sisters scattered in the dark and cloudy day, I thought it was the last time they would see my worthless name in our beloved paper, the SIGNS OF THE TIMES; but here I am, trying to bear a little more testimony to the goodness and long-suffering of our faithful Creator toward me, a poor sinner. The dear Jesus has been a friend of mine through all my pilgrimage thus far. In the year 1806 he sat me upon his footstool, this earth, and here I am yet. Almost seventy-two years have passed over me. What a wonder of mercies that I, a poor sinner, should be suffered to dwell so long even upon his footstool. But above all these things the greatest wonder with me is, in his making himself known unto me. When I thought that hope and mercy were clean gone forever, then he made himself known as my spiritual Joseph, and Elder Brother, and took me out of a horrible pit and miry clay, and set my feet upon a rock, and put a new song into my mouth,

even praise unto his name. These things he did unto me forty-five years ago last June, and they remain as clear and bright to this day as they ever did; but I am far from being in the enjoyment of them at all times; and it is no wonder, for I am, in myself, nothing but a mass of corruption. I find that the longer I live, the less I am worth in the service of my blessed Lord. How often do I have to exclaim, O that it were with me as in days past, when the candle of the Lord shone round about my tabernacle, when he brought me into his banqueting house, and his banner over me was love; when I sat under his shadow with great delight, and his fruit was sweet to my taste. These things I cannot forget. These are great things the Lord hath done, whereof we are glad. You, my dear brother, or sister, must not think that I wish to set up my great deliverance as a standard for you to go by, for I believe the Lord leads his children into the same truth by degrees. I did not love Jesus or his people, until I was constrained by his love, and as soon as I loved Jesus I loved the church, his people, his bride, and I saw them to be my friends, and desired to go right home to them, and tell them what great things the Lord had done. And when I got home, I felt like one of the poor that had been raised out of the dust, and one of the needy lifted out of the dung-hill, and that I was set with princes, even the princes of his people. Ye dear little children that feel as if you have no part nor lot in this matter, be encouraged, for that is a good sign; for hypocrites never get uneasy about these things; they care nothing about Christ or his church; but his children wish Mount Zion well, whatever becomes of them.

Now, my dear brethren and sisters, I must bring this scroll to a close, hoping the Lord will hide us in his pavilion, and keep us there in this dreadful day of darkness, and that we may ever adorn the doctrine of God our Savior by walking as children of the light and of the day, and speaking often one to another of what his love has done, and what he is to his poor and afflicted people. Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body.—Heb. xiii. 3.

In conclusion, let us 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 we see the day approaching.

Dear brethren, this is at your disposal. Your unworthy brother in affliction,

CORNELIUS MYERS.

TOONES STATION, TENN., Oct. 2, 1877.

GILBERT BEEBE & SON:—Inclosed I send you one dollar for twelve copies of the "Everlasting Task for Arminians," by Elder Wm. Gadsby, late of Manchester, England. If it would not be asking too much of our esteemed friend, Elder Gadsby, we

would like to hear his views through the SIGNS on Romans ix. 11, which reads thus: "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." You will please give us the spiritual application of the text, should it have any. I am awfully troubled about my redemption. I am told by ministers here, and professed christians too, that I have a work to perform, and that mine comes first, and that is to give myself to Jesus. It does seem to me that I have presented my poor, sinful, unworthy self to him in the very humblest humility of mind and sincerity of heart, to forgive me, a poor, unworthy creature, and sinner condemned to die. O what a solemn thought, to die. My desire and prayer to God is, if it is possible, and can accord with his will, that he will save me now, and when I come to die. Should Elder Gadsby give his views on the above text, in the close he will please instruct me what I must or can do to cause or influence Jesus Christ to regenerate me and make me a new creature in him, by that spiritual birth which the Savior told Nicodemus plainly of, that all must be born again before they can see the kingdom of God. We desire it more than all the wisdom and wealth of this world.

Give this space in your columns, if Elder Gadsby takes your paper, that he may know of my request. However, if you think best not to publish it, act accordingly, and it will give perfect satisfaction. May God bless and comfort you in every trouble, is my benediction. I am yours in deep contrition of soul,

T. J. RUFFIN.

(Editorial reply on page 251.)

ELDER G. BEEBE—DEAR SIR:—Pardon me for taking the liberty of addressing you, whom I have never seen; but I have read so much of your writings, both in the SIGNS and the "Editorials," that you do not seem a stranger to me, and I sincerely trust that the request I am about to make is in the right spirit, and with a desire to know the truth. I wish your views on the Trinity, 1 John v. 7, particularly on that point where Jesus is spoken of as God, and Heb. i. 8. And yet he is also the Son of God. The scripture says that Jesus ever liveth to make intercession for his people, &c.—Heb. vii. 25. Do you understand Jesus to be a distinct being from God, in that he maketh intercession for his people?

Elder Beebe, I am not very learned, regarding spiritual things, as you will see, and I fear I have this so mixed up that you will not be able to get at my meaning, as I cannot express myself as I wish to. This subject has been on my mind a great deal within the past few weeks, and thinking that perhaps (God willing) you could give me some light on the subject, I have thus taken the liberty of asking your views on the subject, hoping you will grant my re-

quest, if it will not infringe on your time and patience. My greatest desire at all times is that I may ever be submissive to the blessed will of the Lord, and be brought to the knowledge of the truth as it is in Jesus.

EARNEST INQUIRER.

(Editorial reply on page 249.)

MACOMB, Ill., Sept. 19, 1877.

EDITORS SIGNS OF THE TIMES—DEAR BRETHREN:—In addition to the obituary I send you, I wish to reply very briefly to some criticisms in No. 18, of Vol. 45, of the SIGNS, penned by brother C. W. Robbins, of Mo., and intended by him to shew his dissent from my views as expressed in the SIGNS for July 1st, on 1 Peter iii. 19, 20.

I remark, first, that I do not call in question his position that sinners are by nature and practice said to be *spiritually in prison*, nor that Christ by his Spirit brings them out, and will bring out all of his chosen from the prison-house of sin and condemnation; but I do not believe that the words "*prison*" and "*prisoner*" are everywhere in the scriptures used in a figurative or spiritual sense. Brother R. says that I seem to convey the idea that the text under consideration has a "literal signification," and he is correct in his understanding of my views, so far as to some of the language of the apostle in the text. I believe that Christ by his Spirit did preach through Noah to the disobedient and ungodly antediluvians who are now dead; but how many of these were redeemed from sin I do not know. Such a man as Noah *literally* lived and preached righteousness, and many disobedient people *literally* lived in the days of Noah, who prepared a *literal* ark, and a *literal* flood came upon the earth, &c.

I remark, secondly, that many, if not all, these literal things may be applied spiritually, but we should not lose sight of their literal existence.

I remark, thirdly, that I hope there is a oneness of views between myself and brother Robbins on the great truths of salvation, and hence I do not see the necessity or importance of his criticisms, while I frankly acknowledge my own weakness of judgment.

Truly and fraternally yours,

I. N. VANMETER.

MONTGOMERY Co., Ark., Sept. 13, 1877.

DEAR BRETHREN BEEBE:—As my little sheet is not full, I wish to say to you, and the writers in the SIGNS, that their communications contain about all the preaching I hear, only what I do myself, and that is so poor that I often feel like it is a reproach to the cause, or that I have left out all the best part of the text. The experiences very often melt my hard heart and make the tears run freely. The whole of the editorial in No. 17, present volume, was and is written more to my mind than I could have told or written it. It is food to the hungry, and drink to the thirsty. May the Lord bless you both in your labors, that your paper, the SIGNS,

may continue to be a feast of fat things, and wine that has settled on the lees, to all the poor of the flock.

Yours in gospel bonds,

WM. F. BATES.

CORRESPONDING LETTERS.

The Juniata Regular Baptist Association, in session with the Springfield Church, in Springfield Township, Huntingdon Co., Pa., Oct. 5th, 6th and 7th, 1877, to the several associations with whom she corresponds, sendeth love in the Lord.

It is with much joy and gladness in the abounding goodness of our covenant-keeping God that we are blessed, and we can truly say that our gratitude is due to God that we are so highly favored, in meeting so many ministering brethren and messengers at this time, who have declared unto us the word of eternal truth. We feel like saying, with Job, "I know that my Redeemer liveth." "We know that we have passed from death unto life, because we love the brethren." We desire a continuance of your correspondence, and may love and christian fellowship continue.

Our next association is appointed with the Wells Valley Church, Fulton Co., Pa., to commence on Friday before the first Sunday in October, 1878, when and where we hope to meet you again.

THOMAS ROSE, Mod.

BENJ. GREENLAND, Clerk.

NEW BOOK.

We have on our table a book, the title page of which reads as follows: "A brief History of the Regular Baptists, principally of Southern Illinois, by Achilles Coffey.—To which an Appendix is added by Thos. J. Carr. 'I will also leave in the midst of thee,' &c.—Zeph. iii. 12." The book contains 186 pages, printed on tinted paper, in a neat and handsome style. In the front is an engraving and autograph of the author. We have not as yet had an opportunity to peruse the work, but believe it will prove interesting to the Regular Baptists, especially of Southern Illinois.

We are informed by brother Carr that the books will be sold at one dollar each, and those wishing to procure a copy will address Thos. J. Carr, Lusk, Ill.—[EDS.]

APPOINTMENTS.

I will try to preach, if the Lord will, as follows:

At Delmar, Del., Tuesday evening, Nov. 20th. At Snow Hill, Thursday morning and evening. At Indian-town, Friday, at 10½ a. m. At Salisbury, Saturday, at 2 p. m., and Sunday morning and evening. In Smyrna as Elder Rittenhouse may arrange on Monday afternoon. At Welsh Tract, Tuesday, Nov. 27, at 11 a. m., and in the evening as the church may appoint. At Kingwood, N. J., Thursday and Friday, as the church may appoint. At 36th Street, New York, Sunday, Dec. 2.

SILAS H. DURAND.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1877.

ARIUS, ARIANS, AND ARIANISM.

A brother in the west has expressed a desire to be informed in regard to these names, and what is intended to be expressed by them, as used by modern writers when hurling them at their religious opponents.

By consulting "Brown's Encyclopedia," and "Buck's Theological Dictionary," we are told that Arius was a presbyter in the Romish church in the beginning of the third century, and is said to have denied the eternal Deity, or Godhead of our Lord Jesus Christ; and although holding that he was the noblest and best of all the beings which God had created, that still he was but a creature of, and inferior and subordinate to, God. There is said to have been a very fierce controversy between Arius and Alexander, and other bishops, prelates and dignitaries of the church and state establishment of his day; but, as we presume that his writings were suppressed by the dominant party, we have no other account of his peculiar views than such as his enemies were pleased to give, which in no case can be very reliable.

Arianism, as the term is now generally used, is designed to stigmatize the person or persons at whom it is hurled as denying the eternal Godhead of our Lord Jesus Christ, and as representing him as less in eternity, majesty, power and glory than the eternal Father.

If there are any among the Old School or Primitive Baptists who hold or teach such heresy, we need not search the history of the papal hierarchy, or the records of the decisions of popish councils, to convict them of heresy. As Old School or Primitive Baptists, we desire that our faith and doctrine be tried by the scriptures of truth. If we hold any sentiment contradictory to or inharmonious with the scriptures, whether such sentiment be admitted or rejected by good or bad men, it cannot be approved of God. We cannot conceive how any one can be an Old School Baptist, and not hold and firmly believe that Jesus Christ is the true God and eternal life.

But while we do most solemnly believe that he is, in his supreme Godhead, most absolutely the eternal, uncreated, unbegotten, undelivered, self-existent God, possessing all the supreme attributes of the Father and of the Holy Ghost, we also hold that as the Son of God, and only begotten of the Father, he is the Immanuel, God with us. Instead of his possessing one equal third part of the Godhead, we hold, and have uniformly for more than sixty years contended, that "In him dwells all the fullness of the Godhead bodily." The Father is in him, and he is in the Father; and whosoever has seen him has seen the Father also. His name is called THE WORD OF GOD; and as the Word, in his Sonship he is the Mediatorial Head over all things to his church, which is his body, and all his members were

chosen in him, given to him, and preserved in him, and saved by him; while at the same time, in his most absolute eternal Godhead, he is the WORD WHICH WAS GOD. And that he existed from everlasting as the Word which was God, and also, in his Mediatorial identity or Sonship, as the WORD which was with God. Thus he was with God, and was God, before he made his advent to our world; for, The Word, which was with God, and which was God, was made flesh, and dwelt among us. As the Son of God, and in that Sonship the Mediatorial Head of the church, he came into the world in subordination and obedience to the will of the Father, to do the will of his Father, and to finish the work which the Father gave him to do. Thus, "When the fullness of the time was come, God sent forth his Son," (whose name is called, The Word of God,) "made of a woman, made under the law, to redeem them that were under the law," &c.—Gal iv. 4, 5. Not that his Godhead or his Sonship was made of a woman, in any other sense than that in which the Word which was with God, and which was God, was made flesh, or made sin, or made a quickening Spirit, or made unto us wisdom, and righteousness, and sanctification, and redemption; for he was the Son of God before he was sent into the world, but he was made flesh in that greatest of all mysteries, wherein "God was manifest in the flesh." He was identified with the flesh by taking on him, as the Son of God, not the nature of angels, but the seed of Abraham, that in the flesh of his chosen people he might be recognized by the law, which he came to fulfill, and for their redemption suffer for them in the flesh, and bear their sins in his own body on the tree.

As the Son of God, Christ is the only begotten of the Father, full of grace and truth; and the sonship of all his members is in his Sonship. He is the Way and the Truth and the Life. No man cometh to the Father, or can approach him in the relation of Father, but by him, or in any other way than as the members of him, in vital union with him as their Life, and this Life is the only begotten of the Father. God has, by creation, given life to all living creatures. But the life which is begotten of God is eternal life, not created, but begotten of God. "For the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life which was with the Father, and was manifested unto us."—1 John i. 2. "And this is the record," of the Father, the Word, and the Holy Ghost, the three that bear record in heaven, and the witness of the Spirit, the water, and the blood, which bear witness on earth, all agreeing in the one record or witness that God hath given to us eternal life, and this life is in his Son. "He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John v. 7, 8, 11, 12. This eternal life which was with the Father, and was manifested by his

begetting power, is what constitutes the relationship of son, or sons, of God; and as Christ is the only begotten Son, so in his Sonship is our spiritual or eternal life. We cannot possess eternal life only as we have the Son of God, for he only hath immortality dwelling in the light. "In him was life, and the life was the light of men." "And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life."—1 John v. 20. And the apostle John adds to the above declaration the solemn admonition, "Little children, keep yourselves from idols." If Jesus Christ our Lord is the true God and eternal life, then it is idolatry to worship any other god. As in him dwells all the fullness of the Godhead, as he is in the Father, and the Father and the Holy Ghost, in all their infinite fullness, dwell in him, and these three are One, therefore to worship any other god than the One God, undivided and indivisible, who is revealed to us in and through our Lord Jesus Christ, is idolatry. For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

We humbly confess that all we know of the true God and eternal life, is what we trust has been revealed to us in the face of our Lord Jesus Christ; and if this be what our traducers call Arianism, let them gloat over it, for "after the way which they call heresy, so worship I the God of my fathers; believing all things which are written in the law and the prophets."—Acts xxiv. 14. We have no disposition to return railing for railing to those who have so grossly misrepresented our views. We leave them in the hands of him who is ready to judge the quick and the dead, to whose hands also we desire humbly to commit the keeping of our soul, as unto a faithful Creator. Be it ours to sing, amidst the clamor of our revilers,

"Jesus, my God, I know his name,
His name is all my trust;
Nor will he put my soul to shame,
Nor let my hope be lost."

While some who have assailed us with a malignant bitterness which seems to us quite incompatible with the Spirit of him who is meek and lowly, we believe there are others who have altogether mistook our position and our views, who from fear that we were misleading our readers into views derogatory to the name and glory of our Lord, have, from a more commendable zeal for the glory and honor of our Lord, felt called on to denounce what they have mistaken for our views.

Far be it from us to claim that we are infallible, or that we have been sufficiently lucid and clear in setting forth our views of the doctrine of God our Savior; but we have repeatedly published in the SIGNS, and now repeat, that if through any am-

biguity, or lack of clearness on our part, any word or sentence has escaped our lips or pen, or from any other cause any brother or sister has understood us to deny the eternal Godhead of our Lord Jesus Christ, they have misapprehended our meaning. For we solemnly affirm, that for more than sixty years past we have never doubted the eternal Deity of Jesus Christ, nor has there been a moment in that time that the thought of such a denial would not have plunged us into deep despair; for well were we convinced in our early experience that we could confide our salvation in the hands of no one who is in any sense less than "The mighty God, The everlasting Father, The Prince of Peace."

We do most unwaveringly hold that Jesus Christ is the Savior, and the only name under heaven given among men whereby we must be saved; and such a Savior he could not be if he were not the eternal God in the most full and unrestricted sense; for it is written, "I, even I, am the Lord, and beside me there is no Savior. I have declared, and have saved, and have shewed, when there was no strange god among you; therefore ye are my witnesses, saith the Lord, that I am God. Yea, before the day was, I am he; and there is none that can deliver out of my hand. I will work, and who shall let it."—Isaiah xlii. 11-13. We cannot know Christ as our Redeemer and deny him as our God; for he declares that he is God, and there is no other God. He will have no other God before him; for, as we have repeatedly quoted, in him dwells all the fullness of the Godhead bodily.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen.—Jude 25.

THE THREE THAT BEAR RECORD.

In replying to "Earnest Inquirer," on page 248, on the Tri-Personality in which God is revealed to his people in the word and by the Spirit, in addition to what we have formerly written on the subject, especially in the preceding article, on "Arius," &c., we will say, we do most implicitly believe precisely what we understand to be implied in the words, "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are One."—1 John v. 7. But we do not understand them to express or assert that there are three separate or distinct Gods, or any other than the One only true and living God. Hence the inspired apostle says that the three of whom he speaks "are One," and but one God. We cannot entertain the thought that there is a community of Gods, or that there are any more than the One true and living God, without rejecting the solemn testimony of God himself, "Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts,

I am the First, and I am the Last; and besides me there is no God."—Isa. xlv. 6. "I, even I, am the Lord, and beside me there is no Savior."—Isa. xlii. 11. "I am the Lord, and there is none else; there is no God besides me." "Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isa. xlv. 5, 22. "Hear, O Israel: the Lord our God is one Lord."—Deut. vi. 4. And this one Lord has said, "Thou shalt have no other gods before me."—Ex. xx. 3. "For there is one God, and one Mediator between God and men."—1 Tim. ii. 5. "For though there be that are called Gods, whether in heaven or on earth, (as there be gods many and lords many,) but to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him."—1 Cor. viii. 5, 6.

Although there are three names given in the text proposed for consideration, and they are applied in their three-fold application to God, as the Father, the Word, and the Holy Ghost, they cannot be interpreted as meaning three Gods without involving a direct contradiction of what God himself has said. While therefore we recognize the one true and living God in each of the three names, we cannot construe them to mean any other than the one God, who will have no other god before him.

These relative titles or names, by which our one God is set forth in the scriptures, are sublimely significant of the revelation of God in the salvation of his people, as we understand the record, of which the apostle John was treating.

God, as the Father, is known in this wonderful record which he bears in heaven as the origin, source, or fountain of all spiritual eternal life; for John reads to us the record of the Father thus, "For," says John, "the life was manifested, and we have seen it, and bear witness, and shew unto you that Eternal Life which was with the Father, and was manifested unto us."—1 John i. 2. The manifestation of this life is not like the development of the vitality of the animal creation of earthly beings, by creation and natural generation; but by that generation of Jesus Christ, as the eternal, incorruptible, and consequently immortal life of all the sons and daughters of the Lord Almighty. John, in testifying that "we have seen, and looked upon, and handled this Word of Life which was with the Father, and was manifested," evidently refers to his manifestation in the flesh, by the incarnation of the Son of God, and as manifested in the personal experience of his saints; for he says, John i. 14, "And the Word was made flesh, and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Thus God the Father, in being manifest in the flesh, has borne record of our eternal salvation which is in his Son: "If we receive the witness of men, the witness of God is greater: for this is

the witness (or record) 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 us eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life."—1 John v. 9-12.

The same one God, so far as the eternal Godhead of Christ, is expressed in the record of the Word. His record is thus given, "In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1. In his eternal Godhead, he and his Father are One, and identical. "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 hast thou not known me, Philip? He that hath seen me hath seen the Father; and how sayest thou, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?" There is no other God and Father than the eternal Godhead of the Word, which WAS GOD; for there is but one God. It is true that in his Mediatorial Sonship he is the Word that was WITH GOD; for as a Son he learned obedience, and was subordinate—was sent into the world, and came to do the will of the Father, and to finish the work which the Father gave him to do. As we understand the record, Christ in his eternal Godhead is the Word that was God, and in his Sonship he is the Word that was with God. If we understand correctly, the Word which bears record in heaven is Christ in his own eternal Godhead, as the Word that was God, one and identical with the Father. Christ, as the Word that was God, is the "only wise God our Savior; who created the world, and for whose pleasure all things are and were created; who was and is before all things, and by whom all things consist. This is the true God and eternal life." He is the eternal life of all his people; they are the members of his body, as the Word that was with God, and worshipers of him who is the Word that was and is God. In Heb. i. 8, 9, on which our correspondent desires our views, he whose name is called, The Word of God, is spoken of in his Sonship in subordination to the Father, as being exalted by the Father to occupy his Mediatorial throne, which is forever and ever. As God said by the psalmist, ii. 6, "Yet have I set my King upon my holy hill of Zion." In Heb. i. 2, he is presented as the Son, by whom God hath spoken, and as being, in his Sonship, the only begotten of the Father, he has by inheritance a more excellent name than any of the holy beings which are put under him, and as the only Son, he is appointed heir of all things. This is not that his eternal Godhead is by appointment, or by inheritance made heir, for in putting all things under him, he is excepted who put all things under

him; that is, his own eternal Godhead is not put under his Sonship, but in his Mediatorial Sonship he is subordinate to his own eternal Godhead: as it is written, The Head of the church is Christ, and the Head of Christ is God. It is as a Son that he is the brightness of his Father's glory, and the express image of his person. As the Son, he is the image of the invisible God, for the light of the knowledge of the glory of God is seen only in the face of Jesus Christ. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 18. He that hath seen the Son, hath seen the Father also, as he said unto Philip.—John xiv. 9-11. Hence he 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 whom the Son will reveal him."—Matt. xi. 27. It is therefore said to him as the Son of God, in all the brightness of his Father's glory, "Thy throne, O God, is forever and ever." He is not only God, in the most full and absolute sense of the word, but he is IMMANUEL; that is, he is not only God, but *God with us*, or "God manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."—1 Tim. iii. 16. His tabernacle is with men. He was made flesh and dwelt among us; for "He took not on him the nature of angels, but he took on him the seed of Abraham." "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii. 14, 16. In the flesh of his members he was made a little lower than the angels, was found in fashion as a man. Though he were a Son, yet learned he obedience. "Who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth; and that every tongue should confess that Jesus Christ is Lord, (or Jehovah,) to the glory of God the Father."—Phil. ii. 6-11. In this his Mediatorial exaltation, as the Son of God, he is the Head and Life of his body, the church. "Unto the Son he (the Father) saith, Thy throne, O God, is forever and ever. A sceptre (or emblem of regal power) of righteousness is the sceptre of thy kingdom, (his body, the church.) Thou hast loved righteousness and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows. And thou, Lord, (the same anointed Son, or Christ,) in the beginning laid the foundation of the earth, and the heavens are the

work of thy hands. They shall perish, but thou remainest; and they all shall wax old, as doth a garment, and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

It is without controversy a great and glorious mystery, that God who created the heavens and earth and all things, and who shall continue to exist in all his eternal power and majesty when all created things of time shall have passed away, is given to be the Head over all things to his church, which is his body, and the fullness of him that filleth all in all. That our dear Redeemer sustains all the characters and relations by which he is known in the scriptures, from that of a child born, and Son given, to that of the mighty God, the everlasting Father, and the Prince of Peace.—Isa. ix. 6. That he is God, Man, and Mediator between God and men. That the Father is in him, and he is in the Father; that the church is in him, and he is in the church. That he is one with the Father, and the church is one with him. That he that has seen Christ as the Son, has seen the Father; and that he who has seen the church as the kingdom and body of Christ, has seen Christ as the Head over all things to the church. And to know that the eternal vital union of Christ the Head, with the church as his spiritual body, is as eternal and as indissoluble as the union of the Father and the Son, because the church is one with him, even as he is one with the Father, will inspire in us the song,—

"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."

We do not, however, understand that this eternal vital union of Christ and the church was a union of Christ with our earthly nature; but a union of that life which was with the Father, and was given us in his Son. That life was and is a unit, it is but one life, and Christ is that life; the life was given to the body and members of Christ in him as their adorable Head, and hid with him in God, and is developed in his members when they are born of his Spirit, of incorruptible seed, which liveth and abideth forever. But his union with the flesh of his children was when he took part of the same; when he took them on him as the seed of Abraham, by being made flesh in his incarnation. He as our Life in his Mediatorial Headship was not under the law which his members in their fleshly nature had transgressed, until he was made of a woman, made under the law, to redeem them from under the law, that they might receive the adoption of sons. For they were predestinated to the adoption of children, who were in their earthly nature aliens. The life which was given us and secured to us in Christ, and hid with him in God, was never alienated so as to need to be adopted. Nor could we as the fallen children of Adam be adopted without being redeemed unto God, and washed in the

precious blood of Christ. But being thus redeemed unto God, we by the new birth receive the spirit of adoption, whereby we cry, Abba, Father. And by that spirit we are sealed unto the day of redemption. Yet after having received this spirit of adoption by which we in our own persons are sealed, we, even we who have received this first fruit of the Spirit, still groan within ourselves, waiting for the adoption, to wit, the redemption of our body; and shall continue to groan and wait until our mortal shall put on immortality, and our corruptible shall put on incorruption, and until death shall be swallowed up in victory. Then shall our vile body be changed, and be made like unto the glorious body of our risen and exalted Redeemer.

Our "Earnest Inquirer" asks if we understand that Jesus, in that he maketh intercession for his people, is a distinct being from God? We reply, we understand that Christ, as our Advocate with the Father and Intercessor for his people, fills both these positions in his Mediatorial office, as the Son of God and Head of the church. We do not know him in any sense as distinct either from the Father or the church. "There is one God," and but one, and that one God in all his fullness is the Head of Christ our Mediator, Intercessor and Advocate with the Father. For as Christ is the Head of the church, so God is the Head of Christ; and as the church could not exist as a living church or body without a vital union and identity with Christ her Head, so Christ, if it were possible to sever or separate him from his eternal Godhead, could not fill the Mediatorial relations which he sustains between God and his people. "For there is one God, and one Mediator between God and men, the Man Christ Jesus."—1 Tim. ii. 5. The Head of this Man Christ Jesus is God; the body of the same Man, Christ Jesus, is the church. "The Head of every man is Christ, and the head of the woman is the man, and the Head of Christ is God."—1 Cor. xi. 3. While the New Testament abounds with personal distinctions of names, titles, offices and positions sustained and filled by the Father and the Son, to our feeble mind they all express and imply only such distinction as that which designates the head and the body of the same person. Thus, "The Father, the Word, and the Holy Ghost," as names and titles in and by which the one God is revealed to us; they do not set forth three distinct Gods, for the apostle is careful to inform us that "these three are One." May we experimentally know him as our heavenly Father, as the God and Father of our Lord Jesus Christ, as the Father of spirits, and source of eternal life; and may we know him in the Sonship, as our divine and glorious Mediator, and the power of his resurrection, and fellowship of his sufferings, and as the great Captain of our salvation, our Intercessor and our Advocate with the Father. And may we know by happy experience the indwelling of the Holy Ghost, as the

Spirit of the Father and of the Son, as given to and dwelling in us.

We do not profess to comprehend the profound mystery of God, for it is higher than the heavens, and deeper than the depths below, and broader as eternity; and what limited knowledge God has revealed to us by his word and Spirit, we, as a witness for God and truth, would testify with fear and trembling. For this is life eternal, that we may know him as the true God, and Jesus Christ whom he hath sent.

REPLY TO T. J. RUFFIN,
ON PAGE 247.

Elder Wm. Gadsby finished his course and was called from his labors on earth to his inheritance in heaven many years ago, and can no longer be counselled with by burdened and heavy laden sinners who, like those who were pricked in their hearts at pentecost, are now inquiring with deep contrition of spirit, "Men and brethren, what shall we do?" But although Elder Gadsby rests from his labors, and can no longer point sin-burdened souls to the Lamb of God, which taketh away the sins of the world, Jesus, who once died for the redemption of poor, lost and helpless sinners, is alive forevermore, and has the keys of death and hell. His sacred voice still echoes through the gospel, saying, "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."—Matt. xi. 28, 29.

The passage, Rom. ix. 11, on which our friend desires to be enlightened, is used by the inspired apostle in illustration of the sovereignty of God in the election and salvation of his people. "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, (Rebecca,) the elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." It was not the work or aim of the apostle to apologize for God's having wrought all things according to the counsel of his own will, nor to make it seem reasonable or palatable to the enemies of God and truth, that he thus boldly asserts and exemplifies the sovereign right of God to have mercy on whom he will have mercy, and to have compassion on whom he will have compassion; and, as in the case of Pharaoh and Esau, to harden whom he would.

The purpose of God according to election is not a purpose based upon either the good or bad works of those whom it is his pleasure to elect; for their election was irrevocably settled before any of them were born, or had done either good or evil, and "According as he hath chosen us in Christ Jesus before the foundation of the world."—Eph. i. 4.

Paul was sure that ungodly men would blasphemously reply against God, and say, "Why doth he yet find

fault? for who hath resisted his will?" But the rebellion and unreconciliation of men did not deter Paul from asserting and defending the absolute sovereignty of God. But who is this or they who would arraign the all-wise and righteous God, and attempt to bring him for trial before the bar of human reason? "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?" If the potter has a right to make of

the same lump vessels to honor and to dishonor, has he not also the same right to choose, elect or ordain which vessel shall be to honor and which to dishonor, or shall that choice or election be made by the clay or vessels?

None but God has power to reconcile us to his will, but he has the power, and has displayed it on those whom he has ordained unto eternal life, all of whom, with the four beasts and the four and twenty elders, shall and do cast their crowns at his feet, saying, "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.

If our correspondent is reconciled to God, he will rejoice that he hath all power to do his pleasure in heaven and in earth, and in the spirit of his Redeemer will say, "Not my will, but thy will be done." He need not fear the scoffs and cavilings of infidels, nor heed the teachings of those who, in defiance of what God has said by the mouth and pen of his inspired apostles, still reply against God, by saying that it is of him that willeth and of him that runneth, and not of God who showeth mercy. It is enough for us to know that "God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sin, hath quickened us together with Christ. (By grace are ye saved.)" "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. 4, 8-10.

In conclusion, we will say to our anxious friend, We feel assured that God would not have given you to see and so deeply to realize your helpless condition as a lost sinner, if he had not mercy and saving grace in store for you. The deep conviction you express and the anxious inquiries which arise in your mind are such as none but the redeemed and quickened people of God have ever felt; and we are confident of this very thing, that he who has begun this good work in you, will perform it till the day of Jesus Christ. As God by his Spirit has brought you to see and feel your need of his salvation, may he bring you into the joys of his salvation, and give you an inheritance in his heavenly kingdom, for his own blessed name's sake.

ELDER JOHN A. BADGER.

A soldier of the cross has finished his course on earth. Elder John A. Badger, whose physical powers have been declining for some time past, died of paralysis at his late residence in Maine, and his funeral was attended on Saturday, October 13th. His age was about seventy years. We expect to receive a more full statement of particulars for publication.

We have also been informed of the death of our sister, Mrs. George Cadwell, of Orangeville, Ill., and sister Julia McNish, of Pleasant Valley, near Horse Heads, Chemung Co., N. Y., whose obituaries, we trust, will soon be forwarded to us for publication.

CHOICE GRAPES.—With many thanks we acknowledge the receipt of a splendid package of the most excellent varieties of luscious grapes from the vintage of our esteemed brother, Walter Reed, of Wayne, Schuyler Co., N. Y. Those who desire a superior quality of grapes will do well to forward their orders to him.

WHO SENT IT?

We are in receipt of a card from Heppner, Umatilla Co., Oregon, requesting us to change the address of a copy of the SIGNS from Santa Rosa, Cal., to that office; but as there is no signature to the card, we cannot tell whose copy to change to that address. Will the writer please send us his name?

NOTICES.

ANNUAL VISIT.—The churches of New Vernon and Middletown have appointed their Annual Visit to their pastor, Elder G. Beebe, on Thursday afternoon and evening, October 25th. His friends of both congregations, and all others who wish to express their appreciation of his ministerial labors, will meet at the Orchard St. Hall, over the office of the SIGNS OF THE TIMES, on the afternoon and evening above mentioned.

NOTE.—Should the day be too stormy, the next day will be substituted.

In behalf of the churches,
SAMUEL M. JORDAN,
BENTON JENKINS,
Clerks of the churches.

CHURCH MEETING AND COMMUNION.

The church of Middletown & Wallkill will hold her regular monthly church meeting at 1 p. m. on the last Saturday in every month.

On the fourth and last Sunday in October a Union Meeting of the New Vernon and Middletown & Wallkill Churches, beginning at 11 a. m., will be held all day at the Meeting House in Middletown. The Lord's Supper will be administered at the close of the morning service. No meeting at New Vernon on that day.

"THE EDITORIALS,"
FIRST AND SECOND VOLUMES.

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

B. L. BEEBE.

MARRIAGES.

At the Meeting House of the Baptist Church at New Vernon, by Elder G. Beebe, on Sunday, Oct. 14th, 1877, Mr. James A. Dorman, of Haverstraw, Rockland Co., N. Y., and Miss Mary Jane Denton, daughter of Capt. Thomas Denton, of Wurtsboro', Sullivan Co., N. Y.

Sept. 26, 1877, by Eld. B. Bundy, at the residence of the bride's parents, Mr. D. W. Studwell, of Stamford, Conn., and Miss Allie A. French, of Otego, N. Y.

Oct. 11, in the city of Buffalo, N. Y., by Eld. D. H. Muller, Mr. M. H. Fox, of California, and Mrs. Sarah J. Sands, of New York City.

Oct. 17, at the residence of the bride's parents, by Eld. G. Beebe, Mr. Durastus Allen and Miss Elizabeth, daughter of John B. Halsey Esq., both of Westtown, N. Y.

OBITUARY NOTICES.

DEAR BROTHER BEEBE:—Please publish the obituary of my cousin, Mrs. Fannie Horsemann, who died in Washington, D. C., Sept. 19, 1877, in the 39th year of her age.

The deceased was a daughter of sister Spillman, of the church in Alexandria, and was born in Prince George Co., Md., July 28, 1839. She was a woman beloved and respected by those who knew her, and her death has caused a feeling of deep sorrow among a large circle of relatives. For a considerable time she had manifested, but in a quiet and unassuming way, a love to the truth and people of our God. During her sickness she became more free to talk, and gave evidence that the Lord our God had remembered her among the blessed. Upon one occasion when I visited her, she conversed freely of her condition as a sinner before God, a helpless, dependent and needy one, with the knowledge that the Lord alone had power to save. She was confined to her house, and a large portion of the time to her bed, for over two months previous to her death, during which time she experienced great suffering. But the Lord our God, we hope, sustained her, and her toil, trial and suffering here have closed forever in the bright, eternal glory of that land where no storms ever beat or clouds ever gather, but where the redeemed of our God from every tribe shall dwell in the presence of his glory and the grandeur of his power, where the encircling arms of his everlasting love shall shelter them forever from sickness, sorrow, sin and death, and not a taint of mortal woe shall disturb their peace or mar their joy.

The funeral was attended on the 21st ult., and the writer, in the presence of a large and attentive congregation, spoke briefly from Rom. viii., last five verses.

The deceased leaves a mother and husband, besides other relatives, to mourn their loss. The Lord alone can heal. He will, when it seemeth good in his sight, comfort the heart of the troubled, and lead them to rest. The dark and inscrutable dispensations of his providence are blessings, yielding fruit, each in its appointed time.

"Each opening leaf and every stroke
Fulfills some deep design."

And;

"The bud may have a bitter taste,
But sweet will be the flower."

Yours in gospel fellowship,

WM. M. SMOOT.

OCCOQUAN, Va.

Departed this life at his residence in Ouachita County, Ark., after a lingering illness of paralysis, of nearly four months, my dear husband, William I. Hildreth, aged 76 years and 8 months. He was born in Anson County, N. C., Jan. 1, 1801. In 1807 he moved with his parents, Reuben and Ritta Hildreth, to Alabama, where they lived for several years, then went to Tenn., but in a few years returned to Ala. In 1820 he united with the Baptist Church, and was baptized by Elder James Yarbrough, and was shortly after ordained a deacon, which office he held through his subsequent life. He was married to Miss Martha Yarbrough Jan. 24, 1822, by whom he had four children only one of whom still lives. His wife died April 21, 1870, and on the 9th of March, 1871, I became his happy

wife, (my maiden name was Virginia H. Raynolds) and a more devoted husband never lived. He was a true christian, always contending for the faith once delivered to the saints. When the separation in the church took place in Alabama, he went with the few who held the doctrine of Election, Predestination, and Salvation by grace, and continued with them till 1873, when, unfortunately, he became involved in a difficulty with one of the old brethren, which resulted in the exclusion of both. He was afterwards restored to the fellowship of the church, but his health never permitted him to act as a deacon again. In talking of his travel from nature to grace, which he often did, (for it was a theme he loved to dwell upon) he has told me time and again that he thought his afflictions were sent on him because he had not obeyed his Lord. He said that when a young man he was deeply impressed with the idea that he must preach, but was afraid to go forward in the discharge of his duty, lest he should bring reproach upon the cause of Christ. His wife also opposing him, and knowing he had but little education, he could not summon resolution enough even to let his brethren know his feelings. In 1842 he concluded to move to Mississippi, hoping there to find a people that knew no more than he did, and he would preach Jesus to them. But in that he was again disappointed, and even in a worse condition than before. He said he sometimes thought he would lose his mind, he was in such distress. In December 1850, he turned his steps to Arkansas, with his entire family, still with the impression that when he got there he would preach, and relieve his mind. But he found himself no better off than before, and dared not tell the brethren lest they should give him liberty to exercise his gift. Often, in sickness as well as in health, have I heard him take a text and preach some of the best sermons I ever heard. And he would say, "Woe is me if I preach not Jesus Christ." During his last illness it was his greatest comfort to have the brethren visit him, and to talk with them, and greatly desired that he might be able to meet with the church one more time. There was something on his mind that he wished to tell them. His articulation became so imperfect that but few could understand anything he said. Twice he tried with his left hand to write to the church, but could not. Afterwards he tried to tell me what it was, but his mind wandered.

He bore his sufferings with as much patience and fortitude as seemed possible for human nature, often saying, "It is all right, or I would not have to suffer so." He talked to me a great deal about his leaving me alone in the world, but begged me not to grieve for him, for it would be a happy release to him. Once while he was talking I could understand but little he said, when all at once his face brightened, and he said distinctly, "Jennie, it is a glorious comfort." He was not able to speak for several weeks before he died. The day before he left me I said to him, "You feel that you have fought the good fight and kept the faith." He bowed his head. He was conscious up to an hour or two before he died. He sleeps in Jesus, and shall know no more suffering. I try to say, "Thy will be done."

VIRGINIA H. HILDRETH.

DIED—At her residence in Dunwich, Elgin Co., Ont., sister **Isabella McIntyre**, on the 30th day of September, 1877, in the 69th year of her age. Her disease was cancer in the breast, from which she suffered much for about two years. She bore her great sufferings with patience and resignation to the will of her heavenly Father. She united with the church here in June, 1856, and was baptized by Elder McColl. She labored for years under distress of mind, seeing herself a poor, lost and condemned sinner. At this time she constantly attended the meetings where the gospel was preached by Elders Campbell and McColl. When the set time to favor her was come, the Savior appeared and spoke peace to her troubled soul. Her joy at this moment was so great, and her soul so filled with her Savior's love, that she broke out in unknown strains, blessing and praising God for his mercies to her. Since that time she lived a life becoming the holy gos-

pel she professed. For the last two years she suffered greatly, all remedies failing to give relief. A few days before she died, Elder Beebe, from Middletown, N. Y., called to see her, on his way through Canada. He spoke comfortably to her, assuring her that her light afflictions, which are but for a moment, worked for her a far more exceeding and eternal weight of glory. At her request he prayed with her. A few days after, she fell asleep in Jesus. A discourse was preached at her funeral by Elder Wm. L. Beebe from these words: "If in this life only we have hope in Christ, we are of all men most miserable." In her whole deportment the graces of love, gentleness and meekness shone conspicuously, as all who knew her could testify. She left a disconsolate husband, two sons, six daughters, and a large circle of friends, who feel their loss, but how consoling when we confidently believe that for her to die was gain.

Your unworthy brother,

D. T. MCCOLL.

WALLACETOWN, Elgin Co., Ont.

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders. Address,

GILBERT BEEBE & SON,
Middletown, Orange Co., N. Y.

TWO DAYS MEETINGS.

If the Lord will, a two days meeting will be held with the church on Schoharie Hill, Schoharie Co., N. Y., on Wednesday and Thursday, Nov. 7th and 8th, to commence at 10 a. m. We ask a general attendance of all who desire the prosperity of Zion.

Those coming on the cars should come on Tuesday and stop at Howe's Cave, as conveyances will be there to take the friends to the place of the meeting.

Providence permitting, Eld. G. Beebe will attend.

PETER MOWERS, Clerk.

There will be a two days meeting held with the church at Burdett, Schuyler Co., N. Y., beginning at half past ten o'clock, Thursday morning, Nov. 15, 1877. Brethren and friends are affectionately invited to attend. It is hoped and expected that Elder Beebe will be present. The evening trains on the Northern Central R. R. from the north and south, which reach Watkins about half past six on Wednesday evening, will be met, and also the train from the south at 6:44 a. m. on Thursday. The boat from Geneva will be met on Wednesday evening.

H. B. ELLIOTT, Clerk.

If not providentially prevented, I hope to attend the meeting of the church at Burdett. G. BEEBE.

HOPEWELL Young Ladies' Seminary, MERCER COUNTY, N. J.

The Fall Session will open September 12, 1877. The patronage of our Old School Baptist brethren is earnestly desired. For particulars, address

MISS ELIZABETH H. BOGGS,
Principal.

Having ourselves patronized the school of the sisters Boggs, and being personally acquainted with the teachers and proprietors, we confidently commend it as the only first class institution of the kind that is entirely free from all sectarian influence, within our knowledge, in which our daughters may be thoroughly educated, at a reasonable expense, and every care taken for their comfort and moral training. We hope the institution may be liberally patronized, especially by our Old School Baptist friends who are opposed to the popular theory of teaching religion as a science.—EDITORS.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45. MIDDLETOWN, N. Y., NOVEMBER 15, 1877. NO. 22.

POETRY.

LORD HELP ME.

THE way is dark, and rough, and long,
And I am weak; but Christ is strong.
Lord, help me now, by faith and prayer,
To cast upon thee all my care.
Long have I struggled, soon must faint,
Unless thou hearest my complaint;
Unless thou dost deliverance send,
How can I hold out to the end?
The promises are brought to mind,
And then renewed strength I find;
Can tread the world beneath my feet,
And with composure trials meet.
How much I need a vital faith,
To credit what my Savior saith!
How much I need his love and power
To help me in affliction's hour!
Here at thy feet, Lord, I would wait,
For thou canst make the crooked straight;
Remove my griefs, or strengthen me
To bear what seemeth good to thee.
Hold thou me up, and lead me on,
Until I sing the conqueror's song;
Until the palm and crown be mine,
And I in thy bright image shine.
O rapturous thought! O glorious day,
When sin and grief shall pass away!
Freed from it all, completely bless'd,
The weary then will be at rest.

ISA. LXIII. 3.

"So he was their Savior."

"So he was their Savior." In pity and love
He left the bright mansions of glory above;
He saw the lost state of his chosen, his own,
And for their transgressions he came to atone.

"So he was their Savior." Though rebels
they were,
Who scorn'd and despised all his love and
his care,
Who mock'd and reviled him, rejecting his
sway;

Yet he was determined their ransom to pay.
"So he was their Savior." His life upon
earth,
In love to his people, was spent from his
birth;
Acquainted with sorrow and grief he became,
Enduring for their sake gross insult and
shame.

"So he was their Savior;" though on him he
drew
The tempest of wrath which to sinners was
due;
He trod the dark wine-press of vengeance
alone,
And gave his heart's blood for their guilt to
atone.

"So he was their Savior." In all their dis-
tress
His Spirit was present to save and to bless;
In all their affliction he, too, bore a part,
For they were his people, the choice of his
heart.

"So he was their Savior." O! May he be
mine!
I love and adore such compassion divine.
Some token, some promise, Lord Jesus, I
crave,
That I too shall prove thee almighty to save.
O! Jesus the Savior! My spirit would be
In mercy drawn closer and closer to thee;
Till pardon and peace from thy merits shall
flow,
And foretastes of heaven I experience below.
And though unacknowledged by others of
thine,
Yet grant me, dear Savior, thy presence di-
vine;
And teach me, impressing it deep on my
heart,
That doubtless my Father, Redeemer thou art.
Gospel Standard.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Oct. 23, 1877.

DEAR BROTHER BEEBE:—As I sit
down to spend a short time in writing
to the dear christian friends who read
the SIGNS, these words of our glori-
ous and adorable Savior come to my
mind: "*My sheep hear my voice.*"
What sweet words they are, and
what a lovely subject they present
for our contemplation. The first
thought they present to my mind is
the claim which the Savior here as-
serts to a part of the human family
as belonging to him in a peculiar re-
lation not sustained towards him by
the rest of Adam's race. *My sheep.*
All of Adam's family are not his
sheep, for he says to some of the Jews,
"Ye do not believe on me, because
ye are not my sheep." Thus we see
that believing or hearing does not
make them sheep, but that those
whom he calls sheep stand in the re-
lation to him which this figure repre-
sents as well before as after believing.
He says, "I lay down my life for the
sheep." Here is one of the many suf-
ficient answers to the false doctrine
held alike by the Arminian and the
Universalist, that Christ died for all
the race of Adam; for he laid down
his life for his sheep, and some, he
says, are not his sheep. We are not
given to understand in the scriptures
of truth, nor in our own experience,
that there is any difference of any
kind whatever between those who are
redeemed and the rest of mankind,
except what is made by the sover-
eign, eternal choice and predestina-
tion of God. Jesus has given the
only reason that can ever be known
for this sovereign choice, in saying,
"Even so, Father, for so it seemed
good in thy sight;" and his Spirit in
his people causes them to be satis-
fied with this. And every intru-
sive inquiry or rebellious thought
concerning this doctrine of election
which arises from our carnal nature
is rebuked by the apostle in saying,
"Nay, but, O man, who art thou that
repliest against God?" So clearly
and positively is it taught that the
vessels of mercy and the vessels of
wrath are both made from the same
lump, all being by nature exactly in
the same state and condition under
the law, that any doctrine contrary
to this I must reject, and any parable
or any declaration of scripture which
has been supposed to favor such doc-
trine, I must regard as having been
misinterpreted and misapplied. None
of the redeemed can ever give an an-
swer to the question, "Why was I
made to hear his voice?" by saying,
It was because I kept the conditions,

and so made myself worthy of being
chosen; nor can they say it was be-
cause there was an original difference
in their fleshly standing, as some say,
the redeemed having alone been cre-
ated in Adam, and the rest having
been brought in by the transgression.
What soul in the transports of
thanksgiving for salvation from sin
and death, ever felt before God that
he was better and more worthy by
nature than those who are lost? No,
he must ever wonder at the love and
grace which separated him from
among others no viler by nature than
he.

"What was there in me that could merit es-
teem,
Or give the Creator delight?
'Twas even so, Father, I ever must sing,
Because it seemed good in thy sight."

The second consideration which ap-
pears prominent to my mind in these
words of the text is the absolute cer-
tainty and the sovereign assurance
of infinite power expressed in the
form of this declaration. No help
from man or angel is needed, neither
can any be given, in causing any to
hear the voice of Jesus. No power
of man or of Satan can prevent that
voice being heard by those unto
whom it is addressed. "My sheep
hear my voice." No infirmity can
shut it away. "The deaf hear." The
heaviness of sleep cannot cover one
from its penetrating power. Even in
the deepest slumber of disobedience
and worldliness and ignorance that
voice is heard in reproof and rebuke.
"I sleep, but my heart waketh. It
is the voice of my Beloved that knock-
eth." And even death itself cannot
hide his subjects from the power of
Jesus' voice. "The dead shall hear
the voice of the Son of God, and they
that hear shall live."

The third consideration is expres-
sed by placing emphasis upon the
last word of the text, "*My sheep
hear my voice.*" If I receive a letter
from a friend, however full it may be,
it is not like hearing his voice. He
may send me a message by a most
faithful messenger, and yet I do not
hear his voice. No letter, however
full, or messenger, however exact,
can convey to our minds as much of
our friend's thoughts, affection or
kindness, as his own voice will con-
vey in speaking the same language;
for the voice will put into the words
and sentences a breadth, depth and
fullness of meaning not found in any
lexicon. The tone often tells as much
as the words. It expresses the qual-
ities that won our love, and the ten-
derness and love that are felt towards
us. Besides, the hearing of the voice
implies the nearness of the speaker
and hearer that allows of intercourse;

allows of the many questions that the
interest of love will suggest, to be
asked and answered. The Savior
thus shows that he is near his people,
always near, even though in their ex-
perience they seem to get far off from
him through disobedience. They are
never so far away but that his voice
easily reaches them. The intercourse
between the dear Savior and his peo-
ple is personal, and infinitely satisfy-
ing. The voice of an earthly friend
falls upon my ear, and through that
organ, by means of words and tones,
carries thoughts through mysterious
avenues to the mind, awakens emo-
tions in the heart, and produces de-
termination in the will. The Savior
speaks directly to the inner man, and
not through the outward ear. His
voice is not heard by the natural man.
It is heard only by the ear of faith.
Neither human learning nor wisdom
is necessary in order to understand
what he says to the soul. To all unto
whom he speaks he gives a perfect
understanding, so that the child and
the fool can understand as well as
the wisest man what he tells them.
He communicates to the mind in an
instant glorious thoughts that were
never there before; fills the soul with
emotions of gratitude, praise and
adoration; pours into the heart the
rich and glorious sunshine of his
love; and produces holy determina-
tions of will that no earthly or hellish
power can overturn.

All that we know of spiritual
things is taught us by that dear voice
of Jesus speaking in the soul.
Whether we are alone with closed
eyes when the divine knowledge
comes, or are reading the precious
word, and feel it opened to reveal
glorious things to our souls, or are
listening to the words of the servant
of God preaching the gospel, it is
still alike the voice of our precious
Redeemer that brings the knowledge
into our minds, and causes us to feel
its holy and precious power. It is he
alone whose feet are beautiful upon
the mountains of his holiness, as he
comes to our souls with the good
tidings of good, and says unto us
from time to time, Thy God reigneth.
None can preach to the comfort and
instruction of the Lord's people ex-
cept they are sent by his power and
come in his own name, and then it is
his voice and not theirs which is felt
in the believer's soul with power.
Sometimes his voice seals a promise
as ours; sometimes it teaches us
some of the deep and glorious mys-
teries of godliness; sometimes it
brings sharp reproof for transgres-
sions in heart or life; but in each
case there is sweetness in the voice

to us. Under his rebukes we tremble, are cast down, and become feeble and sore-broken; yet how much better and sweeter is that feeling of humbleness and brokenness of heart, than the feeling of pride and self-confidence which preceded it.

Since we have a carnal nature which hears and inclines to follow worldly voices, how carefully it becomes us to watch and distinguish in the exercises and emotions of our minds between what is produced by worldly powers and what is produced by the Savior's voice. One who has once felt the love of God in the soul, can hardly mistake any other feeling for that, though he may often question whether he does truly love the Lord. O how unspeakably sweet is that love; sweeter than anything that can possibly be experienced. It is satisfying in its nature, and to experience it in full, without the clogs and hindrances of this vile body, would be heaven itself. That love is a principle that does not belong to our Adamic nature, is not produced by it. We love God because he first loved us. Not that we discovered that God loved us, and then considered that it was our duty to love him in return. But as the sunshine rests in its golden glory upon a plot of earth, and is reflected back, so God's love shines down with warmth and light and healing power and glory into our poor hearts, which reflects it back to him. The earth did not produce that beautiful sunshine only as a reflection. So our poor hearts did not produce that love, but O how sweet it feels as it rests upon them, and enfolds them in its soft, serene and rapturous power. The apostle prayed for the Ephesian brethren, that they "being rooted and grounded in love, might be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that they might be filled with all the fullness of God." God is love, and to experience that love in its fullness is to be filled with the fullness of God. Once as I thought of the infinite greatness and power and wisdom and glory of God as manifested in creation, and in the infinity of space which he fills, and the eternity which he inhabits, suddenly the doubting question arose fiercely against my hope, Where is the evidence that I have ever known him? Instantly these words came into my mind with sweet and satisfying power, "He that loveth is born of God, and knoweth God."

We may be sure that this holy experience of love is connected with all that is produced in our minds or taught us by the Savior's voice. There are many speculative notions in regard to doctrine that get among the Lord's people, produced by far-fetched and round-about arguments, and urged upon the attention of the saints with great vehemence and obtrusive zeal by those in whose carnal minds they have found a lodgement. Dear brethren, let us judge with the heart, and we shall be more sure to judge correctly, than by endeavoring

to unravel these speculations. The love of God in the heart will distinguish his precious truth. Wherever we hear the word of God, that must command our reverence and attention; but not all the deductions that men may attempt to draw from it. This love of God in the heart, when in exercise, is also a sure test of the preacher's state of mind to whom we listen. When he speaks the truth in love, the spiritual man is fed; but when he is carnally minded, and speculates upon the letter of the word, or indulges in worldliness and levity, the Lord's people suffer drought and destitution, though the carnal mind may be elated. Those who have these carnal, speculative theories to defend and enforce, will be found generally presenting curious questions upon the letter of the word, instead of talking about the precious experience of the saints, the love of God, his glorious truth, and great salvation. Whatever is brought to our souls by the Savior's voice has a drawing power. It draws our souls towards him. It exalts his own glorious character. It unfolds the riches of his grace more and more, and reveals the wonders of his salvation. It does not confuse, but enlightens the mind, and attracts the feelings. "They follow me." Where the Spirit of the Lord is, there is liberty. In Zion the glorious Lord is unto his people a place of broad rivers and streams. This is the character and effect of his truth. It liberates and draws the soul, when his own powerful and loving voice speaks it. And what he has not spoken to us we had better let lie quietly by until he does speak it, being careful not to deny the scriptures which we do not understand, nor show them a lack of reverence, but "hold fast the form of sound words which we have heard of" the inspired writers "in faith and love which are in Christ Jesus," and wait his own right and blessed time to unfold them to our view, and give our souls a full and glorious experience of their power.

How long-suffering and forbearing the dear Savior has been to me, so vile and full of sin. How tender and compassionate has been his voice. He is very merciful, and full of grace and truth. I want to praise his dear and holy name.

SILAS H. DURAND.

THE LORD WILL PROVIDE.

"And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."—1 Kings xvii. 16.

MY DEAR FRIEND:—This morning I turned to this chapter, and my eyes rested upon these words, so full of precious meaning; therefore I will write something upon them and their connection, hoping the God of Elijah may bless the effort to the strengthening of your faith and the comfort of your soul.

If you will read the chapter, you shall see that, according to the word of the Lord by Elijah, a sore famine had fallen upon the whole land of Israel, for the idolatry and wicked-

ness thereof, and that Elijah had, by the Lord's direction, hid himself by the brook Cherith, where "the ravens brought him bread and flesh in the morning, and bread and flesh in the evening; and he drank of the brook." But "after awhile the brook dried up, because there had been no rain in the land." Then the Lord sent him to Zarephath, to dwell there, telling him, "I have commanded a widow woman there to sustain thee." At the gate of the little city the prophet saw the widow woman, when he called to her, saying, "Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said, but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord, which he spake by Elijah."

This interesting event, and its history, are a strong proof of God's almighty power and over-ruling providence, and of his special care for his servants and people, who honor and fear him. And it also shows that, for the gross and persistent wickedness of the people, his afflictive and just judgments fall upon the land. Thus, when Ahab, the wicked king of Israel, said to Elijah, concerning this grievous famine, "Art thou he that troubleth Israel?" he answered, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."—1 Kings xviii. For while God keepeth mercy for thousands, yet he will by no means clear the guilty.—Ex. 34. May we not therefore fear and tremble, when we consider the gross wickedness of our own rulers and people? But whatever calamities and afflictions may be visited upon us, we may still turn to the Lord in the time of trouble, and with fear and trembling hope that he will feed and nourish our soul in the time of famine. The faithfulness of our God is here shown, in fulfilling his word by his servant Elijah, that there should not be dew nor rain for a time, but according to his word, and in protecting and sustaining him through the years of consequent famine. For the great wickedness of Ahab, who "did more to provoke the Lord God of Israel to anger than all the kings of Israel

that were before him," Elijah had said to him, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." And for this Ahab and Jezebel, his more wicked and murderous queen, sinned still more, by seeking Elijah's life. And there was no nation or kingdom whither the king had not sent to seek him, that he might kill him. But the Lord had a work for Elijah to do in Israel, as the subsequent sacred history shows; therefore he led him to a safe retreat, which he had prepared for him, telling him that he should drink of the brook, and he had commanded the ravens to feed him there. Thus he was secure from his ungodly persecutors, and his life was nourished. For he stood before the Lord, whom he served, and did according to his word, obeying his voice; therefore the Lord would neither let him be killed by sword nor perish by famine. From this we may learn that no servant of the God of Israel who does according to his word, as did Elijah, shall be left in the hand of his enemies, nor perish with the wicked; but the Lord will nourish him in famine, and and strengthen him in affliction, and cause him to stand, until he, as a faithful servant, has fulfilled the work whereunto the Lord has sent him.

Many a time king Saul would have killed the shepherd boy, but David walked in the fear of the Lord, who always raised him up friends, and made a way for his escape, until he placed him as shepherd over Israel, and honored him as his servant. So Joseph, when betrayed and sorely persecuted by his brethren, found favor among strangers in his affliction, because the Lord was with him. And afterwards, when the whole house of Israel went up out of Egypt, carrying the bones of Joseph with them, they were safe, even while hotly pursued by their cruel oppressors and deadly enemies, and while walking in the midst of the sea, for they were walking according to the word of the Lord. The obedient Son of Man was safe in the terrible wilderness of temptation, though among wild beasts, and enduring the fiery darts of the prince of darkness, (who compassed the destruction of the first Adam,) because the Spirit of the Lord that was upon him led him there. On the other hand, the first man disregarded the command of the Lord, and thereby entailed upon himself innumerable evils. And so, for the sin of Ahab and Israel, in wickedly departing from the word of the Lord, the drought and famine sorely afflicted the nation.

But the Lord did not forget Elijah in his hiding place, before Jordan, for morning and evening came the ravens with wholesome food, while the pure waters of the convenient brook satisfied his thirst. What must have been his reflections in that solitary refuge, and with what solemn and profound emotions he must have regarded all these things! How well calculated was all this to assure him

that the God of Israel was to him, as his own name signified, "the strong Lord." When the land of Israel was smitten with the withering drought and torturing famine for the wickedness of its people, who also sought his life because he spoke the word of the Lord faithfully, and there was no human hand to minister to him, behold, Elijah sees the ravens coming with the morning and evening, and bringing him that sustenance which his own land and people denied him, and so becoming God's ministers to him. How strong this must have made him in his trust in the Lord! With Jacob, who was also fleeing from danger, he could say, "Surely, the Lord is in this place!" And like as it was with Elijah, so with the Son of Man, whom the Lord made strong for himself, when the elders and rulers of Israel persecuted and rejected him, the uncircumcised publicans and Gentile sinners came to him, and he ate with them. Still later, when the Jews hardened their hearts, and believed not, nor repented, but blasphemed, and wickedly persecuted the servants of the Lord, Paul said, "Lo, we turn to the Gentiles." And when the priest and Levite left the poor, wounded man who fell among thieves, doing nothing for his relief, a Samaritan came and ministered to him. So ravens fed Elijah. Thus it is seen that the Lord is the Friend that sticketh closer than a brother, and will neither leave nor forsake his people, who put their trust in him; "For the earth is the Lord's, and the fullness thereof," and all things are subservient to him in the good of his chosen. When he commands the wind and the seas, they obey him, and his followers are borne safely through the threatening storm to the desired haven.

"And it came to pass after awhile that the brook dried up, because there had been no rain in the land." Therefore Elijah could no longer remain there, but must go elsewhere. So every earthly source of comfort must fail us, and we must be taught by actual experience that our supplies are from the Lord. To Elijah this was a trying moment, and he could not know whither to flee; but "the Lord forsaketh not his saints." "And the word of the Lord came unto him, saying, Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee." How remarkable is this! and how wonderful are the ways of the Lord! First the ravens are commanded to feed his servant, and then a widow woman is to sustain him! Elijah could never have thought of this, for it is above man's ways, and out of his reach; and yet it is a way in which the power and goodness of the Lord is made known and his name glorified. And how timely are the words of the Lord to his persecuted and afflicted servants and people, who wait patiently for him, calling them to the mercies and blessings which he prepares for the poor and needy, who only can appreciate them, and without which they should per-

ish. Thus Elijah's very necessities prepared him to obey the voice of the Lord, who had dried up the brook, that he might go elsewhere as an instrument of good, and find better things. "So he arose and went to Zarephath." How powerful is the word of the Lord when it comes to one of his servants, or to any of his creatures! "For he spake, and it was done; he commanded, and it stood fast."—Psa. xxxiii. 9. When he commanded his servant to go to Nineveh and preach, his power was known in controlling the sea and storm, the ship and crew, and the great fish, in making Jonah willing to obey his word.

So the poverty of the younger son, the famine, and his failure to sustain himself by feeding swine, bringing him into a starving state, were only ways of the Lord's power in his salvation, making him say, with a hearty good will, "I will arise, and go to my Father." The way and means were afflicting and bitter, but O how great is the father's love in bringing home his son! And so it was bitter for Elijah, that the waters of Cherith had failed, that he might willingly be cut off from that lonely retreat, and find a pleasanter dwelling place and better cheer with the widow woman and her son. Moreover, Elijah must not live for himself alone, but be an instrument in the Lord's hand of good to others, even to those who gave him food and shelter; and therefore, through the failure of the waters of the brook, he was sent to the poor widow just before her last morsel of food was consumed, which she and her son were about to eat and then die, as she thought. In this we see how nicely the hand of God fits one event to another in his providence, so that all work together for the good of his chosen ones. And this interesting case teaches us, too, how dependent the Lord makes his people upon one another; for, behold, when the widow woman has no more than a handful of meal and a little oil, Elijah is sent to her that she should sustain him; yet she refused not to divide with him the little she had, and in doing so, the Lord blessed and multiplied her little store, insomuch that it lasted during all the days of famine, and was sufficient for Elijah and herself and son. Thus she was truly blessed and made rich in poverty and famine. The Lord had sent the prophet to her, with the assurance that he had commanded her to sustain him until the famine should end; therefore, when he asked her for bread and water, and she told him how very little she had, barely enough for one little meal for herself and son, he felt assured that the Lord would increase that little, in obedience to his word, and so declared to her. She feared the Lord, and believed and trusted in his word, as told her by Elijah, and in that faith she complied with the request of Elijah, to the comfort and joy of her famishing household. To herself and son it was a special and wonderful providence in the time of their great need and extreme trial, causing them to

bless the Lord because he had sent Elijah to them; and to Elijah it was no less a mercy and blessing from on high that he was sent to the widow woman, who refused not to give him of her little morsel, when she had not enough for herself and son, and he would think of her unselfish kindness with tender gratitude, giving God thanks, who had blessed her little store, so that through her hospitality he lacked nothing. And then, this unfailing provision in famine came in a way that both the widow woman and the prophet would know that God alone gave it, and that they were alike dependent upon him. How blessed were they both in finding such favor with God! when almost all Israel was swallowed up in idolatry and wickedness, and left to the ravages of famine. Herein God's electing love is seen upon those who love, fear and obey him, while they who wickedly depart from him are left to their own destructive ways. For so the holy Savior testifies, saying, "But I tell you of a truth, many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow."—Luke iv. 25, 26.

The prophet Elijah, then, as I think, represented God's righteous and elect servant, of whom he said, "Behold my servant, whom I uphold: mine elect, in whom my soul delighteth; I have put my Spirit upon him, he shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law."—Isa. xlii. 1-4. For he truly was the strong Lord, the one whom Israel's God made strong for himself.

The widow woman may represent God's elect church; while her son may represent the holy child Jesus in the days of his flesh. For this son of the widow woman afterwards died; but Elijah raised him up again, and restored him to his mother. So Jesus was put to death in the flesh, but quickened by the Spirit, and restored to the church. In the Song the Beloved is represented as eating with his sister and spouse, and she says, "Let my Beloved come into his garden, and eat his pleasant fruits." When he came to her (and to us) she was in her widowhood, and ready to perish with famine, and he and she and her son were blessed and sustained together.

D. BARTLEY.

LAWRENCEBURG, Ky., August 24, 1877.

MY DEAR BROTHER BEEBE:—I thought I would try to write something for the SIGNS OF THE TIMES, and if you think it worthy of publication, and it will not crowd out

better matter, you can put it in your beloved paper; but if you think it is not worthy to go there, all is right with me. I do not write this, thinking that I am better informed on this subject than any one else, nor that I can change any one's views on the subject. I have heard the subject preached from twice in my life, and I do not differ from the preaching I heard, nor do I think I can better it. I thought I would call your attention to a portion of scripture, John iii. 14, 15: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, that whosoever believeth in him should not perish, but have eternal life." This calls our minds back to the time when the children of Israel were in the wilderness, when the serpents were biting them, and it was immediate death; but when Moses had made the brazen serpent, and had raised it in the camps, all they had to do was to look, and they were healed. So I have nothing else to hold up to the people but the Son of God; for he is the Way, the Truth, and the Life. We hear him, when upon the cross, saying, "It is finished." What do we understand was finished? I understand that salvation was finished, or in other words, the atonement. I understand that he has satisfied the demands of the law, and the law holds no more demands against his people; for we hear the angel of God saying, "He shall save his people from their sins." Some may say, Who are his people? Well, I reply, all them that the Father gave him in the covenant of redemption. He says, "All that the Father giveth me shall come to me, and him that cometh unto me I will in no wise cast out." Again he says, "No man can come to me except the Father which sent me draw him, and I will raise him up again at the last day." He says, "With loving kindness have I drawn thee." The spouse says, "He brought me to the banqueting house, and his banner over me was love." And David says, "He took me up out of an horrible pit, and out of the miry clay, and set my feet upon a Rock, and established my goings, and put a new song in my mouth." Brethren, I believe that song must have been,

"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."

Jesus 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." Again he says, "Marvel not at this, for the hour is coming in the which all that are in the graves shall hear his voice, and come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." So, the first dead here spoken of must be the dead in trespasses and sins. We hear the Savior saying, "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." Paul says to the

Ephesians, "You hath he quickened, who were dead in trespasses and in sins." "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." Paul says, "We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake." That is, they do not preach themselves to be the Lord, but Christ the Lord. Paul says, "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." I understand that God is in the heart, and shines. "If any man have not the Spirit of Christ, he is none of his." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "For the Spirit searcheth all things, yea, the deep things of God." And again, "We both have access by one Spirit unto the Father." That is, both Jew and Greek, white and black, bond and free. For John saw them coming up out of every nation, tongue and kindred, having washed their robes and made them white in the blood of the Lamb. For there is no other name given under heaven among men whereby ye can be saved, only by and through the name of Christ Jesus. It was him that was lifted up; for he says, "Look unto me and be ye saved, all the ends of the earth; for I am God, and besides me there is no Savior." So I cannot tell any one to look anywhere else than to him, who poured out his blood for his bride. There is where I think the prey was taken from the mighty, and the lawful captive delivered; for we were led captive by the devil at his will. But thanks be to him that led captivity captive, and gave gifts unto men. Brethren, we need not be afraid to go where the Savior went, for where we can see his footprints, there is no danger; and if you see where he went down into the liquid grave, you need not be afraid to go there; and if you see where he surrounded the table with his disciples, you need not be afraid to go there. "Where the Spirit of the Lord is, there is liberty." The path of duty is the path of safety. He that will not deny himself, and take up his cross and follow Jesus, through evil report as well as good report, is not worthy of him; and "If any man will live godly in Christ Jesus, he shall suffer persecution." And again he says, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." "Ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you, that where I am, there ye may be also."

Brethren and sisters, we should all search for the old landmarks, and

keep them in view, ever looking to Jesus, the Author and Finisher of our faith, ever keeping the unity of the Spirit in the bond of peace, praying for one another, and admonishing one another, and bearing one another's burdens, and so fulfill the law of Christ. I will close this by asking all who read it to remember me at the throne of grace.

I remain your unworthy brother, if a brother at all, for I feel myself to be one of the smallest of the saints.

JAMES S. LONG.

POTT'S CAMP, Miss., Oct. 14, 1877.

ELDER BEEBE AND SON—DEAR BRETHREN:—Had I the pen of a ready writer, what great and glorious things I could write you about my pleasant trips to the Tallahatchie and Mississippi River Associations. I feel my inability to write anything beneficial or entertaining; yet if you will allow me to sit at your feet in spirit, and tell you what a sweet communion of love we had, it will be a second feast to me at least. I am fearful I will be a little tedious, but I hope you will bear with my folly.

I will first tell you of my trip to the Tallahatchie Association, which convened with the church at Shiloh meeting-house, Marshall Co., Miss., beginning on Friday before the third Sunday in September, 1877. The introductory sermon was delivered by our beloved brother, Wm. Mothershed, from Jude 1-6. He was followed by Elders M. C. C. Maples and T. C. Horne. Their doctrine was not theirs, but his who sent them. Saturday morning being a beautiful, bright morning, there was quite a large congregation in attendance. Brother Norton, from the Regular Baptist Association, preached first, and was followed by brother Maples from this text, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers." He was indeed in the spirit, and O the doctrine that dropped from his lips was sweet manna to our hungry souls. He baptized eight of God's little ones on Thursday before the association; one was his daughter, and another was his daughter-in-law. He was indeed dwelling in the banqueting house of his God. I never shall forget the sweet expression of countenance he had while dwelling upon the goodness of God to us poor, sinful mortals; there was a halo of glory about his face that is indescribable. It would be too tedious to mention every sermon preached; suffice to say it was all of a piece, all the joyful sound that makes glad the heart of the believer. There was a very large crowd on Sunday, the most of which went away cut to the heart, not believing the things preached. The word preached did not profit them, not being mixed with faith in them that heard it. Brother Sammons preached "hard sayings; who could hear it?" The association closed with love and union of sentiment on Monday. Being an unfavorable day, there were but few out. The ministers with us were Elders W. W.

Sammons, P. Culp, J. A. Norton, T. C. Horne, W. P. Mothershed, M. H. Jackson, E. A. Meaders, and W. Nowlin. They all preached the doctrine of Christ.

I will now try to tell you about my very pleasant trip to the Mississippi River Association, held at the Mt. Tabor meeting-house, in Crockett Co., Tenn. I left Holly Springs on the one o'clock a. m. train, expecting to meet with our dear brethren Meaders and Maples, but was disappointed, and had to make the trip to Boliver alone; and yet not alone, for he never leaves nor forsakes his little ones, if indeed I am one of his little ones. I was accused of being crazy by my friends in Holly Springs for starting by myself, and not knowing whether any one would meet me at the depot. It so happened that brother Sammons did not meet me, but God had prepared a protector in a gentleman who was on the train, and saw me safe to the hotel. Brother Maples came up on the train the next day, and we went out to brother Sammons', spent the night, and started in company with old father Daughtery, brother Sammons, wife and daughter, to the association. We stopped with brother Arbuckle and his estimable daughter in Brownsville, took dinner, and started for brother Smith's, where we spent the night very pleasantly, after traveling forty-four miles over the prettiest dirt road I ever saw. I found the Baptists in Tennessee whole souled, and O how I did enjoy my stay with them. My heart was knit to them in strong cords of love that time will not break. My entire visit was one of pleasure inexpressible, and if I should never meet with those dear brethren and friends again, I hope to be kept in kind remembrance by them, and I can well assure them that I will ever remember their kind hospitality with the greatest pleasure. The services were opened by Elder M. H. Jackson from this text, "For by one offering he hath perfected," &c., followed by Elder Maples from Isa. liv. 13: "And all thy children shall be taught of the Lord, and great shall be the peace of thy children." Brother Norton closed the preaching for Friday from Eph. iv. 1. On Saturday brother Barror preached first from 2 Cor. i. 10. He was rather a stranger in the flesh to the most of us, yet he brought no strange doctrine, but as the youth said, "It sounded like daddy's bell." He was followed by brother Maples from Deut. xxxii. 2: "My doctrine shall drop as the rain," &c; and it did indeed drop as the small rain upon the tender herb, and as showers upon the grass, causing all that could hear to rejoice, and feel that it was good to be there. Brother Norton came next, and preached from 1 Tim. iv. 16; and though he was quite feeble from sickness, yet the Lord enabled him to bring to light hidden things, much to our comfort and edification. Old father Daughtery closed with a sweet and touching discourse from Isa. xxvi. 12. Sunday, brother Norton being sick, brother Maples filled his appointment, from 2 Cor. xiii. 11:

"Finally, brethren, farewell." I thought I never heard a more timely admonition in my life; it was like "apples of gold in pictures of silver." Brother Cavnor began to preach from John xv. 1, but a rain came up and disturbed the meeting, (it being held in the grove.) Brother Sammons preached to a portion of the congregation in the afternoon in the grove, while brother Jackson preached in the meeting-house. It was a feast day and night; but O the best was kept for the last. Brethren Maples and Barror fed us abundantly on Monday; they seemed to realize the parting was near, and with one mind and one mouth they glorified the Lord God. I wish I had the language at command to express my feelings during the time of their preaching, and to describe the appearance of the congregation during brother Maples' sermon in the house. To me there seemed to be a sweet incense rising from the face of the people. It occurred to me, "This people have I formed for myself; they shall shew forth my praise." Brother Maples' text was, "For the Lord will not forsake his people." And brother Barror followed from this, "In that day shall this song be sung," &c. "Salvation will God appoint for walls and bulwarks." It was a feast of fat things, of wine on the lees, well refined.

There is a great deal more I would like to tell you, but will desist, lest I weary you. May the God of Israel ever be with you, is my prayer for Christ's sake.

Your unworthy sister,

LYDIA C. POWELL.

HERRICK, Bradford Co., Pa., Oct., 1877.

To my dear kindred in Christ scattered abroad I desire to send greeting in love through the SIGNS OF THE TIMES, and to talk with them a little about our precious hope. And first, I will say to those with whom it was my privilege to meet lately in Maine, New York, Kentucky, Ohio and Indiana, that my journeys were accomplished in safety under the kind, protecting care of our dear heavenly Father. And I wish to say that I feel thankful to God for the kindness I received from them, and for the precious seasons of spiritual enjoyment which I had in their society. I have you all, dear friends, in grateful remembrance. If we never meet again in the flesh, still we are united in spirit, and shall be together, I do hope and believe, in an eternity of blessedness, in a way more satisfying than we can possibly imagine now. The question is often asked, Shall we know each other in heaven? Yes, I feel safe to answer, we shall know each other, but not in the flesh; not in our fleshly relations. These are only for a time state, and shall not be known in an immortal state. Not that they are forgotten, as implying the infirmity of forgetfulness in heaven; but they are *swallowed up* in a higher and infinitely more glorious and satisfying relation in Christ, as the light of a candle is swallowed up

in the light of the sun. Mortality, with all that pertains to it, is swallowed of life. How do we know each other here as kindred in Christ? Not after the flesh. "Henceforth know we no man after the flesh," not even Christ. The powers of heavenly love are not expressed in a fleshly manner; therefore to the loving Mary, surprised by her dear Savior's presence, he said, Touch me not. As brethren, we know each other only in Christ, in a relationship which is not discernible by the natural man.

How often, dear friends, have we felt the holy power of that divine relationship, and the rapturous glow of that love in the Lord, as we have been privileged to sit together in heavenly places in Christ. We met as strangers in the flesh, and though introduced to each other as members of the church of God, which made us glad to meet, yet we did not feel that peculiar love in exercise. But soon a word was spoken by one which fell like a spark upon the ready tinder of the others' feelings, or like a finger-touch upon the well-strung chords of a harp, and that holy and glorious fellowship was manifested in a moment, springing up instantly like a flame, with light and warmth, and thrilling the soul with the power of heavenly music. No earthly tie or relationship can ever afford such sweet and satisfying comfort and joy as are experienced from this divine fellowship and love.

Yes, we shall know each other there, but only as we do here, in Christ, our dear Savior. Yet our knowledge and communion there shall be infinitely perfect, which is here only in part. The more our knowledge of each other's spiritual nature and experience approaches perfection here, the more is this fellowship manifested and this love experienced, and consequently the more do we enjoy each other's society. This accounts for the difference in our feelings towards different ones of the Lord's family here on earth. There we shall know all with a perfect knowledge, even as we are known by the dear Lord, and every desire of the new heart be infinitely satisfied.

Sometimes we think of some relative whom we greatly long to see a christian, and we think it would give us much greater comfort than to see a stranger brought in; and that we should love those who are our kindred in the flesh with a stronger spiritual love than we could a stranger. But some day as we sit together with the brethren in church meeting, one who is near and dear in the flesh comes and tells what the Lord has done for his soul, and we rejoice as the fellowship of the Spirit is manifested between us. Then one whom we never saw before comes before us. He may be of another race and color. He may be one in whose natural appearance and character we can see nothing that would be attractive to our minds. But as he tells his experience of the power of grace, and speaks of the goodness of the Lord to him, a poor, vile sinner, his words thrill like music, and his face looks

beautiful to us, for we find our hearts drawn out in sweetest love to this stranger, and melted by his words under a feeling sense of God's goodness. If there is any difference, perhaps the love to him is more strongly manifested than to the other, as his experience has touched our own more closely.

Dear friends, what a precious thing this fellowship is which is with the Father, and with his Son Jesus Christ. It is the source of our comfort in each other's society. How carefully we ought to guard it. As we realize its value, we can understand why the apostle should urge us so carefully to keep the unity of the Spirit in the bond of peace. There are many elements of discord at work all around us and within our own carnal natures, whose tendency is to disturb and break up this sweet fellowship. But the grace of God which brought us salvation, taught us at the same time to deny ungodliness and worldly lusts, and to walk in peace and love and holiness; to be of one mind; to put away wrath and malice and evil speaking, and to put on the new man. Where two or more are each very anxious to avoid any dissension, and are truly striving to keep a peaceful and loving relation between themselves, it is not only an easy task to accomplish, but in such a case it would be very difficult for an intermeddler to cause any disturbance between them. They will not hear a whisper against each other, nor entertain an evil thought or suspicion, for charity thinketh no evil. They will speak the truth one with another, and speak faithfully of anything that either may think erroneous in the other. But at the same time they will forbear one another in love. We can have no reason to forbear where everything suits us. We cannot have the privilege of forgiving where there has been no wrong towards us. Charity beareth all things. May the dear Lord bless you all. May he hide you in the secret of his presence from all pride of men, and keep you secretly in a pavilion from the strife of tongues.

I thought to write more, but for the present must bid you farewell.

SILAS H. DURAND.

MACOMB, Ill., Oct., 1877.

G. BEEBE & SON—DEAR BRETHREN:—The following brief recital of the Lord's dealings with a beloved sister in Christ was handed me recently by the writer of the same, with the permission to transcribe the same and send it to you for publication. She is the mother of sister Arbur, whose experience I sent you recently. I hope you will give it a place in the SIGNS.

In christian love I remain,

I. N. VANMETER.

LOAMI, Sangamon Co., Ill.

ELDER I. N. VANMETER—DEAR BROTHER:—According to promise I shall, in my weakness, try to relate to you some of the Lord's dealings with me, as I trust, although it is under a deep feeling of unworthiness that I attempt to do so.

In the spring of 1844, while walking alone one day, meditating upon the death of my son, who had died a short time previously, it appeared as though something said to me that it was folly for me to be lamenting after him, for he had gone to rest, and I never could expect to see him again, without a great change. At that moment it appeared to me that I was a poor, lost and wretched sinner. My sins seemed to crowd upon me like pointed mountains. I never had before been made to realize myself such a sinner in the sight of God. I had for many years dreaded the thoughts of death, and in sickness would promise myself that, if spared, I would do better, but had never reached that point; but now I was made to wonder to myself what this could mean. I walked on toward the house, but no resting place could I find. I felt that I was sinking down under a load of sin and guilt. So keen was my despair sounding in my ears, a guilty, wretched, undone, lost and justly condemned sinner, too, that I now viewed my past life as a train of sin and rebellion against God. Notwithstanding it seemed to me that I must try to pray. I went and knelt down, but not a word could I say. I felt like it was adding sin to sin for such a wicked wretch as I was to try to pray. I could only say, Lord, have mercy upon me, a poor sinner. I could not stay about the house, but wandered round and round, seeking rest, but finding none, often kneeling to the ground before the Lord for mercy, and that I might never commit another sin, if I was lost. I had no desire to sin any more. In this condition I passed on for weeks and months. Every thing seemed to be draped in mourning; the days looked dark and gloomy, and the sun did not seem to shine with the brightness that it had before. These words would often pass through my mind, viz:

"Awaked by Sinai's awful sound,
My soul in guilt and thrall I found."

I feared sometimes that the earth would open and swallow me up. I finally came to the conclusion that I was going to die, and be forever lost, for of myself I could do nothing. Wretched and undone as I felt, I would still plead for mercy, "Lord, save a wretch condemned to die." When all alone one Sunday morning, miserable as any one could possibly feel, I picked up the Testament and opened it at the fifth chapter of Matthew, and commenced reading, and read the first, second and third verses, and my dungeon seemed to shake, and my chains fell off, and I felt like I was in a new world. While gazing round the room, every thing looked bright and beautiful. I was clapping my hands, and praising my Maker for such a deliverance, and at such an unexpected time. I felt that morning that if I could have had wings I would fly away and be at rest. I had a view of the Savior, with those that surround his throne, and I then thought I never would see any more trouble; but alas! this was not for me. I was soon filled with

doubts and fears, and then it came into my mind that I was deceived. Then I wanted my burden back again. And so I still remain, which

"Often causes anxious thought,
Am I his, or am I not?"

From your unworthy sister,
NANCY D. FISHER.

"MIZPAH," Oct. 21, 1877.

MY DEAREST FATHER:—I have cherished a hope that I might avail myself of your kind invitation, and so have neglected to answer your letter; but I find at last that I must forego the pleasure of meeting so many of the dearest friends of my life, as I know I should at the visit. Believe me, father, in my loneliness it is always a longed for time, when I can sit with you, either in church meeting or in the congregation, receiving so much to bring back here to keep me company when in this desert. I find neither time nor inclination to attend these so-called churches here. While they are in no way a substitute for even the "husks" at my "Father's table," they give rise to idle musings and questions which make me lose the light from that Star which guided the wise men of the east. I have not attended, except when respect to the memory of some departed neighbor demanded an attendance on funeral occasions. I sometimes think I had better keep away altogether. I always think of you on church meeting days, and think what I would like to say if there, and read different hymns to myself. I do not know but it is foolish, but it is a sweet conceit with me, to think that the space between the people and me in my devotion is very little to the Father, and many times I feel as if his presence has been with me. Then again I feel that my egotism is almost blasphemous, but "his loving kindness is O so great." His love is so minute, as well as so infinite, that it gives life to even such as I. Like the sunlight that warms into life the smallest insect, as well as nourishes the largest animal. I do hope that in his own good time it may be my privilege to live near and among the people my soul loveth. My hope to do so was very strong, but circumstances over which I had no control disappointed me, and it has sorely perplexed my mind whether I had a right to allow them so to do. It seems so hard, when the impediments of years standing were removed, to have new ones arise. But it was not time, I suppose, or no new bar would have arisen. I have continually something to bewail, while the weight of conscious guilt is ever present with me. I do often feel "His banner over me is love," and I have vouchsafed to me many seasons of quiet peace. I wonder at it, but these times are very sweet. There are dark places often, when I am in awful despair, and the enjoying of those very peaceful seasons seem to have been a presumptuous sin. I don't know what you will think of what I write, dear father, but it comforts me to write it, and I know you will bear with me.

Phebe and Addie will be with you at the visit, and remain till after the meetings. I am so sorry I cannot come. I don't know if any of you thought of it, but the visit is on my birth-day. I shall be thirty-nine that day. Tell ma to think of me a little on the day she gave me birth, for I often think of that, and how much more I owe her and you. Indeed God has been *very* good to me. You are both spared to me, and my husband is also spared, while my sisters have all been widows. Death has come very near me but once since I was old enough to realize what it was. Oh! I am a wicked, ungrateful creature.

The help of men and angels joined
Could never reach my case;
Nor can I hope relief to find,
But in thy boundless grace.

Give my love to all, especially your self and mother. Always love and pray for your daughter,
M. VIRGINIA LITTLE.

DILLEY STATION, Oregon, March 2, 1877.

DEAR BROTHER GILBERT BEEBE:—If one so unworthy as I oftentimes feel myself to be should thus address you as a brother in Christ; but while I meditate on my unworthiness and nothingness, something says, Do not parley with the flesh, but follow your Master's ways in all you attempt to do. We are commanded to speak often one to another, and while I attempt to do so I hope that none of my dearly beloved brethren and sisters will get offended at what I say or write; for if I should say or write anything that the written word of God will not sustain, it will be an error of the head, and not the desire of my heart.

Now, my beloved brethren and sisters, I will call your attention to, and address you in my feeble manner, on the subject of the Atonement, which forms a pleasing and glorious link in the grand chain of salvation; for I conceive it to be not the least important point in the divine economy, for without it there is no salvation for poor, lost and undone sinners; yet, for one to judge from the pulpit declarations of some of the ministers in the Arminian ranks, I should say that there is no subject less understood by the Arminian denominations. We may learn something of the great importance of this precious doctrine, when our attention is turned to the prophetic declaration recorded in Isaiah xxviii. 16, "Therefore, thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding place." Now, beloved of the Lord, let us for a moment notice something in relation to the nature of this foundation. I understand that it is commensurate with the blood of atonement shed by Jesus, which alone is the sure foundation of God's spiritual temple, which temple, says the apostle, the saints are. Now, this

foundation was laid by God the Father in infinite wisdom, and is a manifestation of the eternal and unchangeable love which God the Father has for his captivated children. If in infinite wisdom this foundation was laid, I ask, Did not that same wisdom look forth through the annals of time and view in the quarry of nature all the materials for the completion of this glorious building? Or shall we charge the great I AM with imbecility or weakness, and say that he has laid the foundation in extent equal to the whole of Adam's posterity, and that he may rear a superstructure one-half, three-fourths or nine-tenths of this foundation? I would not dare to say, as Arminians do, that eternal wisdom is less complete than a finite creature's. Now, if Solomon could lay a foundation on Mount Zion, and bring stones and timber from the mountains and forests, and complete the type or emblem of the church, without the sound of a hammer upon it, will not unchangeable Love carry on his purposes? Let us listen to the voice of inspiration, Zechariah iv. 7: "Who art thou, O great mountain, before Zerubbabel? Thou shalt become a plain. And he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." He has also said, "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." But, says the Arminian, that will run you into the doctrine of Special Atonement and Particular Redemption and Personal Election. Yes, and I will also say, into another glorious and heart-cheering truth, which is, Justification by the imputed righteousness of Christ. What saith the scripture? "Ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ." I ask, Did he who is infinite in wisdom ever ransom or redeem a person, without knowing the exact demand against the captive, or whether the prison doors would be opened? He hath said, "Let the prisoners go forth: I have found a ransom." Now, I understand the church is truly free, and stands complete in Jesus, and is the fullness of him that filleth all in all. Again, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads." As to personal election, saith one who spake as never man spake, "Ye have not chosen me, but I have chosen you." When were they chosen? I will refer you to the language of the apostle, Eph. i. 4: "According as he hath chosen us in him before the foundation of the world." Again, 2 Tim. i. 9: "Who hath saved us and called us with a holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus before the world began." The materials of this blessed building are a chosen people, "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit." "It is God that worketh in you both to will and to do of his good pleasure."

Justification by the imputed righteousness of Christ. Some may ask, When were they justified? I answer, From eternity. But how justified and condemned at the same time? For the word of truth declares that we were by nature children of wrath even as others. Yes, I admit that, as we stand connected with our federal head and representative, the first Adam, we are condemned. We came into this life sinners by nature, and we prove it by our practice. David says, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." So we are all alike, in a state of nature, under condemnation, for the violation of God's law, and not, as some suppose, for a rejection of the gospel. John says this is the evidence of their condemnation and death, because they believe not on the only begotten Son of God.

And now, beloved in Christ, to illustrate, in a few words, how the heirs of promise may be at the same time in a state of condemnation and death, and eternally justified by the law of Zion's King. Suppose that a citizen of the United States should be arrested for a breach of the peace, and be bound thereto under a penalty of ten thousand dollars, and is cast into prison, without a beam of hope to cheer his desponding heart, as he had not one dollar to pay this sum. Though hope may have fled from his bosom, yet if his surety comes forward to the legal authority and pays his fine, though he may be locked up and, know nothing of it, yet in point of law is he not already free, as though he had received the glad tidings of his redemption? So it is with the children of grace. "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

Now, my beloved brethren, I will say in conclusion, when we speak or think of that atonement made on Calvary, let it be with confidence and joy of heart, knowing that when Jesus made his soul an offering for sin, he saw his seed, and was satisfied. Can we believe that he who is unbounded in power will ever suffer one of his blood-bought throng to sink to irretrievable woe, because of a lack of exertion on the part of any one mortal, or even of combined worlds? No; for thus saith the Lord, "So will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."

Therefore I admonish all my brethren in the Lord to stand fast in the faith; take the word of the Lord as the man of your counsel and the rule of your faith, knowing that he careth for you, and he alone is the keeper of Israel.

From a poor worm of the dust,
B. W. RUSSELL.

R E P L Y .

While we fully approve the general sentiment of the communication of brother Russell, we have and do understand the justification of the people of God to be that work of redemption by which they are cleansed from their sins by the blood of

Christ, and every jot and tittle of the law is fulfilled, honored and satisfied, and the eternal justice of God is completely sustained. That ample provision for the redemption of all the chosen people of God was treasured in Christ Jesus before the world began, we do not doubt; but the work of justification is through the redemption that is in Christ Jesus; and in this work God justifies the ungodly, (Rom. iv. 5,) by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly through Jesus Christ our Savior; that being justified by his grace, we should be made heirs according to the hope of eternal life.—Titus iii. 4-7. "For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. Much more, then, being 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."—Rom. v. 6-10.

That eternal life which was with the Father, and was given us in his Son, was pure, and required no redemption from guilt; in its immaculate purity it was preserved in Christ Jesus, until we received it by the new birth. But it was in our earthly nature we have all sinned, and required the blood of Christ to purge us from sin, and freely justify us from all things from which we could not be justified by the law of Moses. "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.—[EDS.]

EDITORS SIGNS OF THE TIMES—ESTEEMED BROTHEREN:—I send you a communication from my much esteemed brother, Thomas Shaddock, of Hallsville, Texas, some of his views on the beast John saw rising up out of the earth, which you will please publish, if you do not think it inexpedient to do so.

JEFF. STRINGER.

HALLSVILLE, Texas, April 29, 1877.

DEAR BROTHER STRINGER:—At your earnest request I have concluded to attempt to express my views on the subject of the beast which John saw rise up in his prophetic vision while on the isle of Patmos. He says, "I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads and ten horns," &c. "And the beast which I saw was like unto a leopard," &c.—Rev. xiii. 18-25. This in my opinion was the Catholic hierarchy, and I believe it is so understood by bible readers generally; and the sea repre-

sents the Roman Empire. So much for the first beast. Again he says, "I saw a beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon; and he exerciseth all the power of the first beast before him." The earth in my opinion represents the Teutonic race, from which Europe and America have been peopled. The two horns, or principal horn of this beast, is free agency and worldly wisdom, and it is the dragon's voice which proclaims to the world that they must trust to those for salvation, rather than the eternal purpose of him who worketh all things after the counsel of his own will. For instance, use your freedom and your strength, and "ye shall become as gods, knowing good and evil." "He exerciseth all the power of the first beast." This was fulfilled in the persecution instituted by Luther, Calvin, King Henry Eighth of England, Queen Elizabeth, and others. The second beast, then, is none other than Protestantism. Passing the signs and mighty wonders that have been done, and claimed to have been done, to deceive them that dwell on the earth, we come to the command to make an image to the first beast, &c. As this seems to be the point where the saints of the Most High become peculiarly interested, we will notice it particularly. It must be an image, not a beast, and as near the likeness of the first beast as an image can represent a thing. This first beast had heads, and horns, and crowns, and names of blasphemy, &c., &c. It was like a leopard, on account of its spotted appearance; and no wonder it should appear spotted. When we examine, we find it marked with Judaism and Paganism, with their institutions, antagonistic, as they were, harmonized and held together by the name Catholic. We find this monster sending missionaries, emissaries, (for both words in modern usage are synonymous,) with the image of the cross in one hand and the sword in the other, and whoever would not fall before the cross, must feel the weight of the sword. And besides this, gold must be lavished, to build or rear magnificent temples, and support a profligate priesthood, (though educated,) and to carry out the designs of this hierarchy generally.

Now, brother Stringer, there is a great wave of excitement sweeping over some parts of our country and England. It seems to be in the interest of what is known as the Evangelical Alliance, which proposes as its object to harmonize all sects under one name, each denomination to retain its dogmas in regard to faith, but co-operate with the others through this central institution in evangelizing the world, or, more properly speaking, in getting everybody into some one of the so-called churches. Here seems to be the image that John saw, should it succeed in uniting, in name only, the different sects. Thus Protestantism will have power to give legal life to this evangelical image, and cause it to speak. Its outside is adorned with so many beautiful in-

stitutions of men, as to cause it to resemble the spots on the leopard. Its head and horns will be represented plain enough, no doubt, by the time it is fully vitalized; and it seems to me sometimes that it is no hard matter to trace the semblance of the names of blasphemy that were so vividly written on the heads of the first beast. Then again, the terms Evangelical and Catholic, as defined by Webster, mean nearly the same thing, so near that the former might be said to be an image of the latter. The persecution under the image seems to be the last one that the followers of the Lamb will ever have to endure; but we gather from the prophetic vision that it will be seven. None need expect to escape who have not the mark of the beast, or his name, or the number of his name, which number is not a metonymic number, but is the number of a man, and may be counted so when this evangelical image embraces six hundred, three score and six different denominations or organizations, if my views are correct. Then the sect everywhere spoken against, who cannot worship the image or receive the mark of the beast, will be sought and murdered for their faith, because they choose to obey God rather than man, which will no doubt be done in the name of charity or benevolence, the same spirit that would extol the poor widow's benevolence for giving her last dime to support their human institutions, and leave her children to the chances of starvation. All this looks very plain to me, or would, if I could fully express my views on it with the pen. But as I wrote to you before, this theme so presses on my mind that before I get one idea down another crowds it out.

I see so many shortcomings in the foregoing that I am almost tempted to burn it; but as it is at your request, I will send it to you for you to use at pleasure.

Your brother in affliction,
THOMAS SHADDOCK.

NEAR CAMPTON, Wolfe Co., Ky., March, 1877.

DEAR ELDER BEEBE AND SON, AND BRETHREN IN THE LORD:—After reading several numbers of the SIGNS OF THE TIMES, I thought I would try to tell some of my trials, if God will permit, though it would take too much time and space to tell of all my deep convictions from my youth up.

My father and mother were Methodists, and I was brought up in that belief. About the year 1860 I became a member of their so-called church, and thought I was doing right. But the apostle Paul says, "Let him that thinketh he standeth, take heed lest he fall." About the month of April, 1876, I was made to consider all my ways and my religious notions, and I began to think I had fallen from grace, as they call it, began trying to reinstate myself, by what I thought was prayer. I had heard them say that Christians must pray in secret three times a day, or they would lose their religion, so I did so. Still I grew worse from day to day, and be-

came so alarmed that I thought my case a hopeless one indeed, so much so that I could scarcely work, eat or sleep. I had often read about the young lawyer who came to Christ and inquired what he must do to inherit eternal life. Christ repeated the commandments, and said to him, "One thing thou lackest. Go and sell all thou hast, and give to the poor, and thou shalt have treasure in heaven." I was very poor in this world's goods, but I thought I would distribute what little I had to my poor neighbors, and see if it would give me any relief. But I received no relief, but felt so condemned in the sight of God that I thought he could not be just in saving such a vile being as I was. My bodily strength also began to give way. One day I went to the house of one of my neighbors, who were Old School Baptists, and began telling them my troubles, and they began to talk about self-righteousness. It appeared to me then that the cause of my troubles was revealed to me. About the 24th of April I was trying to work, when it seemed to me I heard a voice, saying, "The carnal mind is not subject to the law of God, neither indeed can be." And sometimes it would say, "Why halt ye between two opinions?" "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Also, "Stand still, and see the salvation of the Lord." About that time I could in truth repeat these lines,

"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."

Brethren and sisters, I think I was made willing in the day of his power, and being fully persuaded in my own mind that the Old School Baptists were they that had the words of eternal life, by my request the last Sunday in April was appointed by the church called Antioch for the administration of the ordinance of baptism. Their regular church meeting day was the third Saturday in May, but I felt that I could not wait till then. When the day appointed arrived, I was baptized by brother W. A. Tutt, his son, Wm. H. Tutt, being present, and preached.

Brethren Beebe, if after looking over these badly penned lines you think them worthy of a place in the SIGNS, please insert them; if not, dispose of them as you think best, and I will still be yours in the bonds of love,

WILLIAM STEEL.

RIPON, W. Va., Sept. 27, 1877.

ELDER BEEBE & SON:—I received your bill some time ago, which was correct, and should have written before, but I had not the money. I have been sick since the last of May with the consumption, and have not been able to earn anything. I am poor, and have spent a great deal of what I worked for in traveling in the ministry; but now I am down, and have very few friends. But I hope I have a friend who is God himself,

who was made manifest in the flesh, and was made unto us wisdom, and righteousness, and sanctification, and redemption, who has redeemed his church from under the law of sin and death, and fixed their standing more secure than it was before they fell. This is the God I hope and trust in, "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."—Eph. i. 4, 5. This is a glorious thought, that God made choice of his people before Adam's dust was fashioned into a man, without any works that their hands have ever done or ever can do. "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. Now we can see what poor, depending creatures we are upon the Lord and Savior Jesus Christ for our salvation.

I am in my bed and very weak, and hope you will excuse my imperfect writing. This is in your hands to do with as you think best. Yours in hope of eternal life,

SAMUEL SIMMS.

P. S.—Please find inclosed two dollars and thirty-five cents.

S. S.

JUNE 6, 1877.

DEAR BROTHER BEEBE:—If one so unworthy as I may thus address you. As I have not been to meeting for over three years, on account of ill health, I would be pleased to have you preach a sermon, through the SIGNS OF THE TIMES, on Isaiah lxii., last three verses, and you will confer a great favor on an inquirer after the truth. It has been on my mind a great deal, and as I have never heard the words taken for a text, I would like to have your views on them, if it is not asking too much of you. It is the first time I have ever bothered you for your views on any scripture. I hope you will please bear with me this time.

And I will say to the dear brethren and sisters who write for the SIGNS, Write on, keep not silent, for your writing is precious food for my hungry soul.

And now, brother Beebe, may you long be spared to wield the sword of the Lord and of Gideon, is my prayer.

A POOR SINNER.

(Editorial reply on page 261.)

APPOINTMENTS.

I will try to preach, if the Lord will, as follows:

At Delmar, Del., Tuesday evening, Nov. 20th. At Snow Hill, Thursday morning and evening. At Indian-town, Friday, at 10½ a. m. At Salisbury, Saturday, at 2 p. m., and Sunday morning and evening. In Smyrna as Elder Rittenhouse may arrange on Monday afternoon. At Welsh Tract, Tuesday, Nov. 27, at 11 a. m., and in the evening as the church may appoint. At Kingwood, N. J., Thursday and Friday, as the church may appoint. At 36th Street, New York, Sunday, Dec. 2.

SILAS H. DURAND.

CIRCULAR LETTERS.

The Juniata Regular Baptist Association, to the churches of which she is composed, sendeth this her annual epistle of love and christian fellowship.

DEAR BRETHREN:—It is through a well-directed chain of God's providence that we have met together for the purpose of worshiping God, and of hearing from the various branches of Zion. We do not think it is expedient for us at this time to take any particular passage of scripture for a foundation of a Circular address, but we would exhort and admonish the dear saints of God to be of one mind, not fulfilling the desires of the flesh, which war against the spirit, and thus continually bring them into the captivity of the law of sin. Be sober, crucify the old man with all his lusts, and put on the new man, which is created after God in righteousness and true holiness. Jesus says, "Except a man deny himself, and take up his cross and follow me, he cannot be my disciple." What then is this denying, but the crucifying of the old or Adamic man, the outer man, the fleshly man? And, as the apostle says, it is presenting the body a living sacrifice, holy and acceptable unto God. For when the old man is crucified, or presented a living sacrifice, then the new or inner man, the spirit of adoption is put on, and the fruit of the Spirit is manifested, so that one of like precious faith can see these graces of the Spirit in another, and can have sweet fellowship, rejoicing in God that he has done wonders for man, in giving his grace abundantly to the heirs of promise, who show the work of the Spirit in their hearts, they being the circumcision that rejoice in Christ Jesus, and have no confidence in the flesh, and which shows that they are circumcised, not in the letter of the law, but in the spirit of the law. And as Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised, or have not received it in the letter of the law, which was a figure of the true circumcision; for he is not a Jew who is one outwardly, but he is a Jew who is one inwardly. Neither was the promise made to Abraham, that he should be the heir of the world, confined to the law; for if they which are of the law be heirs, faith is made void, and the promise made of none effect. Therefore it is of faith, that it might be by grace, to the end the promise might be sure to all the seed. Not to seeds, as of many, but God said to Abraham, "To thy seed," which is Christ. Therefore the apostle taught that circumcision nor uncircumcision availeth anything, but a new creature. Now the saints are sealed unto the day of redemption, by his Spirit, Christ in them the hope of glory, the unction from on high, the seal of the living God, the Father's name written in their foreheads, which seals the body unto the day of the redemption

of the purchased possession, which is in accordance with the words of an inspired apostle, "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." It is plainly evident that Christ's mission on earth was to redeem the Adamic man of his people, which is so corrupt that he cannot think one good thought, nor perform one good deed. For God looked down from heaven to see if there were any that did good, if there were any that did seek after God. The answer is, "They are all gone out of the way, there is none that doeth good, no, not one." This corruptible man must be brought from death, which is his just desert, and then pass through the fire of purification, to enjoy that final glory that awaits the redeemed of the Lord. Christ having fulfilled the law for them, and brought life with him from the dead, they are no more under the law, but under grace to him who died and rose again for them. In due time they are called by his grace, and have this spiritual treasure in earthen vessels, that the excellency of the power may be of God, and not of them. And they feel that though the outward man perish, the inward man is renewed day by day. They are also constrained to cry unto their Sustainer, "Give us this day our daily bread;" for they can see that if they were left to their own strength they must fail, therefore they are compelled to trust in him, and know that it is all Christ's meritorious work. They are also enabled to see, having the earnest of the Spirit, that although the old or outer man perish, it is only that the dross may be consumed, and they shall come forth as gold. With one of old, the faithful in Christ Jesus can say, "I shall be satisfied when I awake with thy likeness." Then we shall see him as he is, and shall be like him, and shall also know even as we are known. Now we see through a glass darkly, but then face to face.

Brethren, consider these brief reflections of what we are by nature, and what we must be by grace, and what we shall be hereafter. Again we would exhort you to be steadfast in the doctrine, and contend earnestly for the faith once delivered to the saints; for in all ages God's people were known by the doctrine they advocated. Now may God's grace be toward you, and all of our Father's family. Amen.

THOMAS ROSE, Mod.

BENJ. GREENLAND, Clerk.

The First Regular or Old School Baptist Association called Kansas, in session with the Pleasant Grove Church, in Atchison Co., Kansas, on the 28th, 29th and 30th of September, 1877, to the churches composing our body, and to all who are in Christ Jesus, greeting.

VERY DEAR BRETHREN AND SIS-

TERS:—We think it a high privilege, far above our deserts, to be again permitted to meet in our annual session, and to hear and tell of the ups and downs, of the sorrows, trials and tribulations, and also of the joys of which each one has been made to partake during the past year. Although we feel unworthy of the least of our heavenly Father's notice, we have been made to feel that his Fatherly care has been over us, and we are again made to rejoice at the glad news of some of the dear lambs of God coming into the fold, and into the fellowship of the household of faith, as it is written, "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads," &c.

In order that all may know of our steadfastness in the faith of God's elect, we will present a few points of doctrine that we esteem most dear to the lovers of truth.

First, we believe that God, because of his eternal, unchangeable love, made choice of all the heirs of promise; that they were chosen in Christ Jesus before the foundation of the world; that in time they are developed, called, and receive an evidence of their election; that they are kept by his omnipotent power, and will eventually receive a crown of glory that fadeth not away. We believe that Jesus Christ came into the world to save his people from their sins; that he did not come, as some would have it, not knowing what he must suffer, nor who would be benefited by his sufferings; but he came with a full knowledge of what the redemption price was, and that all the holy seed (their holiness in him) were embraced in the covenant of redemption, and not one of them can fail to receive the inheritance.

The doctrine of the eternal union of Christ and the church, seems at present to be the main controverted point among those claiming to be Old School Baptists. We believe that as Adam is the figure of him that was to come, and Eve his wife was in him before the Lord caused a deep sleep to fall upon him, even so the church, the Lamb's wife, was seminally in him before the foundation of the world. And as the branches, before their development, dwelt in the vine, so all the members of Christ's body dwelt in him, are all made partakers of his divine nature, and all receive their nourishment through him. On this blessed eternal union rests the christian's hope.

Dear saints of God, farewell.

W. F. JONES, Mod.

J. SCHENCK, Clerk.

CORRESPONDING LETTERS.

The First Regular or Old School Baptist Association called Kansas, in session with the Pleasant Grove Church, in Atchison Co., Kansas, on the 28th, 29th and 30th of September, 1877, and holding the doctrine of Election and Predestination, Salvation by grace, and the final preservation of the saints, through grace, to glory; that Christ Jesus was God

manifest in the flesh, and that he is the author and finisher of the christian's faith, declaring the end from the beginning, and from ancient time the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure—unto the several associations with whom we correspond, greeting.

VERY DEAR BRETHREN IN THE LORD:—Through the tender mercies of our ever faithful and covenant-keeping God we have been brought to witness another year, with all its changing scenes, tumults and commotions, which are incident to this sin-cursed world, under which the dear children of God so often have to groan, being burdened; under which the apostle declared that he was carnal, sold under sin; under which the adorable Savior of sinners, in the garden of Gethsemane, groaned, when his sweat was as great drops of blood falling to the ground; under which he died the shameful death of the cross, in order to save his people from their sins. And when we are brought to contemplate the many changes of time and time things, we are led to ask, Is there anything that is not subject to change? But blessed be God Almighty, the answer is, "I am God, I change not; therefore ye sons of Jacob are not consumed." For which cause we are spared to see the present day, and have the happy privilege of again meeting in an associated capacity, and of receiving your epistles of love at the hands of your messengers, who came to us in the fullness of the blessing of the gospel of Christ, for which great blessing we feel to thank God, and for his guardian care over us in the preservation of our unprofitable lives.

Brethren, we are a small body of believers, knit together in that strongest tie of christian love and union, and standing upon the foundation of Christ and the apostles, Jesus Christ himself being the chief corner-stone. In whom all the building, fitly framed together, groweth unto a holy temple in the Lord.

Dear brethren, we have appointed our next meeting to be held with the church at West Union, in Atchison Co., Kansas, to commence on Friday before the last Saturday in September, 1878, at ten o'clock a. m., when and where we hope to meet your messengers again, and receive your greetings and epistles of love.

Now unto him that is able to do exceeding abundant above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

W. F. JONES, Mod.

J. SCHENCK, Clerk.

"THE EDITORIALS,"

FIRST AND SECOND VOLUMES.

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

B. L. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1877.

ISAIAH LXII. 10-12.

"Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken."

In replying to the inquiry of "A Poor Sinner," on page 259, we will give such views as we have, and leave him and all others to test the correctness of what we may write by the unerring standard—the scriptures. If our correspondent really feels himself to be what his assumed cognomen implies, a poor sinner, earnestly desirous to know the truth, he is one of a numerous class, to whose serious inquiries we delight to respond, to the extent of our limited ability.

The portion of scripture on which we are called to write, with several chapters in its immediate connection, we understand to be a prophecy of the closing of the legal and opening of the gospel dispensation.

The prediction in the beginning of the sixty-first chapter, we cannot doubt referred to the coming of Christ as the Anointed Prince and Savior, for our Lord has settled all doubt by applying it to himself, Luke iv. 17-19, John i. 32 and iii. 34; and from the unbroken connection, our text must point to the command given to John the Baptist, to the seventy disciples, and to the apostles, when they were sent to the lost sheep of the house of Israel, to preach that the kingdom of heaven was at hand, and to administer the baptism of repentance to those whom God had prepared to confess their sins, bring forth fruits meet for repentance, and believe in him that was to come after John. These penitent Jews, renouncing their legal hopes which they had predicated on being the fleshly descendants of Abraham, were to leave the abrogated ritual of Judaism, and "Go through the gates" of the New Jerusalem, which the prophet speaks of in the first, fifth and sixth verses of this same chapter.

The gates of this holy city, New Jerusalem, as seen by John in his vision on Patmos, coming down from God out of heaven, adorned as a bride prepared for her husband, represent the gospel avenues into the church of the First Born; the going through or entrance by them into the city, figuratively sets forth the obedience of the saints in taking on them the yoke of Jesus, by which they acknowledge their allegiance to him as their heavenly King. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. xxii. 11.

This city is represented as having twelve gates, yet but one Way; but the gates bearing the names of the twelve tribes of Israel are set as facing the four points of the compass,

from whence the spiritual, anti-typical Israel shall come up from all the kindreds of mankind, to worship God in his holy temple in Jerusalem, and these gates shall be open, and never shut day nor night, unto those who have a heaven-granted right to the tree of life.

The opening of these gates to the quickened children of God, seems to us primarily to denote the opening up to the redeemed people of our God the way of life and salvation, by the preaching of the apostles and primitive disciples, from the preaching of John until the day of pentecost was fully come; and we believe that the preaching of the gospel still makes plain and clear the way into the holy city, to the communion and fellowship of the saints, to all whose hearts and ears God has opened to receive the testimony which such preaching brings to them. But there seems to us a special fitness of the figures, in pointing to the time when Jesus was with the disciples in his incarnation; when the way of the Lord was in this sense to be prepared by John, as the voice of one crying in the wilderness, "Prepare ye the way of the Lord; make straight in the desert a highway for our God."—Isa. xl. 3, Matt. iii. 3, Mark i. 2, 3. The preaching of John, of Jesus, of the seventy, and the apostles before the descent of the Holy Ghost at pentecost, was a passing through the gates, and the preaching of the gospel of Jesus Christ was the casting up, or the preaching up, the highway, or an exhibition of the way of deliverance from the law, and entrance into the gospel light and liberty of the sons of God, through the redemption which Christ had come to consummate by being delivered for their offenses, and raised from the dead for their justification. A deliverance from the old and entrance into the new covenant, their redemption from the old Jerusalem which was in bondage with her children, and entering into the New Jerusalem which is above, is free, and the mother of all the election of grace.

The gathering out of the stones, as in the preparing of a way, and casting up of a highway, all impediments are to be removed, and stumbling-blocks are to be gathered out, that the track may be clear and unobstructed.

There were undoubtedly many insurmountable difficulties which those Jewish converts could not understand, and which hindered them from ceasing from their own works and entering into that rest which remains for the people of God, which were explained with comfort to them by the preaching of the word. Even down to the present time, we cannot enter into gospel rest until the light of the gospel shows us how the law can be honored, divine Justice satisfied, and the truth and glory of God sustained, in our deliverance from wrath, and being made partakers of salvation by grace.

But all impediments disappear, when in the glorious gospel of the grace of God, Christ is set up as the

Standard for the people; hence the command is given to the watchmen, spoken of in the sixth verse, whom God has set upon the walls of Jerusalem, "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people." A standard, according to Webster, is an ensign of war, a staff with a flag or colors, a banner; also, that which is established by authority as a rule, a model or criterion, &c. And as such we understand the word as used in our text, and throughout the scriptures generally. "And the Lord spake unto Moses and unto Aaron, saying, Every man of the children of Israel shall pitch by his own standard, with the ensign of their father's house."—Num. ii. 2. "Thus saith the Lord God, Behold I will lift up mine hand to the Gentiles, and set up my Standard to the people; and they shall bring thy sons in their arms, and thy daughters shall be carried upon their shoulders."—Isa. xlix. 22. This gracious promise is made to Zion. Again, Isa. lx. 19, 20, "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him. And the Redeemer shall come to Zion, and to them that turn from transgression in Jacob, saith the Lord." "Declare ye among the nations, and publish and set up a standard; publish and conceal not; say, Babylon is taken, Bel is confounded," &c.—Jer. l. 2. From these scriptures we infer that the Word of God, Christ, the Way, the Truth and the Life, his laws and institutions, are the standard for all his people to rally under, and by which their faith and practice is to be tested, and as such it is peculiarly the standard of God's people, whether Jews or Gentiles; and the watchmen of Zion are to lift up this standard, by publishing, and by concealing not the word of the Lord. The psalmist says, "Thou hast given a banner [standard] to them that fear thee." And for what purpose is it given to them? "That it may be displayed because of the truth."—Psa. lx. 4. "We will rejoice in thy salvation, and in the name of our God we will set up our banners."—Psa. xx. v. When, as the end of the law for righteousness, the Beloved in the Songs brought his spouse from the shadow of the apple-tree, to his banqueting house, he spread over her the banner of his love.—Cant. ii. 4. As seen in prophecy emerging from the wilderness, in the morning of the gospel dispensation, looking forth as the morning, she is pronounced "fair as the moon, clear as the sun, and terrible as an army with banners."—Cant. vi. 4, 10. Truly the banner which our God has given us to be displayed because of the truth, is the standard which Zion's watchmen are commanded to lift up for the people; and so lifting it up, they are instructed to behold what the Lord has proclaimed to the end of the world—to Jews and Gentiles in every nation, and throughout all time—and with a steadfast eye upon what

the Lord has himself proclaimed, they are to say to the daughter of Zion, "Behold thy salvation cometh." The daughter of Zion, in this text, we understand specially to apply to the lost sheep of the house of Israel, the remnant of Israel according to the election of grace. Those who came out of Judaism under the ministry of John, and of the disciples and apostles before the extension of the commission to the Gentiles. Say ye unto her, "Behold thy salvation cometh;" as anticipated and predicted in the first and second verses of this chapter, when in the going forth of this salvation the Gentiles shall see thy righteousness, and all kings, or nationalities, thy glory; and when the church of Christ shall be called by her new name, by becoming dead to the law by the body of Christ, and married to him that has arisen from the dead.

The standard or banner of truth to be lifted up, or unfurled, should proclaim and exhibit the coming of the Salvation of the daughter of Zion, with what he has with him, and the work which he has before him, with the certainty that he will fully accomplish the work of his Mediatorial office, in the everlasting salvation of his people, and in the establishing upon them the names and titles by which they shall be called.

"Behold his reward is with him." It was on no uncertain mission that Jesus came into the world. "The Lord's portion is his people, Jacob is the lot of his inheritance."—Deut. xxxii. 9. And of them he says, "This people have I formed for myself; they shall shew forth my praise." This people were "sanctified by God the Father, preserved in Christ Jesus, and called."—Jude 1. He has been their dwelling place in all generations, before the mountains were brought forth, or ever he had formed the earth and the world, even from everlasting to everlasting.—Psa. xc. 1, 2. "When thou shalt make his soul and offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hands. He shall see of the travail of his soul, and be satisfied: by his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong," &c.—Isa. liii. 10-12.

"And his work before him." "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just and having salvation."—Zech. ix. 9. "And thou shalt call his name Jesus; for he shall save his people from their sins."—Matt. i. 21. This work was all before Jesus when he came to do the will of the Father and to finish the work. No part of the work of redemption had been accomplished by the Levitical priesthood, nor by the offerings which were made by them under the law. No amount of blood flowing from Jewish altars could cleanse from guilt or redeem unto God, only in a figurative or ceremonial sense.

"Jesus, my God, thy blood alone
Hath power sufficient to atone."

This was the work of the dear Redeemer himself; he trod the wine-press alone. Hence to the inquiry, "Who is this that cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, traveling in the greatness of his strength?" he responds, "I that speak in righteousness, mighty to save." "I have trodden the wine-press alone," &c. "For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and there was none to help."—Isa. lxiii. 1-5.

"And they shall call them, The holy people." In their former condition this people was rejected by Moses, as the impersonification of the law, and therefore were desolate and in widowhood, and termed, Forsaken, and Desolate; but now, when married to their risen Lord, and made partaker of his resurrection life, the newly wedded bride shall be called by a new name, which shall express the dignity and glory to which she is elevated in her marriage to her Maker. See verses 2-6. How appropriate is the name, "The Holy People." Holiness here signifies perfect consecration to one Husband, one Lord, one faith, and one baptism. Not simply a holy people, but the holy people; definitely designated as the only people claimed as the Lord's portion, the sanctified, called and consecrated people of our God. Washed in their Redeemer's blood, cleansed from all pollution, sin and guilt, dead to the law by the body of Christ, and married to him that is risen from the dead, partaker of his resurrection life, and clothed in his spotless righteousness. The tabernacle in the wilderness and the temple in Jerusalem both were typical of this people. They were made holy by consecration from a common to a sacred use, and being thus ceremonially consecrated, were pronounced holy. So this people, being chosen from the beginning unto salvation, through sanctification of the Spirit, and the sprinkling of the blood of Christ, are solemnly consecrated, and shall be called The holy or consecrated people. But, lest it should be supposed that their holiness was of themselves, they shall also be called, "The Redeemed of the Lord." This name is suggestive of their former bondage, from which the Lord has redeemed them with his own precious blood. This name ascribes their redemption exclusively to the Lord, and being his work it must be perfect, effectual and complete. They are not redeemed by such corruptible things as silver and gold, good works or bad works by themselves performed, for they shall be called, The Redeemed of the Lord. Their Maker is their Husband, and their Redeemer is the Holy One of Israel, The God of the whole earth shall he be called. "For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God."—Isa. liv. 5, 6. All this is fully signified by the name, The Redeemed of the Lord.

And it is still farther provided, decreed, promised and expressed, "And thou shalt be called, Sought Out." This name gives full assurance that the redemption of the people of God secures its application to every redeemed vessel of mercy; however far from God by their own wicked works, or lost and hidden in the deep depravity of their nature, buried in guilt and sin, strangers to God, and aliens from the commonwealth of Israel, they are and shall be sought out; for Jesus has come to seek and to save them, and he knows them that are his; and he will not fail nor be discouraged until all that the Father hath given him shall come unto him. He knows where they are, and where and when to search them out.

The last portion of the name, as expressed in our text, is full of assurance of the everlasting faithfulness and abiding security of this city of our God, whose name and title is, "A City not forsaken." God himself is in the midst of her, she shall not be moved; God shall help her, and that right early. Glorious things are spoken of her. "Beautiful for situation, the joy of the whole earth is Mount Zion, on the sides of the north." The Lord will be unto her "a wall of fire round about, and the glory in the midst of her."—Zech. ii. 5. In the day of the fulfillment of these prophecies, "shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in."—Isa. xxvi. 1, 2.

THE ONE TALENT, AND THE UNFRUITFUL BRANCH. &C.

LAFAYETTE, Texas, Oct. 12, 1877.

ELDER BEEBE AND SON:—Please give us your views on the parable of the talents, particularly of the one that received only one talent. Who does he represent? Also, your views have been received on the parable of the vine and branches, but the man or branch that was cast forth to be trodden under foot of men, and to be burned, what became of him? Who was he?

Yours respectfully,

N. A. SEALE.

To our correspondent, N. A. Seale, we reply, If we rightly understand the true import of these two parables, they both teach and illustrate the same admonition to the disciples of Christ, for they are only applied to such as are or have been recognized as servants of him who gave the talents, or as the branches of the true Vine; and both by their disobedience and slothful service are for their disobedience cast out from the privileges of the church of Christ, and from the fellowship of the saints.

The kingdom of heaven is likened or compared to a man traveling into a far country, who called his own servants, (none but his own,) and delivered unto them his goods, and to every one according to his several ability. So in the organization of the gospel church as the body of Christ, God has set the members in the body as it has pleased him, and

to every member of the body he has given such a gift as is peculiarly suited to its capacity and place in the body; a manifestation of the Spirit is given to every member of the body to profit with all, or for the common benefit of all.—1 Cor. xii. 7.

The servants in the parable of the talents are undoubtedly the same which are spoken of in the latter part of the preceding chapter, Matt. xxiv.: "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing." That is, whom he shall find at his coming giving meat to his household in due season, in obedience to his command; for his lord shall make him ruler over all his goods. "But and if that evil servant shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken, the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and shall appoint him his portion with hypocrites; there shall be weeping and gnashing of teeth."

The slothful and disobedient servant in these parables describes the children of God who are born of the Spirit, but are led by the spirit of the flesh; for the carnal mind (even of a christian) is enmity against God, it is not subject to the law of God, neither indeed can be. The carnal mind is the fleshly mind, and "If ye (the saints) live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." "And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness."—Rom. viii. 10, 13.

The relationship of sons and heirs of God cannot be attained by good works, nor can that relation be annulled by bad works; but they who are born of God, receive in that birth a spirit that cannot be happy in disobedience to Christ, and they die to spiritual joys and comforts when they live after the flesh. Hence the servant of Christ unto whom the gift of the Spirit is given, and the command to feed the flock of God, if being led by his fleshly mind, instead of giving them their meat in due season, he indulges his carnal propensities, and smites them, and associates with the drunken or infatuated anti-christians, his Lord will come with his chastising judgments in an unlooked for time, "For the Lord shall judge his people." And cut him asunder, not from his relation to God, nor from his reserved inheritance which is secure in Christ, and hid in God, but from his communion, association and fellowship with the church in her organized order and privileges; and he shall have his present portion in the society and companionship of hypocrites, and there shall be weeping and gnashing of teeth. This will be a place of outer darkness, to one who has known

the joy of inward light, in the holy city where the Lord God and the Lamb are the light of it. There the disobedient and slothful outcast shall weep, and his companions among whom he is cast, instead of showing him the tender sympathy to which he has been accustomed, shall gnash on him with their teeth. Like the filthy salt that is cast out, they shall be trodden under foot, or like the unfruitful branch by disobedience, severed from the vine, men of the world will gather them and cast them in the fire, and they shall be burned. We can hardly conceive of a fire more scorching or consuming to a rebellious child of God, than to be cut off, cast out, and deprived of the privileges of a gospel church, and forced to mingle with the ungodly, who will deride and taunt them for their apostasy. The great apostle to the Gentiles, though fully 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, said, "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."—Rom. viii. 38, 39, and 1 Cor. ix. 27. In the rule of discipline laid down by Paul for the church, he said of two members of the church, "Whom I have delivered unto Satan, that they may learn not to blaspheme."—1 Tim. i. 20. And of another member of the church who had become an unfruitful branch of the vine, he gave command, "In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."—1 Cor. v. 4, 5. In no case did Christ or his inspired apostles command that the spirit of his children which is born of the Spirit shall be delivered unto Satan, for that spirit needs no such discipline, for it cannot sin, because it is born of God. Nor are the disobedient or disorderly or barren members to be delivered unto Satan, or cast into the fire, or turned into outer darkness, in any sense implying everlasting perdition; but for a very opposite purpose, that the spirit may be saved, and only the flesh which warreth against the spirit may be destroyed, overcome, subdued, and brought into subjection to the divine rule.

We tried to be clear and explicit on this subject in our article on the vine and branches in our eighteenth number, for September 15th, but we lack ability to be as lucid on any subject as we desire; only so far as the Lord shall be pleased to afford light to both the writer and the reader, can our imperfect labors be edifying. May we all be taught of the Lord, that our peace may be great, for he teaches as never man taught.

MISCELLANEOUS.

AUGUST 14.

DEAR ELDER BEEBE AND SON:—Feeling an interest in your valuable paper, I thought I would copy and send some articles for your miscellaneous department, should you think best to use them. Perchance some poor soul may be comforted thereby, and others instructed, as I have been.

GOD knows what keys in the human soul to touch in order to draw out its sweetest harmonies. They may be the minor strains of sadness and sorrow; they may be the loftier notes of joy and gladness. God knows where the melodies of our nature are, and what discipline will call them forth. Some with plaintive songs must walk in lowly vales of life's weary way, others in loftier hymns shall sing of joy as they tread the mountain-tops of life; but they all unite without a discord or a jar, as the ascending anthem of loving and believing hearts finds its way into the chorus of the redeemed in heaven.

THE passage from the New Testament, "It is easier for a camel," &c., (Mark x. 25,) has perplexed many good men who have read it literally. In oriental cities there are in the large gates, small and very low apertures, called metaphorically, "needles' eyes," just as we talk of windows on shipboard as "bulls' eyes." These entrances are too narrow for a camel to pass through them in the ordinary manner, or even if loaded. When a loaded camel has to pass through one of the entrances, it kneels down, its load is removed, and then it shuffles through on its knees. Yesterday I saw a camel go through the eye of a needle, that is, the low, arched door of an inclosure. He must kneel, and bow his head to creep through; and thus the rich man must be humbled.

[We cannot accept this interpretation of the words of our Lord. The similitude of the camel and the eye of a needle was evidently designed to express an utter impossibility, except by the power of God. Jesus said, "With men it is impossible, but not with God." If the disciples had understood Jesus as speaking of a rather difficult performance, yet one that was frequently performed in that part of the country, why were they so much astonished? Why did they inquire, Who then can be saved? They would have inferred that any man, however rich, could be saved, even save himself, and squeeze his way through by working and scratching, as the camel did, which the historian saw pass through the aperture, which was called the needle's eye. It was not a possible or difficult performance that Jesus was describing; hence the astonishment of the disciples, impelling them to fear that one could be saved, and to ask, Who then can be saved? And Jesus' declaration, that with men salvation is as utterly impossible, as it is for a camel to go through the eye of a needle.—EDS.]

HE that stands beneath the cross, and understands the scene, dare not

sin; not because there is a hell beneath him, or an angry God above him, but because holiness is felt to reign there. The ground on which he treads is sacred; the glory of the Lord encircles him; and like Moses, he must remove the shoes from his feet. The cross is a venerable spot. I love to linger about it; not merely that I may read my title to everlasting life, but that I may study the greatness of God. I use the term advisedly. God never appears so truly great, so intensely holy, as when, from the pure energy of principle, he gives himself in the person of his Son to die, rather than his character should be impugned. Who dares prevaricate with moral distinctions, and talk of death as a greater evil than dishonor, when God, the mighty Maker, died, rather than that truth or justice should be compromised? Who, at the foot of Calvary, can pronounce sin to be a slight evil? Here, then, lies the most impressive sanction of revelation.

SENTINEL, long hast thou trod
To and fro on Zion's walls;
Guardian of the host of God,
Soon thy Captain for thee calls.

Yet before thou dost retire,
Hopefully we ask, O tell!
For our Israel we inquire,
Does she prosper? is all well?

Thou for her hast often wept,
Late and early has thine eye
Love's most constant vigil kept,
Fearful that the foe were nigh.

Soon thou dost resign thy post,
In the inner court to dwell;
Servant of the Lord of hosts,
Shout thy watchword, All is well!

(Affectionately inscribed to Elder Beebe.)

THERE are many roads that people around us are traveling. They all say the road they are taking leads to heaven. There is, however, only one "strait and narrow" road that certainly leads over the only bridge that crosses the river of death. Many are starting out into the side paths. These lead down to the dark stream, but there is no safe crossing there. Persons feel very comfortable and safe, they say, while hurrying along these paths; but this cannot save them from certain ruin, when once they find themselves struggling in the dreadful surges of that swollen river. That bridge is Christ. The narrow road that goes through the strait gate certainly leads to it. The word of God has placed sign-boards all along the path, and older and wiser travelers are moving in the same direction. We cannot read the divine instructions too often; and we should never be ashamed to ask if the road we are taking leads to the glorious bridge that crosses the river of death just opposite the city of our God.

"River of Death, thy stream I see
Between the bright city of rest and me;
Fearless thy sable surge I'll brave,
For sweet is the prospect beyond the grave.

"Why should I fear to stem the tide,
With him who has loved me for guard and guide?

Wisdom and power control thy flood,
While faith says my passage was pav'd with blood."

HUMANITY was never so honored as when Christ allied his divinity to it, when the divine "Word was made

flesh, and dwelt among us." Think of a human form on the earth, filled with all the splendor of the Shechinah; a tabernacle of clay, with all the fullness of the Godhead! Is it strange when man has been thus honored by being knit to divinity, that he shall be honored again? that as our Lord's earthly body was like man's present body, man's resurrection body shall be "fashioned like unto Christ's glorious body"—be as immortal, as incorruptible, as glorious—every feature beauty, every motion grace, every thought praise?

WE wonder often that the good, the meek, are made to suffer so long and so fearfully; but when we look upon the jewels which he thus makes up, we shall cease to wonder. Not one pang of sorrow could be spared, and have the jewels in his crown what they are. O sufferer on the bed of pain, our Lord is fitting thee to be a crown of glory in his own diadem?

AFFLICTIONS are blessings to us, when we can bless God for afflictions. Fiery trials make golden christians. Suffering has brought many nearer their Savior.

ORDINATIONS.

According to previous arrangement, the Pilot Grove Church assembled in conference on the 1st, 2d and 3d days of September, 1877, in Grayson Co., Texas, to take into consideration the subject of, and if thought proper to set apart brethren N. BUTLER and M. E. BALDWIN to the full work of the ministry. The church called a presbytery composed of the following named brethren, viz: J. H. Gotcher, T. D. Morris, J. D. Loving, W. J. Candle, S. M. N. Rogers, J. W. Ray, J. M. Hollis, J. Finney, I. N. Lewis, W. H. Daniel, R. C. Kemper, J. M. C. Robertson and S. T. Worley.

The presbytery proceeded to organize by appointing J. H. Gotcher Moderator, and S. T. Worley Clerk.

The church having appointed bro. H. Camren to represent her in the examination of the brethren to be ordained, the presbytery appointed brother Finney to represent them in said examination.

The presbytery proceeded to make the following appointments:

On christian experience, brother Rogers to make the examination.

Brother Ray to make the examination on the call to the ministry.

Brother Hollis to make the examination on doctrine.

Ordination prayer by brother Loving.

The charge to be delivered by bro. Robertson.

The examination having been completed in the above order, and full satisfaction being given by the candidates, the ordination was proceeded with, by the laying on of the hands of the presbytery, and prayer by brother Loving.

Brother Robertson then delivered the charge.

The ordination being over, the presbytery gave the right hand of fellowship.

J. H. GOTCHER, Mod.
S. T. WORLEY, Clerk.

MARRIAGES.

At the residence of the bride's mother, near Denton, on Wednesday evening, Oct. 24th, 1877, by Eld. G. Beebe, Mr. Albert A. Robertson and Miss Susie M. Horton, all of Orange Co., N. Y.

At North Berwick, Maine, Sept. 15, 1877, by Eld. Wm. Quint, Mr. George F. Allen, of Sanford, and Miss Laura E. Ridley, of Shapleigh.

By the same, at the same time and place, Mr. Herbert G. Ridley, of Shapleigh, and Miss Olive A. Allen, of Sanford, all of Maine.

OBITUARY NOTICES.

DIED—In Whitefield, Maine, Oct. 11, 1877, Elder John A. Badger, aged 71 years. He was taken with a shock, or something of that nature, on the 4th instant, and was unconscious until death relieved him of his sufferings.

Brother Badger was a preacher of the gospel of the Son of God for about forty years, twenty-five years of which time I was intimately acquainted with him. He preached the first gospel sermon that I ever heard. A large part of his ministerial life he was about all the minister which was able to preach much in this part of Maine, consequently the most of his time was occupied in going from house to house and traveling from place to place, laboring in word and doctrine. The sovereignty of God, his unchangeable purposes, and salvation by grace alone, were themes which his soul loved to dwell upon. He preached all the time when he was in the society of those who loved the truth, whether he was in the meeting house or out of it. He was one of the best fireside preachers I ever met with. His life and conversation, together with his kind-hearted disposition, were such that he gained warm-hearted friends wherever he went. We shall sadly miss dear Elder Badger here in Maine, and so will his friends in Olive, Warwick, and many other places in New York.

The funeral services were held in the meeting house on Sunday, the 14th, at 10 a. m. The house was filled with those who loved and respected him, and yet it was so in the providence of God that not one of his own blood-relatives were present. I do not think I ever witnessed more tears shed at any funeral, and they were tears of sorrow. No feigned or mock mourning was there. When I stood by the side of the coffin as it set by the grave, I looked for the last time upon all that remained of dear brother Badger, and he looked so peaceful, quiet and happy that I could not wish him back in this world of sorrow. I stood there and looked on that face for his children, who loved him so dearly, and O how I wished that it was so they could have been there.

Much might be written in commendation of him, as a preacher, a brother in the church, a husband, a father and a friend; but those who knew him not would not take much interest in it, and those who were acquainted with him know more of his good qualities than I could possibly write. He still lives in the hearts of his friends. May the grace of God support his wife and children, and all his relatives and friends.

HIRAM CAMPBELL.

BUNSWICK, Me., Oct. 24, 1877.

Please publish the death of our dear sister, Mary Turner, who died at her residence in Salem, Montgomery Co., Ohio, on Sunday morning, Oct. 7th, 1877, at five minutes before three o'clock, aged 75 years and 10 months. She was born December 7th, 1801, in Rockbridge County, Virginia, and reared there. When a young woman she emigrated to the state of Ohio, where she has since lived with her parents, old Mr. Weaver and family. She was married twice. Her first husband's name was Obadiah Rineheart, with whom she lived some years, until he died. She remained a widow some time, and was again married to Mr. John Turner, with whom she lived very agreeably and comfortably until he was called away by death. Our sister never had any children. Some ten or eleven years ago she was a member of the German Reformed Church for some time, but became dissatisfied with them, and thought

she could enjoy herself better with the old order of Baptists, and so went before the Salem Old School Baptist Church, related her experience, was received, and she and Daniel Heckathorn, my dear companion, were baptized on the third Sunday in June, 1870, by Elder S. M. Brower, since which time she has proved herself to be a very worthy member of the Salem Church. Her daily walk and conversation proved her to be a Christian, and she was beloved by all who knew her. Her disease was consumption, of which she complained for twenty years, but the last year of her life she was confined to her bed most of the time. I visited her often during her illness, and always found her calm and peaceful, not murmuring at her sufferings nor at the providence of God, and her hope and confidence were always firm in our glorious Redeemer. She said she had no fears of death, but was longing for the time to come when she could depart and be with Christ, which is far better. We as a church miss our sister very much, as her seat was never vacant when she was able to get there; but we know that God doeth all things well, and that our loss is her eternal gain. Her funeral services were held the day following her death. Elder Wm. L. Pence preached a very appropriate and comforting discourse to the solemn audience from Rev. xxii. 5.

AMELIA HECKATHORN.
CLAYTON, Ohio, Oct. 29, 1877.

PASSED AWAY from earth, Oct. 13th, 1877, Mrs. Mary Frances Smith, wife of Phineas P. Smith, aged 21 years, 8 months and 2 days. The deceased was born in Warren Co., Ill., and died near Greenbush, in the same county. Sister Smith was married Nov. 4, 1875, professed a hope in Christ before the New Hope Church of Regular Baptists, in July, 1877, and was baptized by the writer. She had been gradually sinking with pulmonary consumption for some months previously to her baptism, and on that day she was barely able to stand, but she desired to follow her Savior and obey the order of the gospel, before she was called hence. She enjoyed the full fellowship of the church, and was endeared to all who knew her, but was not able to fill her seat in the house of God at the next meeting, but sank slowly to the tomb. Just four weeks before she passed away, her only child, Phineas A., aged nine months and two days, preceded her to the spirit land, and about two weeks before her decease I was with her, and she expressed a strong desire to depart, and said, "I shall soon mingle my praises with my child's, around the throne of God. She was fully resigned to the will of her Redeemer, and had no fears of death.

On last Sunday, at our regular meeting at Greenbush, I tried to comfort the doubly bereaved husband and friends from 2 Kings iv. 26.

"Sister, thou wast mild and lovely,
Gentle as the summer breeze,
Pleasant as the air of evening,
When it floats among the trees."

Your brother,
I. N. VANMETER.
MACOMB, Ill., Oct. 22, 1877.

DIED—In Bowdoin, Maine, Sept. 28, 1877, sister Elizabeth Brown, wife of brother John Brown, aged 70 years.

Sister Brown was a great sufferer for many years, yet grace sustained her in all her afflictions. She has been a worthy and consistent member of the Bowdoinham O. S. Baptist Church for a long time. Owing to ill health she was able to attend the meetings but little, but her heart and fellowship were with the church. The kind-hearted disposition which she possessed made her home pleasant to all. All the Old School Baptists who have visited her cannot soon forget with what great joy and hearty welcome they were received by brother and sister Brown.

She leaves a husband, five children, and many other near relatives and friends, to mourn their loss. Four of her children were able to be at the funeral, and it was enough to melt the stony heart to see how deeply they felt the loss of their darling mother. May reigning grace be given to console the afflicted ones, is the prayer of

HIRAM CAMPBELL.
BRUNSWICK, Me., Oct. 25, 1877.

DIED—In North Berwick, Maine, Oct. 1st, 1877, Mr. Japhet Abbott, aged 67 years the 24th day of last August. Mr. Abbott never made an open profession of his hope in Christ, which he received in his youthful days. He has from that time been with the Old School Baptists in belief, but never had strength to unite with them in church capacity. I visited him twice in his last sickness, and found him well reconciled to his fate, willing to die, saying that he felt well in his mind, with a hope that he should be at rest with the redeemed of the Lord, after death. He has left his wife, four children and one brother to mourn.

WM. QUINT.

NORTH BERWICK, Maine.

TWO DAYS MEETINGS.

There will be a two days meeting held with the church at Burdett, Schuyler Co., N. Y., beginning at half past ten o'clock, Thursday morning, Nov. 15, 1877. Brethren and friends are affectionately invited to attend. It is hoped and expected that Elder Beebe will be present. The evening trains on the Northern Central R. R. from the north and south, which reach Watkins about half past six on Wednesday evening, will be met, and also the train from the south at 6:44 a. m. on Thursday. The boat from Geneva will be met on Wednesday evening.

H. B. ELLIOTT, Clerk.

If not providentially prevented, I hope to attend the meeting of the church at Burdett.

G. BEEBE.

YEARLY MEETINGS.

A yearly or two days meeting will be held with the church of Olive & Hurley on the 21st and 22d days of November, at their meeting house, to commence at 10½ o'clock a. m.

A. BOGART.

I suppose that brethren coming from a distance will be met at Shokan and Olive Branch, and carried to places desired; but I am not authorized to say so.

J. C. MATTHEWS.

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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 SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

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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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VOL. 45. MIDDLETOWN, N. Y., DECEMBER 1, 1877. NO. 23.

POETRY.

A HYMN.

O Lord, to thee I do submit,
And humbly fall down at thy feet;
To thee all praise and honor give,
And may I always with thee live.

O Lord, I feel thy arm of power,
Sent to protect me every hour;
I can in thy dear arms take rest,
And lean my head on Jesus' breast.

He is a shield to every one
That he has chosen as his own;
He keeps them safe from every snare,
And bids them cast on him their care.

He watches them both day and night,
Nor will he leave them from his sight;
He gently takes them by the hand,
And leads them to the heavenly land.

There they will be forever blest,
There they will find their long-sought rest;
'Tis there their joys will be complete,
There they shall sing with strains so sweet.

No pain, no death, can enter there;
There all are freed from every care;
No more by sin and Satan toss'd;
No more to bear the heavy cross.

There we shall see his happy smiles;
There we shall praise him all the while;
Our song of praise will ne'er be done;
Our happiness has just begun.

Our joys on earth no tongue can tell,
When we've escaped the snares of hell;
But then we'll sing with notes more sweet,
And feel our joys are all complete.

This is enough, we need no more,
Till we shall reach that happy shore;
We may expect our trials hard,
If we be like our blessed Lord.

All that I ask or wish to know,
When I am called from earth to go,
That I can with my Savior be,
From every toil and care set free.

THE OTHER SIDE.

Luke x. 31.

We go our ways in life too much alone;
We hold ourselves too much from all our
kind;

Too often we are deaf to sight and moan,
Too often to the weak and helpless blind;
Too often, when distress and want abide,
We turn, and pass upon the other side.

The other side is trodden smooth, and worn
By footsteps passing idle all the day,
Where lie the bruised ones, who faint and
mourn,

Is seldom more than an untrodden way.
Our selfish hearts are for our feet the guide;
They lead us all too oft upon the other side.

It should be ours the oil and wine to pour
Into the bleeding wounds of stricken ones;
To take the smitten, the sick and sore,
And bear them where the stream of blessing
runs.

Instead, we look about, the way is wide,
And so we pass upon the other side.

Oh, friends and brothers, gliding down the
years,

Humanity is calling each and all
In tender accents; born of griefs and tears;
I pray you listen to the thrilling call;
You cannot, in your selfish pride,
Guiltless pass upon the other side.

CORRESPONDENCE.

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again, with rejoicing, bringing his sheaves with him."—Psalm cxxvi. 5, 6.

A few days since, I received a request from sister Elizabeth Stewart, of Green County, Pa., to write upon this text through the SIGNS. As the text has always been a pleasant one to me, I feel like trying to comply with the request.

As all may see, by referring to the psalm, these are the concluding words of a song, descriptive of the joy of Israel when delivered from their long season of captivity in Babylon. That joy had seemed almost too great to be believed. Israel was like one that dreamed. Their whole tongue was filled with the singing and laughter of heart-felt praise. But even in the joy, the writer recalled the sighing and bondage which they had just escaped. He recalls the past trials, and sees God's design in their affliction. The true Israelite was enabled to see what James says of the trials of Job to be true, "Ye have heard of the patience of Job, and have seen the end [object or design] of the Lord, that the Lord is very pitiful, and of tender mercy."

To reap in joy, the reaper must have sown in tears. And as sure as there is a sowing in tears, there shall be a reaping in joy.

I cannot avoid recalling the contrast between the tone of this psalm and that of the 137th psalm. What a deep mystery there is in sorrow! Who has ever fathomed it all? In the mournful strains of this last psalm, who could discover the beginnings of joy? And yet they are there. Sorrow and captivity have made them again remember Zion, and long for her courts, and the hungry soul shall be filled. This captivity and sorrow had wrought repentance, or turning away from their wanderings, and so had opened for them the way of peace and joy. Sorrow always brings the child to the feet of Jesus, and keeps him there. "Before I was afflicted I went astray, but now have I kept thy word." Sorrow had made them remember Jerusalem, and now, remembering her, they cried out to God, and he heard them, and returned again their captivity, and filled them with joy. The psalmist has, in the text at the head of this article, summed up the whole design of affliction, and told us that they that sow in tears shall reap in joy.

I remember well the first time this text ever came to me. I had been

trying to preach a few months. One day I was at work in my father's field alone, thinking (as I almost always did in those days, when alone) of the great truths of God's word, and in the midst of my thoughts the words of the text came into my mind. I knew not that I had ever read them, but I was sure they were in the bible, and that night I found them. I can never forget how sweet and full they seemed to me that afternoon, as I toiled on and thought of them. They seemed full and clear to me then as they do now, and my view of their application remains the same now as then. I had no doubt then, nor have I now, that the words of the first verse present the common experience of all the people of God; while the second verse expresses the work of our Lord Jesus Christ in the redemption of his people; and both verses taken together express the oneness of the Head and the body, in all the way in which they are led.

Having this view, I wish to speak of the last verse first. "He." Our Lord Jesus Christ is meant. The Lord of life and glory, who for our sakes assumed the flesh of man, and took on him the seed of Abraham. What glorious descriptions are given of the Son of God, who was made flesh! What glory did he possess with God before the world was! Of him it was said, that he, being in the form of God, (the brightness of his glory, and the express image of his person) thought it not robbery to be equal with God. And by him were all things made, in him all things do consist, and for him are they upheld. Yet this divine Being became a man, and took upon him our infirmities, and bore our griefs, and carried our sorrows.

"That goeth forth." He came forth from God, and assumed the likeness of man. But I think the text refers to his going forth under the law, bearing in himself the iniquities of Israel. He was made of a woman, made under the law, that he might redeem them that were under the law, that we might receive the adoption of sons. Israel saw this glorious Savior going forth, and beheld his mission, and his returning again. "Who is this that cometh from Edom, [which signifies Red] with dyed garments from Bozrah, [which signifies a sheep-fold] this that is glorious in his apparel, traveling in the greatness of his strength?" And hear the answer: "I that speak in righteousness, mighty to save." Jesus must go forth under the law. He came to save his people. They were under the law. It condemned them. Je-

sus must come to them. Not only must he be near them, but he must be one with them. So when he took our nature, and bore our sins, he came under the same curse of the law. Just as in the type, so here. The high priest confessed the sins of Israel upon the head of the scapegoat, and thus ceremonially he became subject to the curse; so Jesus, our scapegoat, came under the curse for us.

As Jesus went forth, he made himself of no reputation, (literally; emptied himself of his glory) and became obedient unto death, even the death of the cross. And so there was deep sorrow in all his pathway. He went forth and began the struggle, "weeping." The apostle, when he would depict the depth of the humiliation of Jesus, contrasts it with his previous exaltation. He was equal with God, and yet he became, not an angel, not even a companion of holy men, but a man, sinless and having no guile, and the brother of the unholy and unclean. What he did was for sinners. The apostle says that the love of God comprehendeth itself to us, in that, while we were yet sinners, Christ died for us. For good men, or for a friend, some might lay down their life. But this was for haters of God, and vile blasphemers of his name. Now, in the light of all this, let us view his sorrows, his weeping.

But once, in all the life of Jesus, was it said that he rejoiced. How often is it said that he wept! A man of sorrows and acquainted with grief he truly was. But his sorrows arose not only out of his deprivations and the contempt of men. There was more than this. If righteous Lot vexed his soul at the filthy conversation of the wicked, who can conceive of how the immaculate Lamb of God shrank back from sin? Physical pain counted for but very little in the great aggregate of his sorrows. It was not simply the death of the body from which he shrank. The overwhelming tide of God's justice and judgment against sin was before him. This it was that made the cup so bitter. For this he said, "Father, save me from this hour; yet for this cause came I to this hour." Because of this we hear him cry, "If it be possible, let this cup pass from me; but if this cup may not pass away except I drink it, thy will be done." The awful judgment of God against sin was the baptism before him, and on account of which he was straitened until it was accomplished. Our sins were laid upon him, and underneath the burden he said, by the psalmist, "The sorrows of death compassed

me, and the pains of hell gat hold upon me. I found trouble and sorrow." Judgment and justice, truth, mercy and righteousness, all met here in one. And how did these deeps call to each other, at the voice of God's waterspouts, till Jesus could cry, "All thy waves and thy billows are gone over me." So if we follow Jesus from the birth to the last awful scene of the crucifixion, we see him "going forth and weeping." The cause was that he bore our sins, and received upon himself the penalty.

"*Bearing precious seed.*" The figure is that of the spring time. But how different is this sowing from the natural sowing of seed. We sow in joy, and spring time is a time of gladness. But this was in tears and sorrow. How precious was the seed he bore! First, *he himself was the seed.* In him was the life of the church. He was that corn of wheat which must fall into the ground and die, else it would abide alone, but which, dying, should bring forth much fruit.

In another sense, his word was the seed. The truth, which he was, and which he preached, and which should make his people free, is well compared to seed sown. But I think the true application of the text is to the bearing and carrying in himself that eternal life which he was to give his people, and by which they should be raised up at the last day. In obedience to the law, he went down into death; but he could not be holden of it; death had no dominion over him. He was declared to be the Son of God with power, by the resurrection of his body from the dead. The seed had vitality in itself. But he also bore, not only his own life, but he was the life of the church. This was the precious seed which he bore. It was precious in itself, and precious in the promise of the harvest. And all God's people are born of that seed. It is incorruptible seed, the Word of God, which liveth and abideth forever.

"*Shall doubtless come again.*" I remember how my mind first rested upon the word "shall." From the picture of darkness, desolation and death, which seemed so terrible, we are now called to remember the promise, and the first thing we see is its certainty. There was no doubt, when Jesus went forth under the old covenant, but that the better covenant would come in. God saw no uncertainty in this. All his ways are fixed. Nothing can disappoint his purpose. So here the word *shall* is used. I would call attention to the vast number of times the words *shall* and *will* are used in the bible. I am told that there are some sixteen thousand of them in the whole bible. The prophecy of Isaiah alone contains several hundred. And they are God's words. Cut them all out of the bible, and what would it be good for? These words, as all scholars know, always denote power, will, determination, on the part of the speaker. They show that the thing spoken is certain. Now the text says that Jesus "shall come again."

"*Doubtless.*" Without any doubt; without any room to doubt. How doubly strong the Holy Ghost makes the assurance. Jesus did not go forth upon uncertainties; he knew the result; the victory was certain; the harvest was sure. The seed is never sown experimentally in the heart, and no harvest seen to result. It shall doubtless appear in plenteous harvest.

"Though seed lie buried long in dust,
It shant deceive the hope;
The precious grain shall ne'er be lost,
For grace insures the crop."

The seed is sown in sure and certain hope, and a full fruition shall be reaped.

"*Come again with rejoicing.*" The glorious resurrection of Jesus and the ushering in of the longed for gospel day has come. The work of Jesus under the old covenant is ended. Jesus is risen from the dead, and become the first fruits of them that slept; and then all his chosen ones came up from under the curse of the law, and in after experience they are quickened together with Christ, and are raised up together with him, and made to sit together in heavenly places in him. Then it was that God went up with a shout. Then indeed, at this beginning of the new creation, the morning stars sang together, while all the sons of God shouted for joy. The day of rest and peace, and the full fruition of hope, was now ushered in. He who had sown in tears, now was to reap with joy. Now Jesus has entered into rest; all labor is done; the Sabbath is here; sowing and reaping are over; all the wheat is garnered, and there is unspeakable joy.

"*Bringing his sheaves with him.*"

Jesus comes before his Father and says, "Behold I, and the children which thou hast given me." He presents the church, the bride, and omniscient justice sees not a spot nor wrinkle, nor any such thing. Of the church Jesus says, "Thou art all fair, my love, my dove, my undefiled; there is no spot in thee." But the thought in the text is, that of a full harvest. The seed sown is all accounted for; not a sheaf is left behind. God's people feel that they bear but little grain, but not one head shall be left out. To the sinful, troubled child, how precious are the words, "He shall see of the travail of his soul, and shall be satisfied." And he brings the full ripe sheaves himself. He does not return alone, and trust them to another's care. No! they are far too precious. Child of God, your Savior himself brings you home. His arms encircle you; from you he will not depart; he guards you with a jealous eye; he will not lose his own. How safe you are! The first fruit is no more secure than is the full harvest. Under the old law, he who brought the first fruits to the Lord, in effect presented the whole harvest. And when the first fruit was accepted, the whole harvest was accepted also. Jesus is the first fruit, and he brings us with him. As he is accepted, so are we. And the full consummation of this

work will be when our bodies are raised up, and the saying is brought to pass, that death is swallowed up in victory.

But the first verse of the text claims a moment's notice. Jesus leads, and we must follow. If he bore the grief of sin laid upon him, so must we. If he went forth weeping under it, so must we. And as we desire to share his joy, so must we share his grief. And so "they that sow in tears shall reap in joy." It seems to me that this is a great general principle, true in nature even, but made use of and applied to christian experience. God's people must follow the footsteps of Jesus. After the wounding comes the healing. Killing must precede the new life. Jesus said, "Ye shall indeed drink my cup, and be baptized with my baptism." Paul said, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death, if by any means I might attain unto the resurrection of the dead."

We are led at once to our own experience. It has been so with us. There is comfort in this for us, my brethren. Is there one that shall read this that feels that they are sin-stricken, and can find no relief from any works of righteousness they have done? Are they seeking comfort and finding none? Do they say, There is no hope for me, I am lost? Has deep sorrow for sin oppressed them, and would they turn with hatred and loathing from sin and from self? Wearisome days and nights are appointed unto them, and their heads are bowed like a bulrush, and they grieve alone, far from the tents of joy and hope. To such these words belong, "They that sow in tears shall reap in joy." They shall reap. And Jesus says to such as you, "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."

If you mourn for sin, the work is begun, which he will carry on to the day of Jesus Christ. This word "shall" gives a stunning blow to all that false teaching which says that God's work may be begun, and yet fail; while at the same time it furnishes the strongest consolation to every tried and troubled child of God.

If this is published, I hope it will be satisfactory to sister Stewart, and to all who love the truth. May God bless his word every where, that it may run and have free course, that the name of God may be glorified.

I remain as ever, your brother in hope of eternal life,

F. A. CHICK.

REISTERSTOWN, Md., Oct. 31, 1877.

WILLOW HILL, Ill., March 14, 1877.

DEAR ELDER BEEBE AND SON:—I feel a desire to pen a few thoughts for our welcome messenger, the SIGNS OF THE TIMES, hoping that what I may write will be of interest to the people of God.

"Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God." I may ask the question, Do they all love one another as the professed followers of the meek and lowly Lamb of God? Yes, for love is of God. Whenever this love is found in any of the poor, sinful, fallen sons or daughters of Adam, it is a glorious evidence that they possess the love of God shed abroad in the heart. But if we love not our brother or sister, how dwells the love of God in us? Then, dear reader, if we love not him that is born again, we cannot love him that is begotten of the Father. He that loveth is born of God; he that loveth not, knoweth not God. Dear brethren and sisters, are we ready to forgive each other, as Jesus forgave us, when we were ten thousand talents in debt, and had not a farthing to pay? If we love one another, God dwelleth in us, and his love is perfected in us. This is a good and glorious evidence that we have passed from death unto life, and have been with Jesus, and learned of him. If any man say, I love God, and hateth his brother, he is a liar. When we love our brother, we have strong evidence that we are children of the day, and not of the night, and have the light of the Sun to walk by. Christ is the Sun of Righteousness, the true light, that lighteth every man that cometh into the world. All the people of God are by the Spirit of Christ the Lord freed from the law of sin and death. We were dead in trespasses and sins, but were loved with an everlasting love by the Father, and quickened by the Spirit of his dear Son. Therefore we behold the love of God, and we love him because he first loved us, and saved us by his free and sovereign grace, which was given us in Christ Jesus before the world began. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. And this grace is through faith, and that not of ourselves, it is the gift of God. Not of works, lest any man should boast. For we are God's workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. This is sufficient for all God's dear children, How excellent is thy loving kindness, O God! For with thee is the fountain of life; in thy light shall we see light. All that we have, we have received from the giver of every good and perfect gift, and by his grace we have faith in the Son of God, our Redeemer and Savior. Our faith is the substance of what we hope for, and is the Spirit's evidence and witness to the soul. It claims no merit in itself, but comes to Christ for all. So faith is the substance of things hoped for, the evidence of things not seen. Thus faith, hope and charity dwell in all the dear children of God. Therefore we believe in God by faith in his Son, and hope for that which is presented to our faith of the things of the Spirit of God. Charity is an abiding principle; it is the love of God, and dwells in those who are

born from above. They cannot sin, for they are born of God, and they love God, and all who are born of his Spirit. It is the love of God that binds us together; for we are of one Spirit, baptized into one body. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh; for if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live. Therefore, being made free, ye have your fruit unto holiness, and the end everlasting life. So then, brethren, ye are of God, freed by his almighty power, and cemented together by his love.

"O may we all, while here below,
This best of blessings prove,
Till warmer hearts, in brighter worlds,
Proclaim that God is love."

Let us live in peace, and the God of love and peace shall be with us. Let love be without dissimulation; bear one another's burdens, and so fulfill the law of Christ. If thy brother trespass against thee, go and tell him his fault between thee and him alone. If he hear thee, thou hast gained thy brother. Let us not bite and devour one another. Let us take our blessed Lord and Master for example, and listen to the words of his mouth. He says, "If ye love me, keep my commandments." We sometimes hear those whom we love, say of an erring brother, or sister, I cannot forgive him, or her. I would say to such a one, Remember the last prayer of your blessed Lord and Savior, "Father, forgive them, for they know not what they do." How do you know that your brother knows he is wronging you? What is your duty? Go and tell him, dear brother. I have searched my own heart and my bible with a prayerful heart before God, on this my duty, and I have asked God to direct me in wisdom's way. Go and tell him his fault. Go to him, and to no one else. He is the one with whom you are grieved. Do not publish it abroad. Go with a prayerful heart to God to prosper your labor and give you success. Jesus, your Savior, came to you with a full pardon for all your transgressions; yea, he bore all your sins in his own body.

"Let pride and wrath be banished hence,
Meekness and love our souls pursue;
Nor should our practice give offense
To saints, the Gentile or the Jew."

Do we, my brethren, duly consider our heavenly calling? It is of great importance to understand correctly the revelation of that just and holy Being whose name is the Lord Jehovah, who dwells in ineffable light, above all other beings. His kingdom is an everlasting kingdom, and his dominion endureth throughout all generations. He will fulfill the desire of them that fear him; he also will hear their cry, and will save them. He preserveth all them that love him. He is altogether lovely; he is glorious in holiness, fearful in praises, doing wonders; from the throne of his holiness making known to his children, according to his eternal purpose which he purposed in Christ Jesus our Lord, the mystery of his will, according to his good

pleasure, which he made known to the heirs of salvation, through his beloved Son, who is appointed heir of all things; for by him and through him is made known the riches of God's love and mercy to poor, perishing sinners. Jesus says, "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. 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." If we know Jesus Christ by the revelation of his Spirit, then we are the subjects of his love, and are beloved of the Father, and are preserved in Jesus Christ, and called to be his followers. O what sorrow and death must have been endured by our glorious Redeemer.

"When on the cross my Lord I see,
Bleeding to death for wretched me,
Satan and sin no more can move,
For I am all dissolved in love.
O that I thus could always feel!
Lord, more and more thy love reveal;
Then my glad tongue shall loud proclaim
The grace and glory of thy name."

Let us, as the followers of the meek and lowly Lamb, remember that the Lord of life and glory, while here upon earth, was a man of sorrow and acquainted with grief, and we ought to count it all joy when we are permitted to follow in his footsteps and suffer for his sake. John saw an innumerable company standing on the right hand of him who was sitting on the great white throne, and was told that they had come up out of great tribulation. O what a glorious privilege to be permitted to walk in that good and narrow way, the highway of holiness, prepared for the believers of the truth, by him who is the life of the children of the kingdom. Then let us walk in the light, and we shall not stumble, nor give offense to one of the dearly beloved ones of God, or stray from the way; for Jesus is the only way that leads to God on high. Then let us go to Jesus when in trouble, for he has promised never to leave nor forsake us. "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 transgressions with the rod, and their iniquities with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail." "In all their afflictions he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them, and he bare them and carried them all the days of old." "In that day shall this song be sung in the land of Judah, We have a strong city; salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in." 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, to the end he may es-

tablish our hearts unblameable in holiness before God. May our conversation be in heaven, from whence also 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, according to the working whereby he is able to subdue all things unto himself. To him be all the praise, both now and forever.

Affectionately your brother,
JAMES BARTLEY.

MT. GILEAD, MORROW CO., OHIO, OCT. 28, 1877.

ELDER G. BEEBE & SON—DEAR BRETHREN:—I thought I would write and thank you for favors so long continued, and express my regrets that my worldly prospects do not improve enough to permit my sending you anything to recompense you even in part. My circumstances are such that I often have to receive aid from others to enable me to live. The loss of my hearing makes the SIGNS doubly precious to me; but I do not wish to burden you, and you can drop my name if you desire to; or if you continue to send the paper, please send to Mt. Gilead, Morrow Co., Ohio, instead of Leverings, O. I have felt to thank God every time I read the SIGNS, for so blessed a means of conveying the gospel to so many who, like myself, are deprived of the privilege of hearing the word preached. I live twelve miles from the church, since my removal to this place, and feel quite lonely and desolate, as regards gospel ordinance.

I inclose a letter received from a sister beloved in Christ, though a stranger in the flesh. It has been very consoling to me. I have her permission to send it to you, submitting to your judgment whether to publish it or not.

MARTHA E. KEARNEY.

WADE'S MILLS, CLARK CO., KY., SEPT. 29, 1877.

MRS. M. E. KEARNEY—DEAR SISTER IN HOPE OF A BETTER LIFE:—Your kind and welcome letter has lain unanswered several months, and I hope that you will overlook my seeming neglect and indifference, for it was almost unavoidable, so closely has my time been taken. And I often fear that I have nothing to tell the dear children of grace, that can interest or comfort them; but I believe that somewhere within us all there is a wish to be remembered by those whom we love and esteem so highly for the truth's sake. It is this, I think, that prompts many a little one to write, and thus we often gather, through the SIGNS, words of comfort and encouragement from the scattered poor of the flock, who rejoice in the same blessed hope of life and immortality. When I look to some who talk so sweetly of their hope, who seem to keep themselves so nearly "unspotted from the world," it seems not strange that they should have a good hope. But when I consider my own wanderings and vain thoughts, and all the evils of my heart, I am left to darkness, doubt and mourning. Often in the still hours of night, when those around

me are sleeping, does my restless mind rove back and forth, and over the few and evil years I have spent so poorly here on God's footstool. I think of the time when it seemed so great and grand a privilege to be granted a name and a place among christians, when the gates of the blessed city seemed closed against me. And now, what am I? What can I do or be? May the Lord keep me from dishonoring the sacred cause of truth. In these silent watches I number the joys and sorrows that I have known. Somethingsays, The sorrows overbalance the joys. Then I count them all, yea, all things, as nothing, and as loss, so 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. That I may know him, and the power of his resurrection. Thought reaches on from this land that is cursed for man's sake, toward the infinite, and faith lays hold on the hope set before us. And without this, all is dark and fathomless, and without it we truly are of all men most miserable. Then I think of these poor, time-creatures, we who have broken God's holy law, and hearkened not to his commandments; of the illustrious sacrifice that hath answered these demands; onward spanning the years of trial and difficulty that lie between, thought reaches toward him in whose sight a thousand years are but as yesterday, when it is past, and asks if he hears the groans and cries of a poor and sorrowful and needy and afflicted people, who trust in his name. Faith answers, Yea, the Lord shall give that which is good. He appears as a sun and shield, giving grace and glory, and withholding no good thing from them. When he gives this peace, none shall make them afraid; for they trust in the Lord Jehovah, who is their strength and song, and with joy they draw water out of the wells of salvation, singing, "How excellent is thy loving kindness unto them that know thee." Thus hidden in the secret of his presence from the pride of men, and from the strife of tongues, they feel that wisdom is with the lowly; that the blessing of the Lord maketh rich, and he addeth no sorrow with it. They look abroad upon the earth with all its fullness, its cattle upon a thousand hills, all are his, and how vain seems man, a drop of a bucket, the small dust of the balance, yet daring to withhold more than is meet of this earthly fullness that the Master's liberal hand hath bestowed, from his poor. But he will visit our transgressions with the rod, and our iniquities with stripes. Does not this withholding tend to poverty—spiritual poverty? Do we, whose hope reaches beyond this vale, ever find ourselves satisfied and happy with this world, its pleasures and its profits? Do we find no shrinking away in thought and feeling from its golden idols? If so, let us pray him to lift up our eyes to the hills, from whence cometh our help, remembering our affliction and our

misery, the wormwood and the gall. We have grown cold and careless, forgetful, it seems, worldly minded, leaving our first love, seeking the praises of men, rather than of God, when the scriptures saith that the praise of the circumcised in heart is of God, and not of men; and, the friendship of the world is enmity with God. But he will not leave himself without a witness.

Dear sister, all these faults come home to my poor heart with their condemning force, causing me to cry, "O that I knew where I might find him!" His searching presence reveals the hidden evils of my nature, and I long that he may search my heart and lead me in the way everlasting. The Savior says, "Blessed are the poor in spirit," and we think sometimes that surely we are included in this, and with those who do hunger and thirst after righteousness. Then, again, we cannot decide whether we are of the spiritual poor, and hungry and thirsty, who are thus blessed. We are assured that there are some who do drink of the river of his pleasures, who do see light in his light; but can it be that we, so poor and sinful and evil, can be numbered among them? If not, why these life-long pantings after the water that is springing up into everlasting life? Why this hungering for the bread of life? Why this turning toward home and holiness, from this strange land, these feeling of weariness and inexpressible unrest; these groanings because we cannot put off the old, corrupt body, with the deceitful lusts? And when we hear of bitterness and wrath and anger and malice among those whom we esteem as followers of him in whose mouth was no guile, how our spirits sink, and how we are saddened that the holy spirit is thus grieved. O let us covet earnestly the charity that never faileth, looking evermore to the author and finisher of our faith for guidance, hope and peace; for when we look elsewhere we find them not, neither in ourselves nor in this wilderness world. Some time ago I heard a dear, aged christian complain that her love was so cold, her faith and hope so dim, that she doubted her interest in the children's inheritance. She seemed to be blessed with such a meek and quiet spirit, and so much more worthy in every way than I, that I could not forbear trying to beg that a stronger, brighter hope and faith might be given her, to comfort and sustain her in her last days. But I was reproved, as I thought if she had any hope at all in the Savior of sinners it was bright and glorious and comforting, and given according to his will. If we have no interest in that incorruptible inheritance, what induces us to crave the love and help and purity of that being who is faithful and true? Does the carnal mind see any beauty there, my sister? Have we naturally any wish for his love and tender care? It is said that he appeared as a root out of dry ground, having no form nor comeliness, and when we see him there is no beauty that we should desire him. And yet for them he

hath poured out his soul unto death, and with his stripes we are healed. This wondrous divine love bows us in the dust of humility. Can it be that we, so proud and vain and sinful, wrapped up with the world and its follies, O can it be that we are objects of that great love that knows no change, nor selfishness, nor distrust? The strongest, most unselfish, most patient, tenderest love that earth knows, a mother's love for her child, is only a faint comparison to that everlasting love. "She may forget, yet will I not forget thee." But unbelief so often comes between us and these precious promises, saying, Surely these are not for you. Often do I fear that I will not have strength sufficient for the trials and difficulties that await me. The little, trembling child sees no evil ahead. Does it, sister? Does it not resign all to its parents, believing that they will keep away all harm? Is our spiritual Father ever grieved that his children cannot trust his will? Ah, no. He is not swayed by the passions that toss our burdened hearts. He knows our feeble frame, and remembers we are but dust. How we groan and murmur and repine in this earthly house of our tabernacle, and how we long for that building not made with hands, that is eternal in the heavens. We doubt sometimes the wisdom that keeps us here, and dread to try to go further on our way, which seems so difficult. But the future is not ours, my sister. There may not be another day of suffering or sorrow in store for us, but if so, "As thy days, so shall thy strength be." And with the comfort and peace of the Savior's presence and his precious promises we pass gently, softly along, assured that all is and shall be well. We fear not man, nor his bitter thoughts and words that were intended to hurt us. We know how quickly he must pass, with all his power and glory, to his silent home, his rest among the dead. And feelings of praise and thankfulness spring up to him, the great and good giver, that but for a little season must we endure these "light afflictions." In our weakness and shortsightedness they are pictured to us as heavy, dreadful, and the perfect, unending repose for which we sigh seems farther away than when we first believed. But when we can by faith view the Savior's finished work, his bride "all fair," and free from sin, we can sing, "Holy, holy and true. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Earthly hopes fade, we stand in his courts, and each precious day is worth a thousand; each little child is higher than the kings of earth. This trustful, restful peace that passeth human understanding, can it remain? We scarcely remember the days of darkness and weeping, when we were in the barren waste, eating ashes like bread, and minging our drink with weeping; for there is no want to them that fear him. "Thou wilt keep him in perfect peace whose mind is

stayed on thee, because he trusteth in thee." Again we can bear witness with one of old, that we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus; believing that whom the Lord loveth he chasteneth. And if we endure not chastisement, then are we not his children. We strive to lay out paths for our own feet, and hew out with our own hands bright earthly resting places for ourselves. The Lord sees them from afar, casts them down, and says, Come, follow me. My kingdom is not of this world. In the world ye shall have tribulation. They that worship the Father truly, must worship him in spirit and in truth; for the Father seeketh such to worship him. He teaches us how carnal we are, enslaved to sin, clinging to the body of this death, walking by sight and not by faith. May he give you, dear sister, and all who are trusting in his name, the comforting assurance of hope, and the peace of his Spirit, and enable us all to seek those things which are above, where Christ sitteth on the right hand of God.

Yours as ever, in love and fellowship,
LUCY STUART.

WOODSTOCK, Mich., Oct. 27, 1877.

DEAR ELDER BEEBE:—It has been for many years my privilege to be a reader of your paper, the SIGNS OF THE TIMES, although not a subscriber myself. I used to think because I was not a professor I should not presume to be a subscriber, but my father, Wm. S. Carpenter, has been a subscriber since I can remember, and has given me his papers, not only to read, but also to keep; so I have many of them, and I count them among my treasures, often reading them over and over again, and sometimes thinking they were written expressly for me, at least some parts of them. Although there have been times when I have been cautious about being seen reading them, for I have been at that place where I felt that I had no right to those things, not even to that tree of life which is in the midst of the paradise of God. This one thing is true of me, that to myself, at least,

"I am a stranger here below,
And what I am 'tis hard to know."

I can remember the time when I was so close with my thoughts about these things that I was afraid people would even guess that I had such thoughts, so, as I thought, I kept them locked out of sight. My first experience, addressed to Uncle Isaac Every, and written at his request, was published, I think, in the sixth number of the present volume of the SIGNS OF THE TIMES, which was some time before I was baptized. Not many days after, when thinking over all these things, I thought I would like to tell those who read my first letter that the Lord, as I trust, did give me strength to try to walk in the way that he has commanded; and as my first letter was addressed to Uncle Isaac, it

seemed easier (and I always will be looking for the easiest way) to write to him again, asking him if he considered it worth the trouble to send it to you; and as I can get no word from him, I conclude he never received it, or else considered it not worth the trouble, or did send it to you, and it was placed among the rejected articles, which I am well aware is the place for whatever I can write. Yet I am none the less ready to try to write again, for when my mind is impressed to write, and I do it, that is all I can do, and then my mind is at rest. The words I wish to write about are these, "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee." I wish to tell how and when this promise was given to me. When I look over all this strange life of mine, it is a wonder to me, when I can so plainly see how good and how merciful the Lord has been to me, for from the first that it was given me to taste that sweet peace which a sense of pardon brings, to the time when I seriously began to have doubts and fears, was some three or four years. When I look at the struggles that I have passed through since then, it seems to me that was a long time to possess that peace which passeth all understanding, neither did I realize what a jewel I possessed. Surely the Lord was with me there, and I knew it not. Sometimes I think I was like the blind man, whose eyes the Lord had opened; afterward Jesus found him, and said unto him, Believest thou on the Son of God? He said, Who is he, Lord, that I might believe on him? He did not seem to know him, although he was the same one that had opened his eyes. Jesus saith unto him, I that speak unto thee am he. Or that I was like the pilgrim, who slept in the arbor, and lost his roll or evidence out of his bosom, and had to go back seeking it sorrowfully, and how glad was he at the sight of it, so that he could go on joyfully again. So did I, and nothing could dampen that joy, only a knowledge that I had been cleansed, and had not returned to give glory to God. At first it did not so much, for I would think that some time I will, if the Lord gives me strength; yet I could not realize that it would be any cross, but thought it would be a pleasure, if I could find how to do it. When I read, "Blessed and holy are they that do his commandments, that they may have right to the tree of life, and enter through the gates into the city," I could only say, It is no place for my polluted feet to enter. And although I had to suffer stripes, as I then thought, I had to be deprived of many privileges. Yet that fond hope that had been given me was not taken away, although at times it faltered and grew dim; but only for a little while, then I would catch a glimpse of it again, and I thought it grew brighter with each renewed sight. There has been the time when I have said that I never

would tell how long I lived in disobedience, for I thought I would be ashamed to tell it; but the time has passed for me to say what I shall do. As near as I can remember, it was about ten years and a half, and all that time, until the last two years, I was especially favored with that presence which gives fullness of joy, that is, most of the time, so much worse has my rebellion and wickedness been made to look to me, so many times hope grew so bright, that I could realize there was only a veil between me and some great joy that awaited me. But alas! for the time these things were taken away, when I had to say, He hath led me into darkness, and not into light. How I missed the sweet morsels and the dainties that had been given to me. The petted children always take it the hardest when they have to be punished, and think it is a terrible thing for them to bear a stroke; so it was with me when I fell under the rod. Why I was spared so long I cannot tell, unless it was his tender love and pity, and to let me see something of the depths of this rebellious heart. I used to think I would never confess that I was rebellious, but now it rests me to be confessing it. O that I now could lay my hand on that dear head of thine, while like a penitent I stand, and there confess my sin, for what else was it but rebellion? When things were made so plain before me, and I could hear a voice saying, "This is the way, walk ye in it," and when all excuses I could make were answered, I said, No, I would rather die than do it; for always when anything in the shape of trials would come before me, I would look forward to the time when I could leave all things below; but I did not know how terrible death could be made to appear. Now I come to another place I thought I would never tell of, but I have to hear the words so often, "What I tell you in the ear in the closet, that speak ye upon the housetop," that I have to unlock my door, and bring forth such things as I have. As I tried to tell, it was at midnight that peace was first given to me, and that hour has always been held almost sacred to me. When my eyes have been held waking until past that hour, I would think it the most quiet, the most peaceful, the most solemn of all hours. Often I would recall that one night that I never can forget, and I could not think the time would come when it would not bring me rest and peace. But I had to see that time, when truly my eyes were held waking, but what terrors were made to pass before me. After I had tried to make known by writing the reason of the hope I had so cherished, when I would seem so left alone at that hour, alone to struggle with the unseen powers of darkness, with Satan near to tell me that it was he himself, transformed, that first gave me that hope, that it had been worse than a delusion all the while, I thought that nothing but certain death awaited me, and I must now fall into the hands of the enemy. This was the

darkest hour I have ever known. Surely I went down to the lowest depths, wave after wave passed over my head, I sank in deep waters where there was no standing, the waters were come in unto my soul, I felt the powers of nature fail, I felt my trembling heart gasping for life, and I became unconscious. The next remembrance I had I was thinking of this hard, rebellious heart, thinking I would surely be punished to death, thinking it was only one or two days more until the church meeting, and asking myself whether I would go or not. Yes, I said, I would go, if the Lord would let me live to see that day; still I was left struggling and praying another long, weary day, and as the night came on I laid myself away with a terrible dread, for I remembered the night before. The last thoughts I remember having were, that if there only could be given me some sweet promise, like there had been so many times before. Yet I well knew I had no right to ask or expect anything, for I knew if I was left to escape with my life I would have reason to be thankful. Yet as I awoke in the morning I found myself saying these words, "For this is as the waters of Noah unto me; for as I have sworn that the waters of Noah shall no more go over the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee." So I aroused myself and looked about me, to see if it was true that the waters had fled. But they were still there, deep was still calling unto deep, and what to me was this great promise with an oath? I almost felt that I was mocked by the words, yet it was a great and precious promise. I looked it over, and it was beautiful indeed, like many others that I had laid away like so many precious jewels, often looking them over, wondering if I should ever realize their value. So I put this one away with the rest, and thought not of it again for many days. All there was for me to think of was the cross that was for me to bear, and I truly found it to be such, for I had to go in bitterness and the heat of my spirit, and the hand of the Lord was strong upon me. After I was baptized I began to realize that it was unto a likeness of his death, and O how I prayed that I might walk with him in newness of life, that I might not be left to my own way. The cross I had taken I was made to understand that I must bear while life should last, so it kept me asking for strength to bear it, that I might never lose sight of it, that he would teach me and guide me in the way everlasting. Often would I feel like saying to all those around me, Tarry ye here, while I go yonder and pray. Often was I thankful that the Lord had given me a place by myself, where I could cry and groan my life away. I have sometimes thought that no prison ever witnessed more cries and groans than have the walls of my own house; for I have an evil and wicked heart to mourn, and I sometimes think I will go down to my grave mourning, when I read of being crucified to the world, and

of crucifying the flesh with the lusts thereof. There can nothing be crucified unless it be placed on a cross. There is a daily cross, a daily dying, and when what I have to bear seems heavy, I turn my eyes to him who bore a heavier cross for me; and sometimes when looking on that blood-stained cross, I have almost thought I would be willing to be nailed there too. There was a time when I thought I never could say this, but the time came when I could feel like Paul. I am not only ready to be bound, but to die for the word of the Lord, for somehow persecutions and trials would come before me. But I had learned to count not my life dear unto myself, and I thought if I could only be so to the last that I could say, I am ready to be offered. Paul knew that it was not his to lie down peacefully and give up his life; he knew he was to be offered, sacrificed, and he could say he was ready. Yet when I would turn to myself I would sink into utter nothingness, and ask, What am I, that I should be counted worthy to suffer for his sake? Yet all these thoughts I would have, and often this heart of flesh would cry out for rest, for my strength would be so weakened in the race. Again the promise was brought before me, and I could not understand it, until it began to dawn upon my mind that the waters of Noah did not all leave the face of the earth in an instant. I knew it was by degrees, so I took the book to see exactly how it read. I found that after the waters had abated, it was an hundred and fifty days after the Lord caused a wind to pass over the earth, and restrained the waters from heaven, and stopped the fountains of the great deep, and the waters returned from off the earth continually; and at the end of an hundred and fifty days the waters were abated, and the ark rested upon the mountain of Ararat. So I thought I could at least hope to rest upon this promise, but yet the waters were on the face of the whole earth. I could not even see the mountain-tops, and could only wait; but how wearily the days went by, until after one long, tiresome day, as the evening drew on, I took my bible to read. It seemed this desolate heart could never again utter a song, so I could not turn to the Psalms of praise. Even the Lamentations of Jeremiah, and the sorrowful words of the prophets, that I had sometimes lived upon, did not suit me now, not even the rebukes. Yet I opened the book, and commenced reading in the Judges. I had read a chapter or so when I came to the song of Deborah and of Barak, and soon found myself singing with them, "Hear, O ye kings, give ear, O ye princes. I, even I will sing unto the Lord, I will sing praise to the Lord God of Israel. Awake, awake, utter a song, lead thy captivity captive." Where now were the enemies that reproached, those great waters that had compassed me about? The stars of heaven in their courses fought against the enemy, the river of Hishon swept them away.

I could say, "O my soul, thou hast trodden down strength," and for one night was I singing this song, for was I not now looking upward? were not the clouds all driven away? did I not see the morning star? would I not soon see the great rising sun in this clear light? I could see the mountain tops, and how firm did those everlasting hills look to me. Not all those great waters could wash them away, such I thought were the promises of God. Faith now grew strong, and I thought I would not ever again look at the waters, for I did almost certainly know they would soon all be gone. But after waiting many tedious days I could not forbear looking, and I thought the despairing look which I now sent over the waters was like the raven that Noah put forth from the window, for darkness covered the sky, clouds and mists covered the mountain-tops, and there was just light enough to see the great dark waters surging below. He also put forth a dove, but it could find no rest for the sole of its foot, so it returned unto Noah into the ark, for the waters were on the face of the whole earth. All I could do was to wait, and I am afraid faithless, restless, until again towards the morning I was strangely, quietly awakened, and I felt there was that peaceful presence drawing near. Through the mists and shadows I could almost see the form of one coming to me across the waters, taking me by the hand, and saying to me, Wherefore didst thou doubt, O ye of little faith? O what a peaceful hour! I thought if I could only now pass from this earth away, there were no great fears nor terrors to overwhelm me; they had all passed away. Yet so undeserving was I of the Master's favor, that before that peaceful presence I felt like hiding my face; and I thought of Rebecca, when told that it was Isaac that was so near, she covered herself with a veil, although to meet him was the object of her journey. And what else do we look for at the end of our journey but to see his face in peace, who suffered for us here? Often have I thought what must be the joy of way-worn pilgrims such as I, when that unveiled glory first dawns upon our sight, when at last they do stand in that presence, knowing they shall go no more out forever. What else can we do but fall prostrate before the Lamb, saying, "Thou art worthy, O Lord, to receive honor and praise, might and dominion, for thou hast redeemed us." Sometimes I think if it had not been given me to know something of the terrors of death, I could not appreciate the joys which a promise of eternal life can give. The promise that we have of the things of this life is to be with persecutions, and I always love to read of them who confessed that they were strangers and pilgrims on the earth, that they had no continuing city here, of those who took joyfully the spoiling of their goods, knowing that in heaven they had a better and more enduring substance, of those who loved not their lives even unto death, but most of all, of him who endured

such contradiction of sinners against himself, who for the joy that was set before him endured the cross, despised the shame, and is forever set down at the right hand of God, to hear him saying unto me, "Be thou faithful unto death, and I will give thee a crown of life."

"Then why, my soul, complain or fear?
The crown of glory see.
The more we toil and suffer here,
The sweeter rest will be."

Often in my mind do I look back to that first Sunday in June, when I was baptized by Elder Swartout, in a certain beautiful water. Once since then have I dreamed of being baptized there, thinking in my dream how beautiful all things looked to me as I came out of the water. But at the time I was baptized I heeded not how all things of this world might appear, there were too many other things given me to think of then. Yet I love now to think of that time and place, and it has been my privilege twice since then to follow others to that same place, to see them there baptized. I love to ponder on all the ways the Lord has led me, of all the things he has done for me, even to the removing of those great waters; and when Noah went forth from the ark he offered unto the Lord a sacrifice, and when I look at my worn heart I ask how I can ever be grateful enough; what I shall render to my God.

"Had I a thousand thousand tongues,
Not one should silent be.
Had I a thousand hearts, O Lord,
I'd give them all to thee."

Yet I know there will be summer and winter, cold and heat, day and night, one continual change unto the end; yet these great waters shall no more cover the face of the earth. "For this is my covenant with thee: behold, I set my bow in the cloud, and this is a sure word of promise." "For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah shall no more go over the face of the earth, so have I sworn that I will not be wroth with thee, nor rebuke thee. In a little wrath I hid as it were my face from thee for a moment, but with great mercies will I gather thee."

"When all thy mercies, O my God,
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love and praise."

KATE SWARTOUT.

HANNIBAL, Mo., Nov. 3, 1877.

ELDER G. BEEBE & SON—VERY DEAR BRETHREN:—I send the enclosed copy of the experience of my brother James, which, if acceptable to you, I would like to have published in the SIGNS. I conclude it will be for the encouragement of those who have been led in a similar way, and indeed to all who love the truth, and know and realize that salvation is of God alone. I had commenced a communication to send along with it, but have not finished it; and not wishing to withhold this experience longer from publication, I send it without, and may send mine at another time, if I can conclude it will be worth the room it will take in the SIGNS.

With love to you, dear brethren, and to all the readers of the SIGNS who love the truth therein, I am truly, &c.,

W. F. KERCHEVAL.

SPRING VALLEY, Va., May 20, 1877.

DEAR BROTHER:—I have been wishing for a long time to write my experience and send it to you, but have been so dark and doubtful that I have declined to do so until the present time; and as it is Sunday, and all is quiet around me, I make the attempt. I went before the Ebenezer Church last Saturday, and tried to tell them what I hoped the Lord had done for me, and was received, and baptized on Sunday. I really told so little that I am not satisfied with myself, and will try to open it to you as best I can.

I had a long travel, nearly fifty years. I was, if ever, awakened when quite a child, and my way has been ever since with doubt and fear, sinning and repenting. It was for a long time I did not know what was the matter. I would listen to my parents talk of salvation, and the beauties of holiness, and the grandeur of the sovereignty of God, and desired above all things to understand and know it; but when I looked at myself, so prone to sin, I came to the conclusion that it was a dream, still I could not give it up. My youthful companions were joyous and happy, seemingly, but I could not be so, and why, I could not tell, but it seemed to me that the eye of God was upon me for some purpose. I felt he would be just in cutting me off forever, yet I had a little hope, but kept it all to myself. Often at night when I retired I would bedew my pillow with tears of repentance, and promise to do better the next day; but the next day my promises were forgotten. I went to hear all kinds of preaching. The Arminians told me to do and live, but I found that to do no good, for I could do nothing; I was as helpless as a new born babe, and could only cry for help. It was not for fear of punishment that I wanted to lead an upright life, but it was the beauties of holiness I desired. I would make promises, and break them as often as made. Thus the struggle went on for years, sometimes thinking it a dream; then I would have a little hope. When my hope commenced and where my burden disappeared, I cannot tell, but I know I lost my burden, and tried hard to get it back, but could not find it any more. Still I then concluded it was all a myth at last, and drank deep at the fountain of iniquity, hoping to drown the feeling all out. I then became an infidel, and thought all was well: man would live and die like the beast, and I was satisfied and happy. I applied to a friend for Thomas Payne's works, and thought he would most gladly receive me as a proselyte to his faith; but to my surprise he rejected me, and would not let me have them. "Why," said I to him, "don't you believe all he wrote?" "Yes," said he, "I do, but wish I did not. I do not say the bible is not true, yet I

have no evidence that it is—wish I had. My advice to you is never to read Payne's works; they will upset you as sure as you live." What to do then I did not know, but thought I would give the matter up, and live as best I could. Still this trouble would come, like a nail in a sure place, and would not let me go. I would go to hear Old School preaching, and a tear would drop, but I could not help it, yet I would hide my feelings as best I could, and beg the Lord to show me what I was. I thought if I had the evidence of the apostle Paul, then I would know where I stood; yet he doubted, notwithstanding his bright evidence. I sometimes thought Elder Leachman would yet baptize me, and had a faint hope that he would. When he was taken sick I did not think he would die, for I thought his work was not done; but I was mistaken. I then thought it was a fable, and I would let the matter drop; and this would have been so, if it had been left to myself, but it would not let me rest. I concluded I would let all preaching alone, and fall out with the Old School Baptists, and for a long time did not hear a gospel sermon. My sister would go to meeting, and come home and tell me of the great preaching, and I would wish in my heart I had been there, but would not tell her so. I thought any one so full of sin in thought, word and deed, could not have any part or lot in the plan of redemption. But lest I weary your patience, I will get along. I felt I had two natures, one at war with the other. Sometimes I had a little hope, but the conflict was long and bitter, and when the little hope appeared, I could rejoice to some extent. After falling out with the Old School Baptists, my trouble became so great that I thought, like Jonah in the whale's belly, I would once more "look towards thy holy temple." After Elder Leachman's and Elder Purington's death, a good many traveling preachers visited the churches which had been under their charge. I only heard Elder J. L. Purington once or twice when he preached for the Ebenezer Church. I had almost gotten through pointing at the Old School, when Elder F. A. Chick came along, as I wrote you. I was stirred in my nest, for his preaching was new and beautiful; I thought "the trumpet gave the certain sound," and I was a little built up for the time. Then came along Elder J. N. Badger, one year ago last February. The roads were very bad, but myself and wife went down to Ebenezer on horseback. I said to her before we got half-way, "Let us go back; I have been traveling all my life through heat and cold to hear preaching, and am no better than when I commenced, and what good does it do? I feel that I am growing more sinful daily. O my wicked heart! this is what troubles me." She said, "Let's go on; we may be paid for our ride." I told her I thought it doubtful, but we would go on. At this meeting I was cut all to pieces. I looked with astonishment and wonder at the preacher, the

sword of the Spirit in the hand of a master workman, and I was made to adore, and wonder that I had not seen this before in so long a lifetime. I felt the Lord had led me to "his banqueting house, and his banner over me was love." I found indeed sweet rest for my weary soul, so long in doubt and fear, mud and mire. My feet were put upon the Rock, a new song in my mouth, even praise to his holy name. I felt to say, like Job, "I know that my Redeemer liveth, and shall stand upon the earth in the latter day." You who have had a similar experience or travel, will not blame me for rejoicing when I was enabled to sit down under the apple tree, and the fruit sweet to my taste. Our dear Elder Badger is an able minister of the New Testament, full yoke-fellow of our dear, lamented Leachman; and I do rejoice that the Lord in his goodness and mercy directed his steps this way, for I feel he has led me in the good old way more perfectly. My brother, I want you to come to Virginia and hear our dear Elder for yourself; I know you would feast upon the fat things that he is enabled by Almighty power to set before us from time to time.

I must close, fearing you will be tired out with my scribbling. The truth is, life is too short to tell the story of redemption; the song will be sung through the countless ages of eternity. I am now satisfied that "in me, that is, in my flesh, dwells no good thing." My old nature will never be any better until laid aside in mother earth. My hope, if I dare to claim one, is centred in the blood and righteousness of our Lord Jesus Christ, and the oath and promise of God. Nothing I can do or ever have done can render me acceptable in his sight. I feel to-day so little that "I'm a worm, and no man." After I talked to the church I felt less than the least of all saints, if one at all. I feel, "If the Lord keepeth not the city, the watchmen wake in vain;" and I feel if I am not kept by the power of God I shall surely fall. My constant cry is, Unclean, unclean; help, O Lord, or I shall fall forever.

The foregoing is my travel in part for nearly fifty years. You will say what a poor, corrupt, rebellious sinner I have been, and am to this day. I own it all, for sin is mixed with all I do or say. My great trouble now is, I fear I may bring reproach upon my Master's cause; I know I shall, if I am not kept by him, and made to know his power. O that I could love him more and serve him better. I do rejoice that I have been enabled and permitted to enter in by the door to the high privilege of praising the Lord in the congregation of his saints. This has been my desire for a long, long time.

Affectionately your brother in hope,
JAMES R. KERCHEVAL.

SHELDON'S GROVE, Ill., July 9, 1877.

TO ELDER SIMMONS AND WIFE—DEAR BROTHER AND SISTER IN HOPE OF ETERNAL LIFE:—Though I feel I am unworthy to call any one brother or sister, still I hope I am one of that

chosen family, and I feel if I am a saint at all, I am the least of all. Many times, my dear brother and sister, I feel as if I was deceived myself, and fear I am deceiving others; but I hope if I am one of God's dear children, that the Lord may give me an understanding of the truth, of what I am and where I am. Brother Simmons, I have often thought I would like to tell you a little of my travels from nature to grace, though I am often made to wonder why such a poor, sinful mortal as I, am not banished from the presence of God forever, and why it is that I dare to hope that I am one of his children. But for some cause or other I cannot cast this hope aside, no matter how great the darkness that surrounds me, nor how sorely I am tried and tempted, for it still remains with me, and is an anchor to the soul both sure and steadfast. Many times I would sink down in despair if it was not for the hope that I have of that rest that remains for the people of God. And as I said, I would like to tell you a little of the way in which I have been led, for it seems to me there was never any one else that had been led as I have, or was as great a sinner as I was in the sight of God. It has been about four years since the Lord's dealings first began with me, or at least I hope so. At times I would feel very much concerned about my future happiness, and would very often try to pray, but it seemed to avail nothing, and then I would try to get rid of this trouble by singing, laughing and talking, for I did not want any one to know that I was in trouble about my miserable condition, for I viewed it bad enough. But instead of wearing it away, my burden grew worse and worse, until I felt like I was bound to sink in despair, and when I tried to pray, these lines would often come to my mind:

"O Lord, how vile am I,
Unholy and unclean;
How can I dare to venture nigh
With such a load of sin?"

But still I could not help trying to pray for deliverance, for I knew if the Lord did not have mercy on my poor soul, I would be cast away from his presence forever. Many times would I try to pray, but could only say, Lord, have mercy on me, a poor, miserable, wretched and undone sinner. I was in this condition seven months before the Lord spoke peace to my troubled soul. My trouble grew greater and greater, and my burden was so heavy that it seemed as if there was no chance for me to find pardon in the sight of God, for I knew he was a just God, and could not look upon sin with the least degree of allowance. But still I prayed the harder, for I felt like my doom was sealed, and I was bound for everlasting punishment; but when the last ray of hope was given up, and I seemed to be sinking down, down to everlasting perdition, then the Lord lifted me up, and spoke peace to my poor, troubled soul. It seemed to me as if something said, Daughter, thy sins, which are many, are all forgiven. Then my great burden and load of sin and guilt was gone, and I felt

like praising my Maker for what great things he had done for poor, unworthy me, and felt as if I could never praise him enough. O my dear brother and sister, I shall never forget that happy hour when I was all alone trying to pray for the Lord to have mercy upon my poor soul; and I believe he did, for I shall never forget how happy I felt at that time. But it lasted only for a short time, for there soon began to arise another trouble, that there was now a duty for me to perform. It seemed as if I could not be satisfied, as there was something kept impressing itself upon my mind that it was my duty to go to the church and tell what great things the Lord had done for me, and be baptized. But this seemed too large a task for me to undertake, and I kept trying to banish this trouble from my mind, and then I began to have such doubts and fears that I was not fit to be among such good christian people. But this impression grew deeper and deeper, till at times it would seem as if I could stay away no longer. Several times I would have went and offered myself to the church, but I was afraid that they would not receive such little evidence as I would have to give. It seemed to me as if I would give all the world if I could only know that they would receive me, for I felt as if I could not be satisfied anywhere else but among the Old School Baptists. But I had not courage enough to go and offer myself to the church, for I felt so confident in my mind that they would not receive me, and I did not want to go and be turned away. Brother Simmons, it seemed to me the day you preached my poor, old father's funeral, and gave an invitation for joiners, that I could never sit still and say nothing. It seemed as if I must go forward and tell the church what great things I felt the Lord had done for a poor, miserable wretch as I was; but I did refrain from doing so until after meeting, when we were all at Peter Rhoad's, and after dinner you asked how many of father's children, or if any of them, felt like following the example of their parents in being baptized. Brother Simmons, I believe the Lord is able to make his people a willing people in the day of his power, for I know I could not keep from saying that I wanted to be baptized. I tell you, my dear brother and sister, he is able to wipe all tears from our eyes, heal all our sorrows, and bind up that which was broken. And, my dear brother, I cannot help but believe that the Lord will give me grace sufficient to bear up under all the troubles, trials, temptations and afflictions that may be brought upon me in this sinful and unfriendly world; for he has said he will not suffer his children to be tempted above that they are able to bear. This is a great consolation to me, but still I have many doubts and fears, and sometimes I feel so cast down that it seems to me I cannot stay here any longer, my pathway seems so dark and dreary. Then I read my bible, and most always find some-

thing to comfort and cheer me up to look forward to our blessed Savior, who was nailed to the rugged tree to redeem such wretched sinners as we are, and to think of that rest which remaineth for the people of God. I believe it will be through great tribulation that we shall enter into the kingdom of heaven. Brother Simmons, you don't know how much better I felt in my mind after I heard you and brother Murry preach the truths of the gospel; it always feeds the hungry soul. Brother Simmons, it always seems as if I have a warmer affection for you than any other preacher I ever heard, and I believe it is because you have always shown such respect for our family. I think a great deal of brother Murry, as a man and as a preacher, for he is a good preacher. I like to hear the truth preached, whoever preaches it, for it is a feast to the hungry soul that is thirsting after righteousness. My dear brother and sister, I have a request to make of you and all the saints of God. I want you to ever remember me in your prayers, for many times my trials and afflictions and temptations overcome me, so that I feel as if I can bear them no longer; but I have always found that as our days, so shall our strength be, and I believe he will give us strength to bear up under all our trials, afflictions and temptations.

Well, I will have to close for this time, hoping this may find you all well, as it leaves us the same. William and I send our best respects to you, and desire an interest in your prayers. Please write as soon as convenient.

Your unworthy sister in bonds of love,

JANE BOUSER.

"TAKE YE AWAY THE STONE."

In compliance with a request from a friend in Georgia, I submit for publication in the SIGNS OF THE TIMES some thoughts on these words, as recorded in John xi. 39.

The record given shows that the family of Martha and her sister and Lazarus was peculiarly favored of God, in that Jesus loved each of them individually, as stated in the fifth verse of this chapter. Of the sickness and death of this loved brother a particular account is recorded, and on this occasion it is said that "Jesus wept." Yet he himself told his disciples that he was glad for their sakes that he was not there, to the intent that they might believe. Doubtless they were prepared to feel that he had power to restore his sick disciple to health while he yet lived; but now he was dead, the power of God alone could restore that life which was entirely gone. That power was about to be manifested so clearly that even their natural reason should be compelled to confess the creative power of his almighty voice. And so clearly did this appear in this case that the Pharisees, perceiving the futility of their opposition, sought to kill Lazarus also, lest all should believe on Jesus, and the Romans should come and take away their place and nation.

This apprehension indicates that they supposed the object of Jesus was to establish himself upon the throne of David as King over national Israel, thereby provoking the jealousy and vengeance of the Roman Empire. So, the natural mind is still prone to look upon every declaration of the scriptures in a natural light, and to receive no further instruction from the record of inspiration than the mere literal import of the words used. But even the unmistakable evidence of divine power manifest in bringing from the dead the buried Lazarus, while it may well demand the admiration of the astonished natural mind, is only the visible type of the infinitely deeper mystery of that eternal life which Jesus gives to whomsoever he will; and in this view of the subject the incidents recorded doubtless have an important significance in which the recipients of his grace are now interested in their individual experience. Yet the proper understanding of this or any portion of the inspired record cannot conflict with the plain testimony of any portion of the same true word.

It was no voluntary work on the part of those who were commanded to take away the stone from the grave of Lazarus; therefore that act cannot be claimed as an example authorizing the devices of men, miscalled the "means of grace." Nor can it be understood that the dead Lazarus had any more natural life after the stone was taken away than before, until the Lord by his almighty voice called him forth, when death had no power to retain him, nor was any agency of man engaged to aid the life-giving word of Jesus. On the contrary, it is expressly written that at the command of Jesus, "He that WAS DEAD came forth, bound hand and foot, with grave clothes: and his face was bound about with a napkin." It is evident that not even the obedience of those who took away the stone gave the least life to Lazarus, as he was dead till Jesus said to him, "Come forth!" And as he was bound, he could have done nothing to help himself out of the cave where he had been buried. In applying this circumstance as a parallel to the calling of a sinner out of darkness and translating him into the kingdom of Jesus, the taking away the stone may represent the obedient walk and conversation of the followers of Christ as dear children walking in love, so glorifying our Father by letting our light shine. It certainly *does not teach* us in defiance of his authority to dig up dead sinners and tell them to make themselves alive; or to give them exhortations to accept life either from us or even from the Lord. He did not ask Lazarus to accept offered life, nor does he ask permission of the dead sinner to quicken him. The word of Jesus is sovereign and irresistible; and when he commands the dead to live, the word accomplishes the thing whereto he sends it.

The duty of obedience to the commandment of the Lord is clearly and expressly enjoined in the New Testament; and when he commands, his

followers should implicitly obey his word. In so doing, they will remove every stone out of the way of those who would obey the command of their Lord, take up the stumbling-block out of the way of his people, (Isa. lvii. 14,) and by love serve one another, bearing one another's burdens, and so fulfilling the law of Christ. In this way alone can we glorify our Lord, for it is not showing forth his praise when we do anything which he has not required of us. If there were anything left for us to do without the direction of his word, it would not redound to his glory, but rather it would prove that the law given by him was left so imperfect that the frail wisdom of man could devise some improvement upon it. This suggestion the tempter is not slow to urge upon the saints at every step of their earthly pilgrimage, as he beguiled Eve by proposing to her a better course than obedience to the law of God. Many dear children of God are turned from the narrow pathway of obedience by this stone of stumbling, supposing they are directed by the love of Christ to deny themselves the privileges of the church, lest they should not be able to live consistently with the profession of godliness; and forgetting that in their own conscious weakness and unworthiness the power and riches of his grace are more clearly manifest; also, some who have publicly professed faith in the Lord alone for salvation, are beguiled to cast away their confidence, by looking to themselves for righteousness, forgetting that all their justification is in Jesus who came to save sinners, of whom the light of truth causes each one to feel himself to be chief. By comforting one another with the words of inspired encouragement we should take away the stone of discouragement by which many are oppressed.

The gospel ministry are to preach the word, and in so doing they take away the stone of ignorance, prejudice and misrepresentation, which debars some dear lambs from entering the fold of Christ, the organized church. And in faithfully performing their duty they will not find it necessary to depart from the pattern given in the scriptures. Philip did not interpose any stone in the way of the believing eunuch; Peter on the day of pentecost did not advise those who were pricked in the heart to wait for a more convenient season; and at the house of Cornelius he challenged any man to forbid water to baptize those who were manifestly entitled to that ordinance. So Ananias enjoined immediate obedience on a praying Saul as needful to wash away his sins. And I have failed to find either precept or example to justify a minister of Christ in advising one who has hope in Christ Jesus alone for salvation, to disobey his word, and refuse to be baptized as long as possible. Instead of taking away the stone, this advice seems more like making it heavier; and until some clear command from the only Law-giver in Zion is found to authorize such a course, I dare not even tell

such a one that it shall be well with him; much less can I advise any one to persist in disregarding the commandment of the Lord.

Whether a stone is in the way or not can make no possible difference to the dead; but to a living person it must be extremely trying to be shut up in a burial cave only suited for the dead. Are not some of the living even now so shut up and bound with grave clothes of tradition that they cannot see the light and enjoy the liberty of obedient children? Doubtless my inquiring friend knows some such, and perhaps many who may read this letter may be just in that condition where they should be in meekness instructed, and even persuaded to obedience.—2 Tim. ii. 25; 2 Cor. v. 11. If any stone confines you, or any living child, among the dead, may the Lord cause it to be taken away, that you may enjoy rest in bearing the easy yoke of your Redeemer, and in full fellowship with the household of faith enjoy the perfect liberty of the sons of God.

I hope any brother feeling impressed to write on this subject, will not hesitate to present his views freely, even though he should differ from my application of the text, as I am painfully conscious that I know but in part; and, as I cannot instruct myself, I hope any who see further will kindly "take away the stone" which limits my understanding.

As ever, in love to all who love the Lord,

WM. L. BEEBE.

LONGWOOD, Ontario, Nov. 9, 1877.

AUGUST 15, 1877.

ELD. BEEBE—MY DEAR FRIEND:—I will attempt to write a few lines to you, as I desire to learn of those who know more than I do. I have heard of you, and seen you, and shook hands with you, and have heard you preach what I believe is the blessed truth which I know is the gospel; and I read your paper, the SIGNS OF THE TIMES, from which I learn that there are a great many in trouble, as well as myself, but they find relief, which I cannot find; there seems to be none for me. I am like the dove, I can find no rest for the sole of my foot; but still I hope the flood will abate, and the dry land appear, and that I may find a resting place, and not return to my old ways of sin and folly. I try to do better, but the more I try the worse I seem to get. I have listened to many ministers, of whom I have heard that they were doing much good; but they could not help me. When I try to pray, my mouth is open, but my tongue is tied fast, so that I can only cry, Lord, have mercy on me, a sinner, yea, a sinner of the deepest dye; so that I rise speechless from my knees, and find that I can, of myself, do nothing. I mourn day and night. There is one passage recorded Matt. v. 4: "Blessed are they that mourn, for they shall be comforted." If you can give me a few words of comfort from that verse through your valuable paper, if I am spared to see it, you will oblige, not a brother, but an

unworthy listener of the Old School Baptists; for they do not profess to have power to save sinners, and that I do believe none but God can do. I attend the meetings of the Old School Baptists, for I love to hear them, and I love to talk with them, and I would like to walk with them, if I were worthy. And when I shake hands with an Elder, I think they are bearing the burden and heat of the day. I have your Hymn Book, and think I have read it through and through, and can say with the poet,

"Ah, Lord! ah, Lord! what have I done?
What will become of me?"

But, as I listened last Sunday to Elder —, from, "It is not of him that willeth, nor of him that runneth, but of God who sheweth mercy," this hymn, No. 884, occurred to my mind,

"A crumb of mercy, Lord, I crave,
Unworthy to be fed
With dainties such as angels have,
Or with the children's bread."

O if I could get that crumb, though ever so small, I think I would be satisfied; but I am such a wretched sinner that it seems that the wrath of God abides upon me. I think I fear his name; and it is written Mal. iv. 2, "But unto you that fear my name, shall the Sun of Righteousness arise." But I am afraid I am one of the seed that fell by the wayside.

Dear Elder Beebe, I fear that I am writing too much; but if you will give me a few words of encouragement, such as have been comforting to others, they may be comforting even to me, as I cannot hear that "still small voice" that I have heard others tell of. But now I see that I must wait the pleasure of the Lord, for I can do nothing of myself.

"My rags and wounds my wants proclaim."

"My God, I hear, the hungry feeds,
And cheereth souls distressed;
He loves to bind up broken reeds,
And heal the bleeding breast."

I must bring my scribble to a close, and leave it for you to dispose of as you please. I hope to meet you this fall at our Yearly Meeting; I must call it *ours*, I cannot help it. I will not give you my name at this time. No one but God knows of my writing this; nothing can be hidden from his all-seeing eye. May he lead your mind to some precious truth that will lighten the burden of a poor sinner like me, is the sincere desire of

Yours unworthily, J. N.

(Editorial reply on page 274.)

SOCIAL CIRCLE, Ga., Oct. 29, 1877.

ELD. G. BEEBE—BELOVED BROTHER IN CHRIST JESUS:—Nearly all, if not all, of our associations in Georgia are now over, and so far as I know or have heard, all was peace, love and union, our brethren in the ministry preaching with power and demonstration of the Spirit. A goodly number have been added to our churches, such I trust as have been saved of the Lord. We cannot, and hope we never shall be able to, boast of great numbers, great wealth and popularity, and have a great name in the world; if the Lord has most graciously enrolled our names in the Lamb's book of life, we ought to be content to be considered the offscour-

ings of all things. We of this generation have not as yet resisted unto blood, striving against sin. Though the man of sin is being made manifest in his hatred to the truth of God, though he would extirpate it root and branch from the earth, still, as yet, he is, by the laws of the land, restrained and kept in metes and bounds. We all dread the king of the forest, but when securely caged, though he may become furious, and his roaring fairly shake the earth, we are not alarmed by his harmless rage; remove all his restraints, give him liberty to roam the earth at will, and consternation follows. Because we are not now suffering all the tortures of the ancient saints, is no proof that the man of sin is becoming more in love with the truth, or that he has lost any of his ferocity. As the saints then, in the face of all opposition, spoke the truth boldly, fearlessly, making more manifest their love to God and opposition to anti-christ, so they can now but speak the things they have seen and heard. They are not responsible for the results, the effects of God's truth; he governs that himself.

I wanted to say to you that your editorial, a short time back, upon associations, was just to the point, opportune and unanswerable. I felt to rejoice, fearing that extreme views might obtain, causing confusion; I now think that the brethren only desired to restrain them, keep them from exercising powers not belonging to them.

I now fear that I shall never be privileged to see you face to face any more, never grasp that kind and fatherly hand that administered to my necessities in the horrors of prison, as my life seemed to be slowly wasting away. If I am a child of God, (I do hope I am,) you have long ago got your reward; but I can never cease thanking you while I have my being, and the more so, as you did it unto Christ. I am suffering greatly of late from my old disease, (kidney affection,) and often feel that my stay will be short here; and though "I dread death's chilling tide," "I cannot wish the hours more slow." Yesterday I passed my three score years, a poor, needy, helpless, vile sinner; how much the grace, mercy and goodness of God have been manifest to me I can never tell; what a debtor I never can know. I am made to see that the things of time and sense are small, fleeting, momentary. I can put no confidence in the flesh, none in my works; I can but look to Christ as my all and in all. If saved at last, his be the praise and glory, the power, might and dominion forever. If I am lost, justice will be done, his throne will be untarnished. If I must suffer on, I do hope I shall never have one murmuring thought; if relief comes, I want to be humbled in the dust.

Love to every member of your family. Hoping that you and your dear aged companion may have all your needs supplied by Christ Jesus our Lord, I am, dear veteran of the cross, yours in love,

WM. S. MONTGOMERY.

RAYSVILLE, Ind., Oct. 31, 1877.

DEAR BROTHER BEEBE:—Although not a member of your church, I call you brother, because I believe we are brethren and sisters in Christ. I have from time to time been reading some of the experiences in your paper, which correspond so nearly with my own, that it is a great comfort to realize that we are not alone in our pilgrimage through this vale of tears. But as I have before related my experience through your paper, I will only say that I believe in salvation by grace. God's word and my experience teach me that there is no other way by which we can be adopted into the family of God, and become heirs of salvation. "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." And although the Spirit of God began to strive with me when a child, it was purely his work; and praise his holy name, he continued that work until I saw my true condition, and O what a sinner I found myself to be. There was no peace of mind, no hope for me, but condemnation rather. After I had continued in this condition for a time it pleased God, who is infinite in mercy, to speak peace to my troubled soul, and fill me with joy. But the pathway from earth to heaven is not all joy. I found trials awaiting me, doubts and fears at times took possession of my mind, and my joy was turned to sorrow; and it has been thus with me for nearly twelve years, or since I united with the church. I realize that of myself I can do nothing, my help and hope are alone in God; and what a comfort, dear brethren and sisters, to feel that we have a great High Priest that can be touched with a feeling of our infirmities, who was tempted in all points as we, yet without sin. He knows how to succor us when temptation and trials beset our pathway, and assures us that we shall not be tempted above what we are able to bear. It is truly a comfort to feel that poor, unworthy and sinful as we are, we are the subjects of his care, that with his arms of love and mercy around us we are safe. We cannot keep ourselves, we are helpless; but his grace is sufficient for us, and to him be all the glory both now and forever.

I am your unworthy sister in Christ,
S. REDDICK.

OPENING A NEW HOUSE FOR THE PUBLIC WORSHIP OF GOD.

The Second Hopewell Church, at Harberton, Mercer Co., N. J., having had no meeting for some time on account of rebuilding their meeting-house, which is now finished, have appointed a two days meeting to be held on Wednesday and Thursday, November 28th and 29th. Elder Beebe, and the ministering brethren of the Delaware River Association, with some others, are expected to be present. We will be pleased to have our brethren and friends generally attend. Those coming by rail will come on Tuesday, via Delaware and Bound Brook Railroad, to Hopewell.

P. HARTWELL, Pastor.

HOPWELL, N. J., Nov. 5, 1877.

CIRCULAR LETTERS.

The Salisbury Old School Baptist Association, to the several churches of which she is composed.

DEAR BRETHREN:—There has one more year of time passed away, and we are still preserved as time beings and with our reasoning faculties for some wise purpose, and are now blessed with the unspeakable blessing of meeting together in love and in fellowship, to speak of the wonderful love and mercy of God thus extended to unworthy worms of the dust. We most gladly, and as we hope, humbly and prayerfully present to you this our annual epistle of love and Circular of correspondence.

The privilege of meeting together here upon earth to speak of his mercy and goodness, has been granted us by the great Head of the church, and we as his members cannot appreciate it too highly. Let us therefore improve the time as may please him to enable us in the prayerful consideration of the exhortations, admonitions and testimonies left on record of his wonderful love and mighty power in saving lost and helpless sinners. The scriptures of truth set forth the marks and evidences of those who were his true followers, in distinction from those who were not, and we do well always to search them, and examine ourselves also, and see if we are in the faith. While the scriptures teach, and we fully believe by experience, that the eternal happiness of all the saints of God was secured by the death and resurrection of his Son Jesus Christ, yet we believe the scriptures teach that much of their comfort and enjoyment depend upon their acts of obedience, walk and conversation while here upon earth. Whenever it is his good pleasure to bring one of his redeemed ones out from under the law of sin and condemnation, he brings them under a law to himself, and for every act of disobedience they receive a just recompense of reward. The way of the transgressor is hard, and it is in this way that chastisement overtakes us. If the good Master has fought the battle, won the victory, and has brought us off more than conquerors through him that has loved us, there is nothing for us to do but to walk in obedience to his laws and statutes, and enter into the joys of our Lord. He has not only left on record his laws, by which we should be governed, but he has written them in our hearts and printed them in our minds, and our own conscience condemns us in disobedience. There are many admonitions in the scriptures that we do well to take heed to, such as burying the talent that is given us, failing to take oil with our lamps, going to sleep, &c. While these admonitions in some particulars may refer to legalists, yet the scriptures were written that the man of God might be thoroughly furnished unto all good works; and if there was no danger of the child of God falling out by the way and following those characters, then the admonitions would not be profitable; and if there was no such thing

as the child of God going to sleep, why should he have said with that commanding voice, "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light?" —Eph. v. 14. Let us strive to enter in at the strait gate, for many shall seek to enter in, and not be able. Many of whom? Is it possible that any of the children shall be left out? We say again, if there was no danger of the children of God being left out, then how are the scriptures profitable? Remember, we are not speaking of eternity or the enjoyments of eternity, but a foretaste while here. The apostle says to the Hebrews, "Let us fear, therefore, lest a promise being left us of entering into his rest, any of you should seem to come short of it." He warns us again, referring to the children of Israel, and says, "Lest ye fall after the same example of unbelief, whose carcasses fell in the wilderness." The apostle, in writing to the church at Philippi, after admonishing them to stand fast, and contend earnestly, to be obedient, to be awake, to have their lamps trimmed and burning, and telling them how he had behaved himself in the house of the Lord, says, in the thirteenth verse of the third chapter, "Brethren, I count not myself to have apprehended, but this one thing I do: forgetting those things which are behind, and reaching forth unto those which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Dear brethren, let us endeavor to follow the example, and hold fast the profession we have made. We profess to be followers of Jesus, so let us press toward the mark. It was said they all ran in the race, but one obtained the prize; then let us so run that we may attain unto our high calling of God. 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. Ye were sometimes darkness, but now are ye light in the Lord, in one hope of our calling. Let us now walk as children of the light. Let our light shine, that others may see our good works, and glorify our Father which is in heaven. They that walk in darkness walk in the night, and this gospel is hid from those who are lost. Walk not as others, in the vanity of their minds; ye have not so learned Christ, if so be that ye have heard him. We know our calling, brethren, that not many noble, great or wise men after the flesh are called. So let us be meek, humble followers of him who hath given us light in love, heeding the admonitions and reproofs, and walk in obedience to his commands as dear children of the light. Let him that thinketh he standeth, take heed lest he fall, fall from his steadfastness in the truth into darkness. The apostle walked humbly before God, and loved mercy in fear, lest after he preached the gospel to others, he might become a castaway. Brethren, these things mean something. May God who is rich in mercy

constrain every member of his body to meet often together, and prayerfully consider these things. Forsake not the assembling of yourselves together; show our faith by our works, if we have faith in Christ. Let us look to him, walk as obedient children, and not go to sleep, as do others. Let us wake up to a sense of our obligations, privileges and enjoyments; for we tell you that they who sleep, sleep in the night, and this gospel is hid from those that are lost.

T. M. POULSON, Mod.

J. L. STATON, Clerk.

CORRESPONDING LETTERS.

The Salisbury Old School Baptist Association, to the several associations with whom we are in correspondence, sends this her annual letter.

DEARLY BELOVED FOR THE TRUTH'S SAKE:—We are now privileged to hold our annual session with our sister church called Broad Creek, and to here witness the coming together of brethren, sisters and friends from the several churches composing our organization. The letters and messengers bring word from every quarter of peace, continued walking in the truth, and of increasing interest in the cause of God and truth in their respective bounds. We hear of no divisions or schisms, no turning aside to vain jangling, or unto the worldly excitements and fables by which they are surrounded. The churches, though scattered far asunder, are very fairly represented here, and it is evident they are abiding in the truth and fellowship of the Spirit. The attendance on the part of the congregation and the surrounding community has been large beyond former precedent, and the attention to the ministration of the word has been marked and solemn. We have not had many visiting ministers, not as many as we expected and desired; but we have enough to occupy the stand all the time, and to abundantly satisfy us with the good things of our heavenly Father's kingdom. There has been nothing to mar or interrupt the comfort and joy of the interview. Although coming together from different parts of the country, we have dwelt together as brethren and dear kindred, having all things common, and witnessing the unbounded kindness and hospitality of those among whom we sojourn. It has been good and profitable for us to be here, a season that will long be remembered as one in which we sat under the banner and shadow of the King of saints. We hope to be remembered by all of you, and that you will endeavor to assist us in our future sessions by the presence and fellowship of messengers, and by a liberal contribution of ministers of the word.

Our next annual session is appointed with our sister church called Little Creek, Sussex Co., Del., to commence on Wednesday before the fourth Sunday in October, 1878.

T. M. POULSON, Mod.

J. L. STATON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1877.

FORMATION OF LIGHT AND CREATION OF DARKNESS.

WESTVILLE, Ohio.

BROTHER BEEBE:—Will you please give your views on Isaiah xlv. 7? "I form the light, and I create darkness; I make peace, and I create evil. I the Lord do all these things." A few words, I hope, will suffice.

Yours in hope,

S. S. WARD.

REPLY.

In the fifth verse of this chapter the Lord declares his name and exclusive existence as the only true and living God. Not as one of a community or plurality of Gods; but he is the Lord to the exclusion of all other gods. He declares, "There is none else; there is no God besides me." Therefore there could be neither light nor darkness independently of him. All things were made by him; and without him was not anything made that was made, or that does exist. And as all things were made by him and for him, he has the sole right and power to control all things according to the good pleasure of his will. Independently of his existence and power, nothing could exist. We are expressly told that for his pleasure all things are and were created. Literally, darkness is the absence of light; to withhold light therefore creates darkness. Before God formed the light of this world, we are told that darkness was on the face of the great deep, until God said, "Let there be light; and there was light." "And God divided the light from the darkness. And God called the light day, and the darkness he called night."—Gen. i. 3, 4.

Darkness and light are figuratively applied to the dealings of God with the children of men, both in providence and in grace. In his providential dealings with Israel, in the judgments he had brought upon them for their idolatry and wickedness, he delivered them into the hands of their enemies. Their long captivity in Egypt, and subsequently in Babylon, were scenes of darkness which God created, or caused to come upon them for their wickedness. In the chapter containing the text on which our views are solicited, the release of Israel from a long night of darkness in Babylon is intimated by the raising up of Cyrus, by whom the Lord was about to deliver them from captivity, and cause the darkness of their seventy years captivity to yield to the breaking radiance of the flowing light which he was then about to form for them.

Israel is informed in our text that the darkness of their tedious and long protracted captivity, and the joyful light of their happy deliverance, were both of the Lord. He formed their light, and his righteous judgments created their darkness; therefore it was the Lord who performed all these things. The psalmist says, "Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth."—Psa. civ. 20. Again he says, "The day is

thine, the night also is thine; thou hast prepared the light and the sun."—Psalm lxxiv. 16. Israel shall confess, as in the fifteenth verse of this chapter, "Verily, thou art a God that hidest thyself, O God of Israel, the Savior."

We find perhaps the most clear application of the words of our text in the spiritual experience of all the children of God. In their fleshly relation to the earthy Adam, death has passed on them in common with all others of Adam's posterity, so that they are in their earthly nature involved in the darkness of death, and are darkness itself, utterly destitute of that life which is the true light, that lighteth every man that cometh into the world. This darkness God has created by making foolish the wisdom of this world, and hiding the things of his Spirit from the wise and prudent of this world, so that "Except a man be born again, he cannot see the kingdom of God." But God, who commanded the light to shine out of darkness, hath shined in their hearts, to give them the light of the knowledge of the glory of God in the face of Jesus Christ. By his quickening Spirit God forms the light by which they are made to see the spirituality of his holy law, and their just condemnation and inability to meet its righteous demands or cancel its dreadful penalties; and finally, to see Christ as their full and complete Savior, and the law magnified, honored and fulfilled for them by and in him. When by the power and grace of God they are translated from the power and chains of darkness into his marvelous light, they know that the light into which they are born is formed by him who had power to say, Let there be light, and there was light. And in all their spiritual pilgrimage, if they walk in the light of his countenance, they are made to know that it is his sweet beams create their noon, and if he withdraws these beams it is night with them. Of the holy city into which they are brought it is said, "The city had no need of the sun or moon to shine in it; for the glory of God did lighten it, and the Lamb is the light of it."—Rev. xxi. 23.

How futile are all the machinations of men to illuminate the understanding of those whom God has bound in chains of darkness, or in whom he has created darkness, by withholding from them the light of life. God alone can form the light; all others who attempt it are blind guides, leading the blind, and they both must fall into the ditch together, unless delivered from the power of darkness by him who alone has power to either form the light or to create darkness. How vain are all the schools of Gamaliel, or those of more modern invention, to "teach every man his neighbor, and every man his brother, saying, Know the Lord." "For the Lord God is a sun and shield." And no one ever saw the natural sun in any other light than its own light; neither is it possible for any to see or know the things of the Spirit by any other than the light of

the Sun of Righteousness, which shines in the face of Jesus Christ. Men put darkness for light, and light for darkness, by substituting the wisdom of men, which God has made foolish, for the wisdom of God, which is foolishness to men.

REPLY TO "L. N."

ON PAGE 272.

Our unknown correspondent who, like the stricken deer which left the herd and sought for solitude, would withhold his name and identity from those who read his lamentations, strikingly describes the condition of a sinner who has been pricked in his heart by the quickening power of the Holy Spirit, and with a broken heart and contrite spirit feels the burden of his sins; and like those who were convicted of their lost and helpless condition on the day of pentecost, he is made to cry out, "Men and brethren, what shall we do?" Or like those who did thus inquire of the apostles, now appeals to us to speak words of comfort and consolation to his sin-burdened heart. He is certainly correct in his conclusion that we have not the power to bind up his broken heart, remove his weight of guilt, or to say to his sin-burdened soul, Thy sins are forgiven thee, for none but Jesus can do helpless sinners good; still he has a right to ask of us words of instruction, encouragement and of consolation, so far as the preaching of the word is calculated to proclaim glad tidings to the meek. The words which have occurred to his mind, Matt. v. 4, "Blessed are they that mourn, for they shall be comforted," need only to be applied by the Spirit to relieve him of his burden, and pour the oil of joy and gladness into his heart. He may read the blessed words, and we may repeat them to him, and testify of their application with joy and comfort to us, and to millions who have felt and witnessed their sacred sweetness and healing virtue; but until they shall be applied to his own case by the mighty power of God, they can give him no permanent relief. Still, powerless as we are to apply the consolations of the gospel, we are commanded to comfort God's people, and speak comfortably to Jerusalem. When thousands who, by the outpouring of the Spirit on the day of pentecost, in bitter anguish cried, "What shall we do?" the same Spirit that had quickened them inspired the apostles to proclaim to them that the promise which had been spoken by the prophet Joel, was unto them and unto their children, and unto all that are afar off, even as many as the Lord our God shall call. This was good news to them who were pricked in their hearts, as it is heavenly news to all others who by the same quickening power of God are made sensible of their lost and perishing condition, and they gladly received the word, and hastened to confess their repentance from the dead works of the law, and their faith in and allegiance to the risen Savior, by baptism and identity with the church of God.

We call the special attention of our anxious friend to the unrestricted application of the promise of God to all that are afar off, whom the Lord our God shall call. Are you very far off from God? Still, if made sensible of this by his mighty power and grace, you are included in the all that God has called. "Whom he did predestinate, them he also called; and whom he called, he also justified and glorified." How full and to the point are the blessed words, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else." You cannot be further from God than the ends of the earth, and if he has called you, saying, Look unto me, and be ye saved, then are you included in the number of all those afar off, whom the Lord our God has called, and the promise of eternal salvation is even unto you. You are called to look to him because he is God, and beside him there is no Savior.

Why do you feel a drawing to those who love God, and why delight in grasping the hands of his ministers? "We know that we have passed from death unto life, because we love the brethren." Remember that life always precedes light and liberty. Sin never was a burden nor grief to an unquickened sinner. Life precedes and is the cause of action, and action proves the existence of life. Blessed are, not shall be, they that mourn. None ever mourn until they are blessed with life; and all who have spiritual life shall in due time be brought into the glorious liberty of the sons and heirs of God.

"Though seed lie buried long in dust,
It shan't deceive their hope;
The precious grain cannot be lost,
For grace insures the crop."

PROSPECTUS FOR VOLUME FORTY-SIX.

One more number will complete the forty-fifth volume of the SIGNS OF THE TIMES, and the forty-fifth year of our editorial labors. But few comparatively of our present subscribers and readers know the discouraging circumstances under which its publication was commenced, the bitter opposition and persecution which was brought to bear against us, when we launched our little bark upon the turbulent waters which threatened to engulf us in disaster and financial ruin. At that time the enemy had come in upon the Baptist profession like a flood, and as the church of Christ we may well adopt the words of the psalmist, "If it had not been the Lord who was on our side, now may Israel say; if it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us," &c.—Psa. cxxiv. 1-4. At that time those who adhered strictly to the primitive faith and order of the gospel, as laid down in the New Testament, and refused to receive or countenance any of the new doctrines or institutions of men, or to hold de-

nominal connection or fellowship with those who had embraced or indorsed them, were misrepresented and traduced by the opposing parties, and denied the privilege of responding to their assaults through the many religious papers which were published by them. We saw and felt the want of a medium of correspondence through which we could protest against the innovations, repel the slanders, and expose the devices by which the opposite party were laboring to deceive and mislead the unstable; and through which to strengthen the hands and confirm the feeble knees of our scattered brethren throughout the breadth of our land. After much deliberation and consultation with such brethren as we knew to be steadfast in the faith, we, for the lack of any one better qualified for the work, were induced to issue proposals to publish the SIGNS OF THE TIMES. But few can know the financial embarrassments we encountered for years, before we could make our receipts meet the actual expenses of the publication. We became involved in debt, which, in consequence of heavy losses, and monies appropriated from our limited receipts, during the late war, to relieve the sufferings of the sons of our Southern brethren, who being incarcerated in Northern prisons called on us for relief, together with a large free list of names gratuitously supplied from the commencement, and several thousand subscribers who have failed to pay their subscription, some being delinquents varying from two to ten years, we have never been free from embarrassing debts since we commenced our labors.

The late financial crisis which has recently been so painfully felt throughout the country, has caused many of our former paying subscribers to discontinue their subscription, and prevented others from paying up their dues. Add to all this the introduction of some six or eight new papers in various sections of our former circulation, our brethren and readers generally will see that we are still in need of all the encouragement they may find it in their hearts to afford, by renewing their subscriptions, paying up their arrearages, and in advance for the forthcoming volume, and also by using their influence to extend our circulation.

The opening prospect of better times, especially for the farming portion of our patrons, affords us an encouraging hope that the abundant harvests of the now closing year will enable them to renew their subscriptions and forward remittances for what is now due, and advance payment for the next volume.

During the last few years we have been compelled to drop several thousands from our list, from whom we have had no intelligence for a long time, and shall drop others at the end of this volume, unless we hear from them before the issuing of the first number of the new volume. Those who wish to secure all the numbers for the coming year, will do well to forward their orders immediately, that we may know how large an edition to commence with.

PSALM XXII. 27.

DALLAS, Miss., April 16, 1877.

BROTHER BEEBE:—Will you give your views on the following scripture, Psa. xxii. 27: "All the ends of the world shall remember and turn unto the Lord, and all the kindreds of the nations shall worship before thee?" Yours as ever to serve,

JOHN HUCKABY.

REPLY.

This twenty-second Psalm is peculiarly marked as prophetic of the sufferings of our Savior, and of the glory that should follow. He himself said, "All things must be fulfilled which are written in the law of Moses, and in the prophets, and in the Psalms, concerning me."—Luke xxiv. 44. This Psalm begins with the very words which were uttered by him when writhing in agony on the cross, and many other expressions in this psalm are referred to in the New Testament, and applied to Christ. But not only his sufferings which he, for the joy that was set before him, endured, but the joy and glory which he entered after his triumphant resurrection, is also brought vividly to view. When thus his soul was made an offering for sin, and poured out unto death, he saw his seed, as the travail of his soul, and was satisfied.—Read Isa. liii.

The triumphs of the risen and exalted Redeemer are set forth in the calling of all the seed of Jacob to glorify him, and all the seed of Israel to fear him. And although that seed are scattered to the ends of the world, and mingled with every kindred, nation and tribe of mankind, they are not any the less his seed, and as it is positively declared in the last two verses of this Psalm, "A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this." This seed embraces among the Gentiles them that were afar off, which have been made nigh by the blood of Christ. For he is our peace, who hath made both one, (Jews and Gentiles,) and hath broken down the middle wall of partition; 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; and that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you (the Gentiles) which were afar off, and to them (the Jews) which were nigh.—Eph. ii. 13-17. Thus we see that the seed of Jacob and Israel, accounted to the Lord for a generation, embrace all them that are afar off, even as many as the Lord our God shall call.—Acts ii. 39. This seed, though afar off, are the called of the Lord. To them he has said, "Look unto me, and be ye saved, all the ends of the earth; for I am God, and there is none else."—Isa. xlv. 22. And in the nineteenth verse of the same chapter, God declares that he said not unto the seed of Jacob, Seek ye me in vain. As his command unto the seed of Jacob is imperative and effectual, and the

promise of eternal salvation is to as many as the Lord our God shall thus call, and as he has called all the seed of Israel to look to and seek him, so in the verse preceding our text he says, "The meek shall eat and be satisfied; they shall praise the Lord that seek him, and they shall live forever." Hence, all the ends of the world, or all the ends of the earth, as they are called in Isa. xlv. 22, are the called according to his purpose, and are commanded to seek his face, and to look to him and be saved; and this calling is not vain nor ineffectual, therefore it is certain that all the ends of the world shall remember and turn unto the Lord. It is certain because God has said unto them, Seek ye my face; because he has called them from the ends of the world, or earth, from the rising of the sun even unto the west; his sons from afar, and his daughters from the ends of the earth, even every one that is called by his name, are called with a holy calling, not according to their works, but according to his own purpose and grace which was given them in Christ Jesus before the world began. "And whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 30.

"And all the kindreds of the nations shall worship before thee;" that is, before the risen and triumphant Redeemer. For the kingdom is the Lord's, and he is the governor among the nations. All power in heaven and in earth is given into his hands, and he has upon his vesture and upon his thigh his name written, King of kings, and Lord of lords. As the Mediatorial Head of his church, the Father has given him power over all flesh, that he should give eternal life to as many as the Father has given him.—John xvii. 2. Therefore all whom Christ has redeemed unto God, out of every nation and kindred of the earth, shall come from earth's remotest boundaries, and worship before him; for this is made certain beyond the possibility of a failure, by the promise and oath of God, who cannot lie. He says, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow and every tongue [of all who are so called of God] shall swear. Surely shall one say, In the Lord have I righteousness and strength: even to him shall men come, and all that are incensed against him shall be ashamed. In me, the Lord, shall all the seed of Israel be justified and shall glory."—Isa. xlv. 23-25.

All the end of the world, does not mean all the world; nor does all the ends of the earth, mean all the earth, nor the greater portion of the earth or of the world; but the ends literally mean the remnants. The chosen, redeemed and called seed of Christ are, compared with the whole world lying in wickedness, a very small remnant, according to the election of grace. They are a chosen generation, and as such they shall be accounted unto the Lord. They are all made to see and feel and know that

they are truly afar off from God, and at the extreme boundaries of distance from God and from holiness; and when they are called the ends of the earth, or world, they know that they are addressed, and readily answer to the name.

APPOINTMENTS.

If the Lord will, Elder B. Bundy will be with the church at Utica, N. Y., on the second Sunday in December, and Elder S. H. Durand on the first Sunday in January.

In behalf of the church,

J. M. BOES.

Eld. S. H. Durand, divine providence permitting, will preach at the Primitive Baptist Meeting House on Roberts Street, Middletown, N. Y., on Tuesday evening, Dec. 4th, at 7 o'clock.

"THE EDITORIALS,"

FIRST AND SECOND VOLUMES.

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

B. L. BEEBE.

MARRIAGES.

Nov. 7, 1877, at the residence of the bride, by Eld. G. Beebe, Mr. Eugene W. Cook, of Madison, Morris Co., N. J., and Miss Mary Addie Clark, daughter of Col. Samuel Clark, late of New Vernon, N. Y.

Nov. 11th, 1877, at the residence of the bride's mother, in Prince Wm. Co., Va., by Eld. Wm. M. Smoot, Mr. Henry Richards, of Fairfax Co., Va., and Miss Nancy Fairfax, of Prince Wm. Co., Va.

OBITUARY NOTICES.

BRETHREN G. BEEBE & SON:—It has become my painful duty to announce the death of my sister, **Dorcas Mitchell**, who died in the full triumphs of faith, Feb. 4th. Her death was occasioned by an abscess of the lungs, caused by sickness of a year before. Her age was 54 years and 10 days. At her request, myself and wife visited her, and she told us that she was going to die; that she had been afraid of death, but that fear was taken away now. She talked with, and exhorted her family, one by one, and then related her experience in a very clear and satisfactory manner. She said, "I believe I am now on my death-bed, and I wish to tell of my experience in West Tennessee, when in my nineteenth year. I heard brother Mundy preach, and while he was preaching my mind was arrested in a manner that I never got clear of. In 1867 I became so burdened that when I heard people talk of getting religion I resolved to try; but after laboring in vain, I gave it up, and concluded that if my salvation depended on my getting religion, I was lost. My trouble continued. While lying on the bed on which I am now lying, and trying to pray, my burden left me, and I thought I would tell my husband; but I did not for some time, for fear that I might be deceived. The Primitive Baptists were the people of my choice, but as my husband and daughter belonged to the Missionary Baptists, I thought I would not join any church. But on Saturday before the fourth Sunday in May, 1869, I was drawn to the church of my choice, but still thought I would not join. But when the door was opened for receiving members, I seemed drawn to relate my experience, and was received, and on Sunday following it seemed as though every right was for me to go and be baptized by brother Mundy."

After relating the substance of the above, she had us sing the hymn commencing, "How sweet the name of Jesus sounds, &c.

She desired brother Mundy to preach for her before she died, which he did, and she seemed to enjoy it. She seemed reconciled to the will of God. Before she died she reached out her hand and bid us all farewell. The last words I heard her say were, "Bless the Lord," and gently passed away.

ALSO,

On March 30th, her daughter, aged 19 years, followed her mother. She had made no public profession of religion, but left a good evidence that she was by grace prepared to go. She spoke of hearing sweetest music, and told her physician that she was not afraid to die, but if the Lord was pleased to spare her life she hoped to live nearer to her Lord.

ALSO,

My brother-in-law, J. J. Pendergrass, departed this life on the 30th day of last March, aged 36 years. He was a brother, greatly beloved by all who knew him. He was baptized in the fellowship of our church, on the same day my sister was. He was always more ready to communicate to our preacher than any of us. He did not talk much about dying. He told brother Mundy that he had a hope, and there were times when he could not doubt. On the next morning he said to me, "This evening will be my last," which was so. He is greatly missed by our church, as he was our Clerk. Brother Mundy preached his funeral at his residence, to a large congregation, and his remains were then conveyed to the tomb.

I have lost a sister, a niece, a nephew and a brother-in-law, all in a short space of time. May the God of all grace sanctify the bereaving dispensation to our good and to his glory, and comfort us in our afflictions, is my prayer.

J. Q. BINSON.

DARDANELLE, Yell Co., Ark.

By request of sister Dedame Sanford, I send for publication in the SIGNS a notice of the death of her husband, John E. Sanford, second son of brother Wm. R. and sister Antionette Sanford. He died at his late residence in Osborne Hollow, Broome Co., N. Y., aged 26 years, 5 months and 1 day.

The deceased received an evidence of the pardon of his sins in the summer of 1872, and united with the Presbyterians, where he remained a member a short time, when it pleased the Lord to open his understanding and lead his mind into the doctrine of the gospel. He then became satisfied that he was not living with the followers of Christ, and could no longer remain, but came and gave a relation of his experience to the Middletown Old School Baptist Church, and was received, and baptized by Eld. Isaac Hewitt on the 14th day of February, 1874, near his father's residence, together with five others. He remained an exemplary member and an humble follower of Christ till called from this world of sin and sorrow, to fully enjoy the sweetness of the song, "Not unto us, not unto us, but unto thy name be all the glory." His sufferings were short. He had been complaining a few weeks, but was able to be about the house, and rode a short distance in his carriage just one week before his death, after which he was confined to the house. He bore his sickness, which was hemorrhage of the bowels, with great patience, and said but little to his family about his departure. At one time he said to his wife, who stood at his bedside with their only child in her arms, a little daughter of six months, "You must play with Nettie when I am gone," giving evidence that he was conscious that he was soon to close his mortal career. His parents were telegraphed for, but failed to reach his residence before his death. His remains were brought to his father's house in Middletown, Delaware Co., N. Y., where Eld. Buel Maben preached a very able and comforting sermon to a large congregation of friends and relatives. His remains were then deposited in the grave-yard near the residence of his grandfather, Ziba Sanford.

Truly it may be said that a promising son and a loving husband and father has been taken in the vigor of manhood. May the God of all grace and comfort bind up the broken heart of our dear sister and niece, whose hopes and happiness in life are so soon

swept away. May she be led to say with one of old, "Though he slay me, yet will I trust in him." "The Lord gave, and the Lord has taken away; blessed be the name of the Lord." May the afflicted parents also have the sweet assurance that their loss is his eternal gain.

R. W. SANFORD.

MIDDLETOWN, Delaware Co., N. Y.

Please publish the obituary of sister Phebe Smaley, who fell asleep in Jesus on the morning of August the 5th, 1877, at the advanced age of 89 years.

Sister Smaley was born in Summerset Co., N. J., came to Ohio in the year 1800, and was received into the fellowship of the Baptist Church August 24th, 1829, and continued a member of the church forty-eight years, and during all the changes she stood firm in the faith of the apostles. She was of a retiring disposition, and filled her seat among the brethren and sisters in the Fairfield Church as long as her health would permit; but the last years of her life she was unable to leave her home, which she had with her daughter, who is now called to mourn the absence of a dear mother; yet we do not mourn as those who have no hope, for we believe that her loss is her dear mother's eternal gain. May the God of all comfort and consolation sanctify this affliction and bereavement to the good of all the family and friends, is our prayer for Jesus' sake.

Yours in fellowship,

LEVI BAVIS.

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

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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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Middletown, Orange Co., N. Y.

HOPEWELL Young Ladies' Seminary, MERCER COUNTY, N. J.

The Fall Session will open September 12, 1877. The patronage of our Old School Baptist brethren is earnestly desired.

For particulars, address

MISS ELIZABETH H. BOGGS,
Principal.

Having ourselves patronized the school of the sisters Boggs, and being personally acquainted with the teachers and proprietors, we confidently commend it as the only first class institution of the kind that is entirely free from all sectarian influence, within our knowledge, in which our daughters may be thoroughly educated, at a reasonable expense, and every care taken for their comfort and moral training. We hope the institution may be liberally patronized, especially by our Old School Baptist friends who are opposed to the popular theory of teaching religion as a science.—EDITORS.

THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to post-masters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

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AND

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE & SON,

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

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 45. MIDDLETOWN, N. Y., DECEMBER 15, 1877. NO. 24.

POETRY.

THE SWEET BY-AND-BY.

[Published by request.]

There's a land that is fairer than day,
And by faith we can see it afar;
For the Father dwells over the way,
And prepares us a dwelling place there.

CHORUS.

In the sweet by-and-by,
We shall meet on that beautiful shore;
In the sweet by-and-by,
We shall meet on that beautiful shore.

We shall sing on that beautiful shore
The melodious songs of the blest,
And our spirits shall sorrow no more,
Not a sigh for the blessing of rest.

To our bountiful Father above
We will offer the tribute of praise,
For the glorious gifts of his love,
And the blessings that hallow our days.

We shall rest on that beautiful shore,
In the joys of the saved we shall share;
All our pilgrimage-toil will be o'er,
And the conqueror's crown we shall wear.

We shall meet, we shall sing, we will reign,
In the land where the saved never die;
We shall rest from sorrow and pain,
Safe at home in the sweet by-and-by.

CORRESPONDENCE.

WASHINGTON, D. C.

DEAR BROTHER IN HOPE:—As the time is approaching for me to send my subscription for the SIGNS, I have concluded to inclose with it a few lines, and leave them at your disposal.

I have been impressed for some time with the idea that there is a duty or obligation resting on those of the same household of faith, to write one to another occasionally, and I cannot rid myself of the thought. We are told, "They that feared the Lord spake often one to another." While I have been a constant reader of the SIGNS more than twenty years, I have never contributed a line to their columns. When we are so anxious to see the names of those we love attached to correspondence of the SIGNS, as they come to us richly laden with glad tidings, why should not we be willing to bear testimony or witness to the same great truths? Can it be we shrink from acknowledging the power of God? Not long since I was reminded by one of our members here that they had never heard me relate my journey from darkness into that marvelous light. I am naturally very timid, or diffident. Peter says, "Be ready always to give an answer to every one that asketh you a reason of the hope that is in you with meekness and fear." Now, were I as gifted in descriptive power as was John Bunyan, or even some of the correspondents of the SIGNS, you might look for something very interesting from my pen, for I

have felt very deeply the sting of sin; but I have not the command of language to express myself as I would like. I cannot say anything new to the readers of the SIGNS, but have I a right to withhold, even though it be only a mite? It may give some one pleasure to read it. I am not writing to those who do not know the truth, but because I think those who read will recognize what I say to be the truth.

I remember hearing a great deal of religious conversation when I was only a child, and have thought sometimes that I know nothing of the matter, only having heard it all my life, but learned it like any other lesson; but were that the case, I do not believe I ever should have felt as I have, for I tried hard to repel the idea that I could not do something to gain favor in the sight of God. At one time I was very zealous, and in 1857 I united with the Presbyterian denomination, but had not been long with them before I found I was not at home, for we did not believe alike. I felt a restlessness, an indescribable desire for something I hardly knew what. In 1858, although my name remained with them, God in his wisdom was pleased to remove me to New York, to stay awhile with my aunt, where I remained five years. While there I read and heard much on the subject, and my mind was not at ease. My first and most intimate acquaintances there were Presbyterians, and several of them were not a little displeased because I did not commune with them, knowing my name was with that denomination. O how lonely I have been sometimes, even in that large city, with nice neighbors and plenty of acquaintances, but not one who understood me. I have no doubt they thought me very strange; but I could not go with them, because we did not agree. And how can two walk together except they be agreed? When I left home my mother broke up house-keeping in Virginia, and came to Washington to live with my married sister. In 1863 my aunt whom I was with died very suddenly, and I was very much pleased with the prospect of again going to Washington, where I might hear Elder Purington preach, as I used to hear him whenever I visited here. But while I was rejoicing at the thought, I received a letter informing me of his severe illness, and that it was thought he could not recover. O how I longed to hear him speak again, having heard him, during one of my visits home, read the hymn beginning,

"Twas when the seas with horrid roar,
A little barque assailed."

It just seemed to take all my strength, for I had never felt the power of God before as I did then. A friend sitting next to me said, "Why don't you sing?" But I could not, for I trembled so that I had to lay the book on my lap to prevent my emotion being seen. Many times I have listened to others talking, and been afraid to open my lips for fear of betraying my true feelings; indeed I have bitten my tongue, and been so wicked as to desire I might not have the use of speech, or would willingly have exchanged places with any brute on earth. Once, brother Beebe, you called here to see us, and in course of conversation I spoke of a piece I had been reading in the SIGNS, and you said, "Could not you write just such another?" Then if I could only have recalled my words, how glad I would have been, because at that time I did not intend letting any one know my feelings. Turn whichever way I would, I was in the gall of bitterness, or bound by the fear of man, a prisoner, a slave, which I believe as near iniquity as possible. I sincerely wished my name anywhere but where it was, for had it been elsewhere, it seemed to me I might with more ease requested to be cut off. But when I made such a request there was no notice taken of it. To outward appearances, I was in the house of my friends, but how miserable; not at home with them, and they knew it.

But I have not yet given the reason of my hope. It is this: Christ died for sinners, and I am one; but his death would not be sufficient ground for my hope, had there been no resurrection. Now, in and of myself I am not worthy to take the name of Christ upon my lips; but we are not looked upon in ourselves, but through Christ our Redeemer. Only think, if I am saved, Christ has redeemed me. I have been bought with a price, even the blood of Christ. Not by any act of my own, nor by works of righteousness which I have done. We love him because he first loved us. He says, "All that the Father hath given me shall come unto me;" they are mine; I will draw them; they shall come. With God there is no such thing as, If they will, I will. O no; when he says, I will, and, They shall, there is no uncertainty; his word decides the case. What are we to understand he meant, when on the cross he said, "It is finished," if his work was not complete, and there is anything left for us to do? Thanks be to his great name, there is no other hope for me. If he is our all, or our salvation, we are complete in him. He is our jus-

tification, sanctification and redemption; and if he is not all, then we can have no part or lot in the matter, for his glory shall not be given to another. Now, here is one point on which I wish to be distinctly understood, and if not correct according to scripture, please let me know where I am in error; for I believe it to be very important that we comprehend thoroughly the Lord Jesus Christ, the Man Mediator, before we take his name, or are buried with him by baptism. I agree with the poet, who says,

"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."

Now, my idea is, that Christ did not exist in the flesh before he was conceived by the Holy Ghost, and born of the virgin Mary, as some accuse the Old Baptists of believing. That he is one with the Father. He took upon himself this human nature, mantled or clothed in flesh; and if he had it already, what necessity for his taking it? "For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren." Why will poor worms of the dust undertake to separate soul and body, or dive into the hidden mysteries of God? He will reveal as much as it is his will for us to know. Christ says, "Before Abraham was, I am." "It is the Spirit that quickeneth, the flesh profiteth nothing." Then why should he have existed in the flesh so long before he appeared on earth, if it profiteth nothing? He says, "I and my Father are one." In the gospel according to Luke we have Zechariah's prophecy concerning the conception of Christ; no ordinary birth, for he says positively, "He was conceived by the Holy Ghost," the power of the highest. And in the gospel according to John we have it written, "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; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Then the idea I have is, that Jesus is the Christ, the Son of the living God, that he ever has existed, not merely in the purpose of God, but equal with God, yea, even God himself, previous to taking upon himself human nature; but when manifest in the flesh, called the Son of God. "For in him dwelleth all the fullness of the Godhead bodily." Their glory shines with equal beams. Though they are known by different names,

they are forever one; the Father God, and the Son of God. In Paul's epistle to the Hebrews we read, "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same. For in that he hath suffered, being tempted, he is able to succor them that are tempted." For we have not a High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin; and being without sin, his flesh was not permitted to see corruption.

At one time my mind became so clouded with regard to the Trinity, that I actually determined not to ask anything in the name of the Son, but when I wanted to pray I would ask the Father. And so it was until he was pleased to reveal himself to me. Great is the mystery! Who is sufficient for these things?

"No one can truly say
That Jesus is the Lord,
Unless he take the veil away,
And breathe the living Word.
"Then, only then, we feel
An interest in his blood,
And cry with joy unspeakable,
Thou art my Lord, my God."

I know that as I had no control over my natural birth, neither can I have in spiritual things; I am perfectly helpless. In 1870 the Virginia Corresponding Meeting was held in Alexandria, and I attended every day, for I could not stay away; but I tried to keep to myself as much as I could. The truth is, I was contending against God's dealings with me, and he brought me down low, yes, I may say almost to the grave. Just about that time one of my brothers came to spend a few days with us, and I heard him say he had come to see me for the last time. A friend asked me only a few weeks ago if it was not thought at one time that I had consumption. The doctor was consulted, and prescribed exercise; but I had no strength. In my weakness God had power to show his strength. Many a day have I wished for the night, thinking, My bed shall comfort me, my couch shall ease my complaint; but when night came I could not sleep without the most terrifying dreams, so that my soul chose death rather than life. I have often said mentally that I would not live always, for my days are vanity. During the time my mind was in such a condition, I went to two funerals, which I can never forget. One was that of an infant, and as I stood to look on the mortal remains, O how I longed to exchange places with him, or wished that I might become as that little child. The other was that of an elderly lady, whom I had heard spoken of very highly; and I wished, if it was the Lord's will for me to live to attain to her age, that I might know the truth, and give God all the glory. It would be impossible for me to describe the different thoughts that were within; I do not think I shed a tear over either, but it was hard work for me to keep back or hide my feelings. What a paradox or seeming contradiction is a Christian's life to himself, that is, if I am one.

"Strangely, my soul, art thou arrayed,
By the great sacred Three."

When the command came, Follow me, and, If ye love me, keep my commandments, the ordinance of baptism was before me day and night, and I existed for some time without obeying. But O how I suffered, both in body and in mind; I could neither sleep nor eat in any comfort. Once I dreamed I was going to be baptized, and when we arrived at the place appointed for the ordinance, the water changed to red hot ashes, and my sister, who stood by me in my dream, said, "O don't go in there; wait awhile until a more convenient season." The reply I made was, "God has commanded; I must obey." I then reminded her of the fiery furnace in which the three Hebrew children were cast, and how God was with them there; and I felt sure he would not leave or forsake me now, for his word was in my heart as a burning fire shut up in my bones. Determined to save, he watched over my path. I also dreamed of being in prison, and contending for the truth, when these words were given to me with great force, "Thou canst have no power except it be given thee from above." In my sleep I could contend for the truth, but when awake my tongue would cleave to the roof of my mouth, and I strove, like Jonah, to escape the presence of the Lord, and as did Jeremiah, I tried to ease my conscience, saying, I cannot speak, for I am a child.

The Sunday following the Corresponding Meeting in Alexandria, brother Purington preached in Washington, and after he had closed I felt that if I held my tongue any longer, the very stones would have reason to cry out against me. So after very few words, for I had nothing to say, I was received as a candidate for baptism; and as we had no stationed pastor at that time, according to my request brother Purington attended in September, and I was received in fellowship with Shiloh Church, after which I returned with brother and sister Purington to their home, and spent several weeks.

"What peaceful hours I then enjoyed!
How sweet their memory still.
But now I find an aching void
This world can never fill."

Brother Chick serves us now regularly once a month. His appointment is for fourth Sunday afternoons. Occasionally we have preaching by some one else. We have no meeting-house of our own, but have to rent, and at present we are using the Columbia Law Building, on Fifth Street. We have many ups and downs, but I know it is not in man that walketh to direct his steps. And often we feel cast down, but not destroyed.

I beg you will overlook the disconnected or wandering manner in which I have written, and fear I have said too much to be interesting; but as my thoughts keep far in advance of my pen, you can omit any portion you think proper. May God in mercy be pleased to direct our steps for his own name's sake, is my sincere wish, and unto him shall all praise be given now and forever.

SALLIE FRANKLAND.

ONE LORD AND ONE FAITH.

Whatever may be the various conflicting views and notions of the world, nominal professors of christianity, ungodly blasphemers, modern pharisees, graceless infidels, and all the hosts of anti-christ, concerning the true character of the Lord, who is the embodiment of his church—its life, righteousness, wisdom, and strength—one grand, glorious and unchangeable truth stands firm and conspicuously arrayed in the divine firmament—a truth that, like a strong citadel, will ever rear its majestic form, despite the rapid dissolution of earthly things, the treachery and hellish conspiracies of ungodly men, and the terrible assaults of the enemies of truth who attempt its overthrow. That truth, or, I might say, cluster of truths, I have placed at the head of this article. "The prisoner of the Lord," sweetly inspired by the Holy Ghost, and bound by the most solemn obligations to preach the word, and declare the unsearchable riches of Christ among the Gentiles, is the author of this comforting language, the truth of which, the prophets joyfully looked upon and rejoiced in. Christ declared it unto his beloved disciples, and sealed with his blood the covenant of mercy, which embraces this blessed truth; and his faithful followers in all ages have borne testimony to its oneness, its spirituality, its hope, its power, its sweetness and unchangeability.

One Lord. And he is sovereign over all. There is no conflict in the government of his affairs. He needs not the advice and counsel of men or angels. "Who being his counsellor hath instructed him?" No cabinet of advisers sit in his awful presence. He is God in all that the word, big with meaning, implies. Beside him there is none else. Were there a plurality of Gods, as the heathen declare, and as is implied in the teachings of many who profess to know the truth, then dissensions, disputes, and continual conflict would characterize the government of heaven and earth. It may do for carnal men to wrangle and dispute, and attribute to the Lord limited authority and power, but this does appear comforting to the blessed subjects of grace, whose only hope rests in that of the immutability, oneness and sovereignty of the eternal God, whom David says is the Lord. He it was that disclosed to them their sins, and shewed unto them their iniquities. He it was, too, that, when they were entirely divested of all human power and merit, revealed his Son Jesus Christ, the Lord of glory to them as their Savior, causing them to exclaim, "Thou art my God, and I will praise thee!" As the Lord was one with the prophets, so is he one in the setting up and government of his kingdom. On his shoulder the government rests. Zechariah, the prophet of God, blessed with an unction from God, clearly beheld the coming of Christ, and the setting up of his kingdom. "And the Lord shall be King over all the earth; in that day shall there be one Lord, and his name One."

—Zech. xiv. 9. Now, while this is declared of him, we are not led to suppose for a moment that he is not Christ as well. "Let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." He is Head over all things to the church, which is his body. The head is above every member of the body. The Lord is far above all, even every name that is named in heaven, and all principality and power. He is higher than the heavens, so that the heaven of heavens cannot contain him. He is the Vine that supplies life and vitality to the branches. Their life is hid with Christ in God; as perfectly secure as the life of the branches in the vine. The poor and afflicted people of God are comforted in the blessed thought that other foundation can no man lay than that which is laid, which is Christ. They are built up and encouraged, too, amid the multitudinous trials of this mortal state, because the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. And when they are fully taught of God, and the Lord stands revealed as their only Law-giver, they can begin to see and understand something about a genuine living faith.

One faith. Yes, one faith, as God is one, and there is none beside him. They walk by faith, and not by sight. And if there were a diversity of faiths, they would be liable to go in forbidden paths. That is, one faith would direct this way, and another somewhere else. The one faith spoken of by the apostle arises from the simple fact that there is but one body, one Spirit, (which produces faith,) and one hope of your calling. Then the faithful witness of Jesus, as if to make it more plain, adds, "One God and Father of all, who is above all, and through all, and in you all." God is a Spirit. On this gilded, immortal Tree is borne the golden fruit of faith. O what a faith is this that God bestows upon his people! Without it, it is impossible to please God. Coming in possession of it through the mercy and kindness of the one God and Father of all, they (the Lord's people) are made to appear as "Trees of Righteousness, The planting of the Lord, that he might be glorified." But all men have not faith. Even the Lord's people sometimes lack faith. The Israelites of old were spoken of as "children in whom is no faith." Abel, Abraham, Moses and the prophets all possessed it when offering their sacrifices unto the Lord. But let us see; their works of righteousness did not produce faith, as the world now assumes to believe and teach. It is a jewel too costly to be purchased with the purest of India's gold, or silver from the richest mine. The richest mines of the world, and the world itself thrown in, would not be received in exchange for it. Then how dare we bring carnal righteousness, the offspring of our sadly defiled fleshly natures, as an offering to God for it? Every child of God has learned by sad experience how utterly unavail-

ing it is. I said the children of God lack faith sometimes, and it is true. The Savior chided them on this account: "O ye of little faith;" and, "How is it that ye have no faith?" Then we hear the disciples praying for an increase of their faith. To him who called us out of darkness, and translated us into the kingdom of his dear Son, we must look for overcoming faith. Every joint heir with Christ enjoys this one faith. Whether it be the door of faith the Lord opened, the faith that is counted for righteousness, the seal of righteousness of faith, the spirit of faith, the unfeigned faith that is in all the saints, the like precious faith of the scattered disciples that Peter addressed, the faith that overcometh the world, or the faith that is declared to be the substance of things hoped for, it is the same blessed *one faith*, and Jesus, the mighty Prince that reigns in righteousness, and whose power reaches into the unfathomed depths of eternity, and beyond, far beyond the gaze of angels or men, is the author of it. Not only the author, but the finisher of it also. The world knows nothing of the value of the priceless gift of faith. But the faith the saints possess overcomes the world, breaks in pieces and destroys the kingdom of darkness, and delivers them who through fear of death were all their lifetime subject to bondage. It will endure, and only cease when the substance is attained, or hope ends in fruition. "God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord." The world may become a seething caldron of violence, dissension and strife, anti-christ may spread her benevolent wings until kingdoms, monarchies and republics wither beneath her deadly touch, and the secret sins of two hundred score years may break forth in all their hideous forms; yet, amid the gloom and darkness incident thereto, faith directs its possessor to the Lamb of God who finished redemption, perfected faith, and heralded the glorious news on the swift wings of his Spirit to poor, dying, sinful mortals like we. Dear reader, if you have this blessed faith, with Jesus as your Rock and Fortress, there is no uncertainty as to how the conflict will end.

He will save you. While worrying and struggling with the flesh we get discouraged, for the winter is long, cold and severe. But spring, gentle spring, will come after awhile. Soon our toils and labors and groans will be over, and our weary watching and waiting will come to an end. We shall then hail with joy and delight the glorious appearing of the Lord and Savior Jesus Christ. Then the grave cannot hold us with its iron grasp, nor yet the world with any of its powers; but upward, at the bidding of our Master, we shall rise, and enter through the gates into the city. A sweet employment awaits the sons of God in that heavenly city. Clothed in the garments of salvation, and with tongues inspired, they will compose a choir of songsters such as

will make the realms of celestial glory echo with their melodious notes of praise. The song they will sing is that of the redeemed. It is the new song that John speaks of in Revelation. It was new when they lisped it in their weakness in the church militant, and it is no less new in the church triumphant. Disrobed of mortality, death swallowed of life, and with immortality stamped upon their faces, the redeemed of the Lord shall praise and adore him who first loved them and gave himself for them, and brought them through much tribulation into his everlasting kingdom.

Brother Beebe, do with this as you may think proper, and all will be right with me. Not having any appointment to-day, and as the subject was on my mind, I have put a few scattering thoughts on paper, and, I repeat, submit them to your better judgment.

"Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

J. G. SAWIN.

LOXA, Ill., Nov. 18, 1877.

LEXINGTON, Ky., Nov. 7, 1877.

MY DEAR BROTHER IN CHRIST:

—You and I have been permitted to live and labor long, as we have presumed to hope, in the cause of our divine Savior, and have witnessed many defections from the faith of the gospel, among those who professed to "walk with us to the house of God in company;" and why is it that we have not been "turned away from the truth, and been turned unto fables?" What anguish has that question stirred, "Will ye also go away?" I feel the language to be appropriate to me,

"Dear Lord, with such a heart as mine,
Unless thou hold me fast,
I feel I must, I shall decline,
And prove like them at last.

But thou alone hast power, I know,
To save a wretch like me;
To whom, or whither shall I go,
If I should fly from thee?

The help of man and angels joined,
Could never reach my case;
Nor can I hope relief to find,
But in thy boundless grace.

That blood which thou hast spilt,
That grace which is thine own,
Can cleanse the vilest sinner's guilt,
And soften hearts of stone."

On that grace, and that alone, can you and I rely for the future, as for the past. As we near the end of our mortal career, I feel that we can say in truth, "We have not been moved from the hope of the gospel." In view of the future of our existence, (and we trust it may be a blessed future) we can say with another poet,

"Should worlds conspire to drive me thence,
Moveless and firm this heart should lie;
Resolved, for that's my last defense,
If I must perish, here to die.

But speak, my Lord, and calm my fear;
Am I not safe beneath thy shade?
Thy vengeance will not strike me here,
Nor Satan dare my soul invade."

From my greatly advanced age, it is not reasonable to suppose the days allotted me on earth are yet many, and I cannot feel their number to be a matter of much concern; infinitely

more am I concerned to live to the glory of God, than I am about dying. Death, what is it? A separation from God? A change of state? Instead of a separation from, I indulge hope that I shall be ushered into his immediate presence; not, however, in the "earthly house of this tabernacle," but being "clothed upon, that mortality might be swallowed up of life." Death, to the christian, is but a shadow, the substance having been destroyed by our High Priest. Yet we have been often, on our pilgrimage, alarmed at shadows. No wonder the christian feels alarmed, when contrasting his pollution, guilt and shame, with the holiness of God; but when he can realize that his sins are, like the Egyptians drowned in the Red Sea, only dead corpses, buried, and no more to rise against him, he sees the folly of his fear.

"O could we make our doubts remove,
These gloomy doubts that rise,
And see the blessed home we love,
With unclouded eyes,"

how would it brighten up the scene, and cause him to exclaim, "Come, Lord, Jesus, come quickly;" especially could he realize that death is but a change from a sinful to a sinless state, a mortal for an immortal, and earth for heaven. It will be seen that we are not of those who believe and teach that man dies like the beast of the field, and there is no more of him; but that both saint and sinner will exist in a future state, the former in unmolested bliss, the latter in interminable woe.

"O! if my Lord would come and meet,
My soul would stretch her wings in haste,
Fly fearless through death's iron gate,
Nor feel the terror as she passed."

"Jesus can make the dying bed
Feel soft as downy pillows are;
While on his breast I lean my head,
And breathe my life out sweetly there."

There will the heirs of promise rest secure, nor one faint murmur rise. A change from this, to a state of bliss, will bring with it interminable blessedness; but to the wicked, interminable woe. The apostle spake thus to the Thessalonians, to soothe their sorrows: "But I would not have you to be ignorant, brethren, concerning them which are *asleep*, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which *sleep* in Jesus will God bring with him." "And the dead in Christ shall rise first." Hence it is seen that the terms *sleep* and *dead* are used interchangeably, with regard to the saints. Again, "Behold, I shew you a mystery: we shall not all *sleep*, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the *dead* shall be raised incorruptible, and we shall be changed." Could the people of God contemplate the close of our mortal existence as going to sleep, it would rob death of its gloom.

The psalmist tells us, "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." Could we appropriate these precious promises to our-

selves, how would they ease our burdened minds. Who rightfully claim them? Let an apostle answer. "Whosoever believeth that Jesus is the Christ, is born of God: and every one that loveth him that begat, loveth him also that is begotten of him." "We know that we have passed from death unto life, because we love the brethren." "Unto you that believe, he is precious." But to the ungodly, "He is a root out of dry ground, having no form nor comeliness. There is no beauty in him, when they see him, that they should desire him." Can you not say truly, The gold of Ophir is but dross, compared with my Beloved? "He is the chief among ten thousand, and altogether lovely."

The mixture of joy and sorrows I daily encounter, cause the anxious inquiry, Are christians built up and cast down thus? Time was with me, as most aptly described by the poet,

"Soon as the morn the light revealed,
His praises tuned my tongue;
And when the evening shades prevailed,
His love was all my song.

Then to his saints I often spoke
Of what his love had done;
But now my heart is almost broke,
For all my joys are gone.

Now when the evening shade prevails,
My soul in darkness mourns;
And when the morn the light reveals,
No light to me returns."

Let us see whether the unerring yord of truth, with regard to the bride of Christ, does not solve the doubt. "By night on my bed I sought him whom my soul loveth; I sought him, but I found him not." How often, when the busy scenes of the outer world are superseded by this mantle of darkness, and we retire to bed for rest, do our thoughts trouble us greatly. We mourn our forgetfulness of the dear Savior, and lament that the trifles of this poor, little world should occupy our minds, to the neglect of his sparing mercy and long-forbearance. We seek him in our meditations and prayer, but find him not. We become restless and disquieted; the bed affords no rest. Hence she says, "Now will I arise and go into the city," (the church) in the streets and broad ways thereof. She wants the *bread of life*, and goes into market street. She thirsts for the water of life, and visits water street; but she fails to meet him whom her soul loves. She is found by the watchmen, (ministers of the gospel) who publish the dealings of the Lord with his children; but they fail to relieve her anxious heart. "It was but a little I passed them, till I found him whom my soul loveth. I held him, and would not let him go." She realizes the truth of the declaration, "We have this treasure [gospel food] in earthen vessels, that the excellency of the power may be of God, and not of us." "Until I bring him into my mother's house." (Jerusalem which is above, is free, which is the mother of us all.) But why did she bring him into her mother's house, but that its inmates should rejoice with her in her happy deliverances, as they are they of whom the psalmist speaks, "The secret of the Lord is

with them that fear him, and he will shew unto them his covenant." What joy do the children of God feel when their Lord baings them into his banqueting house, and his banner over them is love!

When it is remembered that Christ "hath abolished death, and brought life and immortality to light through the gospel," and, "Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their lifetime subject to bondage." In confirmation of all these promises, we learn from the divine word that "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor hight, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord." For our further consolation we are told that, "Christ being raised from the dead, dieth no more; death hath no more dominion over him." "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God, through Jesus Christ our Lord." "Jesus saith unto her, I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me, shall never die." Gospel faith, or the faith of Christ, is conclusive evidence that its possessor is the subject of everlasting life, "and shall not come into condemnation, but is passed from death unto life." And love to the brethren assures the heirs of promise of their inheritance with all the sanctified in Christ Jesus.

As ever, yours in hope of eternal life,
THO. P. DUDLEY.

P. S.—I sat alone, and thought I would employ a few moments in dropping you this scroll.

I baptized a lady, on profession of her faith in Christ, at Elizabeth, at our October meeting. I felt somewhat timid, when I thought of my greatly advanced age; but I had no more difficulty in administering the ordinance, than forty years ago.

T. P. D.

NORTHPORT, Ala., Nov. 18, 1877.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—You may be surprised to receive a letter from me, but by the time you have read it you will understand my motive. I must tell you that I have been prejudiced against you almost ever since I heard of you, simply from what others have said, and not from anything I knew myself, which I confess was wrong, and I ask your forgiveness. Ever since I have had a name among the Old Baptists, I have been informed by them, (or at least many of them) that you were a Two-seed, Parkerite, Non-resurrectionist, and everything else contrary to sound doctrine, which I believed was so, without investigation; and I see now that Elder R. B. Gunn, of Egypt, Miss., and many others of the Primitive Baptists, are

writing against you, and denouncing you as a heretic, &c. But last Sunday I accidentally got hold of the first volume of the "Editorials" of the SIGNS OF THE TIMES, and have been reading them carefully ever since, and if there is anything wrong in them I am not able to detect it. True, there are some things I cannot reconcile with some portions of scripture, of which I will tell you before I am done. Since I have been reading your Editorials, I have decided that if you are a heretic now, you was not one when you wrote those Editorials. I am satisfied that such able declarations of God's word cannot be ferreted out by human wisdom, and that nothing short of the power and Spirit of God can bring to light those hidden mysteries of which you speak in your Editorials. And this much I say, If you were a christian and a minister of the gospel when you wrote those Editorials, you are one yet, although, for aught I know, you may have since that time imbibed error, or false doctrines, which I leave for you to answer. And now, brother Beebe, if it will not be asking too much of you, or boring you too much, will you please answer the following questions, for my satisfaction and the satisfaction of others? If you are innocent of the charges preferred against you, I want to know it, and if you are guilty, I want to know it.

Do you believe in the Two-seed doctrine, as taught by Daniel Parker and his adherents? which I understand to include the following doctrines, if no others, viz: The non-resurrection of the body; that neither *soul*, *body* nor *spirit* are the beneficiaries of Christ's suffering, death and resurrection; that nothing goes to heaven, only that which proceeds forth and comes from heaven.

These are the main features of what I understand to be the doctrines of which you are charged with believing, or indorsing, which doctrines the Pilgrims Rest Association, to which I belong, entered their protest, and I stand on the same ground yet, although I have been accused of being a *non-resurrectionist* myself, which God knows is a false accusation; and for this reason I know that false accusations are not impossible even against Elder G. Beebe. Brethren are too apt to jump at conclusions, without evidence.

Another feature of the Two-seed doctrine, which I forgot to mention in its place, is that the Lord Jesus Christ is a created being, the first production of divine power; that the devil is a self-existent, eternal devil; that his children come from him, and will naturally go back to him; and that God's children came from God, and will consequently go back to him. I know you are fully acquainted with the doctrines, without my enumerating them. "The Herald of Truth," published by G. W. Payne, in Illinois, abounds with the doctrine, and I will say here that I do not believe said doctrines as taught by them.

Now, brother Beebe, I hope you

will be so kind as to reply to me, and answer my questions. Be assured that I am prompted by no evil motive in writing to you, and asking you these questions; but I desire to know the truth of what I hear.

In your editorial on the final judgment, in the "Editorials," you argue that the judgment is going on now, or has already passed, and with you I agree; but I cannot exactly reconcile your views with these scriptures: "Because he hath appointed a day in which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead."—Acts xvii. 31. Again, "And as it is appointed unto men once to die, but after this the judgment." Now, brother Beebe, I want you to reconcile these two passages with your views as set forth in your Editorials.

I will send you ten cents with this letter, and I want you to send me a copy of the SIGNS, as I have never seen but two or three copies of said paper; and if you see fit, you can publish this in the copy you send me, although not written for publication, and if you choose, you can reply to me through the same medium; and if I like the SIGNS, I may subscribe for it. However, I hope you will reply to me, either privately or publicly, as you choose. I doubt not but you have received many such letters and interrogations, and consequently are tired of it; but please answer this, and oblige one who feels to be the least of all saints, if one at all, and yet one that believes he has the cause of Zion at heart, and hopes he loves the brethren. Please respond at your earliest convenience.

H. J. REDD.

(Editorial reply on page 274.)

KINGSTON, Canada, Nov. 14, 1877.

ELDER BEEBE AND SON—DEAR BRETHREN:—My mind having recently been led (I hope in humbleness, by the Spirit of God) to consider the subject of the travel of the children of Israel through the wilderness, and of the plagues that God brought upon the Egyptians to make them willing to let them go, and of their deliverance from bondage, and feeling a desire at times to express my thoughts to the brethren and sisters, I will attempt to write some of my thoughts, leaving you and my brethren to judge of their correctness, praying, I hope, that God will keep me from error, and direct my mind in his truth, and enable me to write in a way that will be profitable to some little ones of his flock.

We can only refer briefly to much of this interesting history, our object being to try to show the type of the church of Christ, as represented in this national people. We first bear in mind that during all the time God was afflicting the Egyptians with these many sore and terrible calamities, that the land of Goshen, where the Israelites were, was free from all these plagues. God, in preparing Moses to go before his people, tells him, "I will stretch out my hand and

smite Egypt with all my wonders, which I will do in the midst thereof, and after that he (Pharaoh) will let you go; and I will give this people favor in the sight of the Egyptians. And it shall come to pass that when ye go, ye shall not go empty." Is it possible, thought Moses, that this poor, despised people shall have favor in the eyes of their enemies? How unlikely this would seem to the mind of finite man. These poor, enslaved people, being compelled by the Egyptians to perform certain daily labor, and produce a stipulated amount of bricks for their daily task, and this when they were furnished straw to temper the mortar with. But the time comes when they are refused the straw, and they are compelled to gather stubble instead, and required to continue to produce the "tale of bricks" as before. So as we follow them their condition seems to grow harder, and they are ready to accuse Moses and Aaron of causing them to be abhorred in the eyes of Pharaoh. But the Lord directs Moses, and said unto him, "I am the Lord," &c. Pharaoh was first made to consent that the men of Israel might go, but that they should not take their flocks and herds. How natural this would seem. Pharaoh could readily see, as it would seem, that they would certainly return to his land if they went in this condition. But Moses said unto him, "We will go with our young and with our old, with our sons and with our daughters, with our flocks and with our herds will we go, for we must hold a feast unto the Lord." But the Lord still hardened Pharaoh's heart, and he refused to let them go; so the plagues were continued to be poured out upon the Egyptians.

But we must pass along, as we cannot notice every detail in the interesting history. We now find them on their journey encamped by the sea, beside Pihabiroth, and the Egyptians marching after them. In what a deplorable condition do they find themselves; it seems to be a desperate and hopeless case. They are confronted by the sea, and on either side are mountains that are impassable, while the Egyptian hosts are closely pressing on them in the rear; it seemed they had nothing before them but certain destruction. This is about the condition every awakened sinner finds himself in when brought by grace to see the lost and ruined condition he is in by the law. All escape and relief seem cut off, the law is holy, and requires perfect obedience; but they are helpless in every particular, perfectly impotent, ready to give up all hope and die in the wilderness, as were the Israelites. But what do we see? Moses said unto them, "Fear ye not; stand still, and see the salvation of the Lord which he will show to you to-day; for the Egyptians whom ye have seen to-day, ye shall see them again no more forever." So it is with the redeemed child of God, when he is enabled to see, not the law demanding his life, but Christ Jesus his righteousness opening the way

through the Red Sea, that he may pass safely over; he is ready to go. His sins may rise up as mountains on either side, and the great Red Sea in front, with Satan pressing on his heels, all hope may seem to be gone; but let the blessed Savior show his smiling face, and speak peace to his soul, and he is then ready to go forward, and all his enemies fall away, and as did the Israelites, he can see the Egyptians buried beneath the sea, and can sing the song of deliverance. One thing I desire specially to call to mind just here; that is, that all the Israelites, as a nation, passed through the Red Sea, and not one was left behind to fall into the enemies' hands. So will all spiritual Israel safely pass all enemies, and be carried home to glory, there to sing, not the song that Moses and the children of Israel sang, but will sing, "Not unto us, not unto us, but unto thy holy name be all the glory." Here, while passing through the wilderness of the world, we are compelled to carry this old, Adamic man along with us; but when we are enabled by the Spirit of Christ to put on "the new man, which after God is created in righteousness and true holiness," then are we enabled to walk in humbleness before the Lord, and trust in his blood and righteousness. Paul says, "Ye were sometimes darkness, but now are ye light in the Lord: walk as children of light."

I see I am making this article more lengthy than I intended; it also occurs to my mind that the great apostle Paul said, "I had rather speak fine words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

I will add in conclusion, that I understand that the atonement made by Christ is full and complete, and secures all the spiritual Israel as fully and completely as that all national Israel passed through the Red Sea, and all will be gathered home in due time to that blessed land of rest; and when that is accomplished, time will cease. One thought more about this atonement. John, when describing the closing scene of our glorious Redeemer while on the cross, says, "When Jesus, therefore, had received the vinegar, he said, It is finished; and he bowed his head and gave up the ghost." This was the close of the suffering of our Savior; the atonement was complete, and he was now glorified.

"Tis finished! the Messiah dies
For sins, but not his own;
The great redemption is complete,
And Satan's power o'erthrown."

Brethren Beebe, this is at your disposal, to publish or throw aside. May the Lord bless his dear children in all their goings forth. May his eye ever be over them, and keep them from every hurtful thing, is the prayer of one that is poor and needy.

JAMES M. TRUE.

P. S.—It was my good privilege to meet with the brethren and sisters of Ebenezer Church at Utica, N. Y., on Saturday and Sunday, the 3d and

4th of this month, at their meeting, and there witness the baptism of two more of the dear followers of the meek and lowly Lamb of God, by our dear brother, Silas H. Durand.

J. M. T.

OVERTON, Texas, Oct. 29, 1877.

TO THE BRETHREN AND SISTERS WHO COMPOSE THE CHURCH AT CONCORD—VERY DEAR BRETHREN AND SISTERS IN THE LORD:—If our highly esteemed brother Beebe sees proper to insert in his paper, our family medium of correspondence, I will address you all a short letter in the spirit of meekness, I hope.

In Matthew xviii. 15 you will find these words, "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone. If he shall hear thee, thou hast gained thy brother." Read the 16th and 17th verses. Dear brethren and sisters, you can see from the above scripture that should thy brother or sister trespass against one or the other, you should go and tell him of his fault between you and him alone, and if he or she gives you full satisfaction, it should not be made a public matter. But if he will not hear you, you are commanded to take one or two more and go to him the second time, and then if he fails to give satisfaction, tell it to the church, (and remember, you are not to tell it to the church until you have obeyed this 15th verse in this 18th chapter;) and if he will not hear the church, then exclude him or her, as the case may be, from your fellowship. But a public transgression of this bible rule is another thing altogether. If a brother or sister should commit a public crime in the way of bad conduct, that brother or sister ought to be brought before the church and tried before all, and unless they give full satisfaction, exclude them, and save the church from corruption. Dear brethren and sisters, just as long as the church keeps disorderly members, she will surely be in confusion and in corruption. The bible tells us how to deal with heretics. A brother can be a heretic in several ways. Paul says, After the first and second admonition, reject or exclude them. Some good brethren and sisters are of the opinion that it would take more to exclude a preacher for misdemeanor than it does to turn out or exclude a private member. I cannot think so. But the scriptures say, "Receive not an accusation against an Elder, unless it be in the mouth of two or three witnesses." It seems to me that it would take two or three witnesses to exclude any member. I do hope that none of our preachers claim any pre-eminence over their brethren and sisters in that case. Dear brethren and sisters, I have taken some notice of the Baptists since my recollection, and I feel prepared to say that there has been more confusion among the Baptists caused by disorderly preachers, than anything that ever came among them. I have been among the Primitives nine years, and I have tried hard to find out from their own pen how they have

been getting along among themselves since they have been an organized church in the United States, and I think (judging from their own history) that I am not very wrong in saying that all the splits and corruptions among the Primitive Baptists arose out of pulpit men, directly or indirectly. Dear brethren and sisters, deal with your preachers at Concord Church for any bad order or heresy in doctrine or practice; and I exhort you in the name of Almighty God to exclude them, and save the church, if they will not hear the church; for Christ Jesus tells the church, in the book of Matthew, If thy right hand or foot offend, cut them off, that is, turn them out, and keep your house (the church) clean. And he continues, "If thine eye offend thee, pluck it out, and cast it from thee." And so you are commanded to do with your favorite preacher, (if you should have one,) for just as long as you retain him in the church you will be in what Christ called hell-fire, that is, confusion and distress. Brethren and sisters, it is a very easy matter to deal with christians, and to exclude them, if they have done anything to be excluded for. But I believe, from what I have seen and heard, that it would be a hard matter to turn out a hypocrite; for just as sure as such are in the fellowship of the church, just so sure they told lies to get there. And I may be mistaken, but I believe they will tell lies in order to stay there, that they may keep the church in confusion. Brethren and sisters, study to show yourselves approved unto God, and you will see that the church has had disorderly men and women to deal with from the apostles' down to this very age and day in which we live. We find from the epistle of Paul that some had committed a public offense, and were dealt with and excluded publicly. I believe that any brother or sister who will tell lies, steal, get drunk, or commit whoredom, should be dealt with publicly; and if they should fail to give full satisfaction, exclude them at once, and save the church from confusion and corruption. Dear brethren and sisters at Concord, I feel to believe that good discipline is the life of the church. I believe a church can and does bear with disorderly brethren until the church becomes a stumbling block even to the world. Now, Christ has told us very plainly how we shall deal with a brother that trespasses against us, that you shall go to him alone. But sometimes, dear brethren and sisters, to our mortification, this is neglected, and instead of going to the offending brother or sister, you make a blowing horn of it; that is, you will tell every other brother, and even the world must know all about your brother's faults before he is notified, unless some friend or brother comes up and tells him of the general rumor that brother A. put on foot. Brother A. says the brethren and sisters are talking about your behavior. And again brother A. says it is very painful to him to have to say anything about it; and

this supposed crime that his younger brother by forty years has done, is a great secret, so much so, at least, that he does not want his name used at all, notwithstanding it is so painful to mention this crime, says brother A. Brother A. may keep telling it to every one he meets with, until it becomes more of a pleasure than pain; and by following this rule of brother A.'s, you will make yourselves worse transgressors than your offending brother. Brethren and sisters, these things have come under my notice, and permit me to say to you that such things will always keep the church of God in confusion. Any brother that will backbite his brother ought to be dealt with. Dear brethren and sisters, the church gets into many troubles by letting tenderness out-rule faithfulness. The church is called the salt of the earth; but if she retains disorderly brethren and sisters through negligence and tenderness, she loses her saltiness, and will be finally trodden under foot by men. Brethren, I believe it is the duty of the church to use good and faithful discipline. I believe it is the duty of her deacons to nip all disorder in the bud, and never suffer it to go on until it brings evil and distressing times among the brethren. Dear brethren and sisters, let us take God's word for the man of our counsel, and pray the God of all grace to guide us in the way of truth. I feel just like thanking him for his many blessings and favors that he has so freely bestowed on such a poor, unworthy sinner as I am, and to ask him in the counsel of his holy will to continue his blessings, both spiritual and temporal, as seemeth good in his sight. My dear brethren, my prayer to almighty God is, that he will guide us all by his Spirit, that we all may see eye to eye and speak the same thing while in this time world, and in his upper and better kingdom save us all with an everlasting salvation. Amen.

Brethren, I have a name with you at Concord Church, but I do not feel worthy to meet and sit in such heavenly places with you, but I do love the brethren and sisters, unless I am badly deceived; but I am sure if they could know my ups and downs, and the foolish thoughts that arise in my mind, and how sinful and wicked I feel at times, they certainly could not fellowship me. Brethren, pray for me as one of your body, and one of the poorest of the poor.

Your unworthy brother,

A Member of Concord Church,
Rusk County, Texas.

MACOMB, Ill., Oct 25, 1877.

MRS. JANE PRICE—DEAR SISTER:—Time speeds away, and two months have passed since we separated in Iowa, during which time I have been from home much, and when at home I have had a good deal of writing to do, and having many cares on my mind, your request for my views on John xx. 5-7 had almost been forgotten till this morning, when I found, among other similar requests, yours recorded in my pass book.

I do not know, dear sister, that I have any true light on the subject you alluded to in your request, that is, on the figurative meaning of the "linen clothes" left in the Savior's tomb, and the "napkin wrapped together by itself." I am not sure that these things (the burial clothes of Jesus) were intended by the historians who wrote them to be spiritualized, or that we should, without any authority from scripture, attempt a spiritual application of them; but all the facts recorded by the inspired historians concerning the life, death, burial, resurrection and ascension of the Son of God are of the highest importance to us who believe on him, and no part of the record is of more vital interest than that concerning the resurrection of Christ from the dead. "And if Christ be not risen, then is our preaching vain, and your faith is also vain."—1 Cor. xv. 14.

No intelligent person can call in question the resurrection of Christ from the dead, as an historic fact; it is so abundantly demonstrated by irrefragable testimony that it cannot be overthrown by all the sophistry of infidels.

The beloved John is a little more particular than the other writers in describing the resurrection of his beloved Lord and Master, at least about the sepulchre and the manner of burial. He says the body was wrapped, or wound in linen clothes, with about an hundred pounds of spices. Matthew tells of the sealing of the tomb, and of the great earthquake, &c.; and Mark says that Joseph bought fine linen, that the sepulchre was hewn out of a rock, and that two women saw him entombed. Luke says that Peter saw the linen clothes laid by themselves, and John says that Peter saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. John also says that Mary stooped down and looked into the tomb, and saw two angels sitting, one at the head and the other at the foot, where the body of Jesus had lain. From all the above, as well as from authentic history, we learn that tombs were often hewn out of rocks large enough for several persons to enter and occupy at the same time; that the Jews buried their dead, especially notable persons, with costly spices, and wrapped in fine linen, and laid down in a horizontal position. When Jesus arose by the power of God, attended by the visit of angels, the quaking of the earth, and the paralyzing of strong soldiers, &c., he left in the tomb the linen shroud and napkin, put on his body by human hands, each part by itself, all in order, and easily identified by those who interred him.

Whether the risen Jesus, himself, wrapped and laid away in the tomb the shroud and napkin, or whether angels, or God, himself, unclothed the risen and victorious conqueror of these outward coverings, the record does not say; but, as in the case of Lazarus, (John xi. 44,) his grave clothes were of no more use, and

would look very strange on a living man who was to die no more.—Rev. i. 18.

The covering of the head was laid by itself, and that of the body by itself, and I have thought, sister, that the leaving of these mortal coverings in his tomb might illustrate, first, his leaving his fleshly nature in the tomb, and his rising in his glorified state to die no more forever; and secondly, to illustrate his having fulfilled all the ordinances and requirements of the law, and nailed them to his cross, and rolled together as a scroll the Jewish heavens, or covenant, and laid them away, (Rev. vi. 14,) and in the new and resurrected state he comes forth released from all claims of the law against himself as Head, and his members as his body. Thirdly, the grave clothes left in the tomb, both of his head and his body, may illustrate the resurrection from the dead of Christ and the church; for as the napkin for the head lay in one place, and the covering for his body lay in another, so is the resurrection—such is its order. Christ, the first fruits, the Head, rises, and leaves the tomb, and in it, buried deep, the claims of the law, the sins of his people, and his own relation to them in the flesh, and secures and assures the resurrection of his body, the church, which shall take place afterward, at his coming. They too shall leave their mortal covering in the tomb, and shall be changed from mortal to an immortal state; the same body rising and leaving in the tomb their sins, sorrows and corruptions, and being changed into a state of celestial glory.

I have thought, dear sister, that no event has ever been chronicled by men or angels fraught with such interest as the announcement of the resurrection of Jesus Christ from the dead. On that auspicious and wonderful morning dawned the day of immortality upon a benighted world! It sounded a jubilee to the captivated people of God, tolled the knell of the powers of darkness, and flung wide open the massy prison doors of their captivity! Angels announce his triumph, his disciples catch up the wonderful story, and run to and fro with the news, "The Lord is risen indeed," and men inspired with hallowed fire hasten abroad with the victorious shout of deliverance!

"The rising God forsakes the tomb,
Up to his Father's court he flies;
Cherubic legions guard him home,
And shout him welcome to the skies."

You requested me to write on the above subject through the SIGNS OF THE TIMES, but I felt too weak at the start to do so, and now I feel to say, you may make any use of my letter you may think proper.

Give my love to brother Price, and consider me your brother in hope of life eternal.

I. N. VANMETER.

[The foregoing letter of brother I. N. Vanmeter, as our readers will perceive, is addressed to sister J. E. Price, in reply to inquiries concerning the grave clothes which our Savior left in the tomb. Sister Price has

forwarded the letter for publication, also some additional views on the same subject, which she has submitted for our consideration; on which, as we have no clear light, we defer publishing for the present.

We agree perfectly with the views expressed by our beloved brother Vanmeter.—EDS.]

"After these things the word of the Lord came unto Abram in a vision, saying, Fear not, Abram: I am thy shield, and thy exceeding great reward."—Gen. xv. 1.

Notice the declaration, "the word of the Lord came unto Abram." He had no control over it, nor have we or any one else, but the Lord God omnipotent speaks it as seemeth good in his sight, and unto whomsoever he will. "The word of God," says Paul, "is not bound." It loosens the shackles of those who are in bondage, but neither man nor devils can control it. The Lord declares by Isaiah that it shall accomplish that which he pleases, and it shall prosper in the thing whereto he sends it. The expression to which I have called attention occurs in other places in the scriptures: "The word of the Lord that came unto Hosea." "The word of the Lord that came to Joel," &c. Amos tells us of the circumstances under which the word of the Lord came to him; he was not a prophet, nor a prophet's son, but he was a herdsman, and a gatherer of sycamore fruit: "And the Lord took me as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel." Ezekiel testifies that he was "among the captives by the river of Chebar," and the word of the Lord came expressly unto him, also the "heavens were opened," and "he saw visions of God." The Lord speaks his word as it pleases him. It is as full of power now as it was in Abram's day. It comes to us in our trials, pierces the thickest darkness that can enshroud us, throws back the bolts of our bondage, scatters the dark clouds from around us, and leads us into rest. But this word is discriminating in the objects of its choice. In the sense in which I speak of it, it is heard alone by, and full of blessings alone for that people who were embraced in the everlasting choice made in Christ ere time began. Because of his everlasting love fixed upon them in the person of his Son, the voice of the eternal God is heard in their experience separating them from the ways of sin and death. It is because of no good works performed by them, or goodness naturally existing in them; for they are, in their natural standing, like all the rest of Adam's race, involved in sin and death. Abram and Nahor are both brethren of the same parent; but the word of the Lord comes to Abram, "Get thee out of thy country, and from thy kindred, and from thy father's house, unto a land that I will shew thee."

But I desired to offer some brief thoughts upon the word or message unto Abram, as recorded in the text: "Fear not, Abram: I am thy shield, and thy exceeding great reward."

The Lord speaks unto him, and calls him by name: "Fear not, Abram." The Savior says that "the Shepherd of the sheep" "callesh his own sheep by name." Whenever the Lord sends a blessing through his word in the experience of one of his people, no doubt is left in the mind of such an one but what the blessing is for him. He calleth him by name. It is the sweet, soothing voice or word of the eternal God vibrating within, filling the soul with heavenly melody, calming the earthly passions, clearing the mind, for the moment, of doubts and fears, and raising us above these things in a view of our acceptance in the Beloved.

"Fear not." The words imply a tendency to fear upon Abram's part. In all of the mortal travel of this people from the time when light dawns upon them, they are those who tremble and fear. Many are the avenues through which fear seizes upon them; but the scriptures abound with the most precious promises and strongest declarations of comfort from the eternal throne for these doubting and fearing ones. "Fear not," he says, "for I have redeemed thee, I have called thee by thy name, thou art mine. When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire thou shalt not be burnt, neither shall the flame kindle upon thee." But perhaps in no instance is there a stronger promise than the one made unto Abram in the text: "I am thy shield." There is not an heir of immortal glory but who is under the same sheltering protection. God is their shield, and guards their way. What harm can possibly befall one encircled with this shield? What living truth in the command to Abram, "Fear not!" Where could fear in the least degree arise? The Lord was his God and guide; he was round about him ever. His mighty arm was lifted, the shield of his eternal power was displayed to ward off every danger. And through the travel of time, "as the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even forever." While it is arranged in his wisdom and for their good that weapons shall be formed against them, yet he has declared that "no weapon that is formed against thee shall prosper." No pointed arrow of venom aimed at their peace by the prince of darkness can pierce to their hurt the shield lifted for their defense. No enemy of any name or nature can approach the impregnable bulwarks of salvation reared around them. The Lord is "a wall of fire round about."

"God is their life; his wings are spread
To shield them with an healthful shade.

"If vapors with malignant breath
Rise thick, and scatter midnight death,
Israel is safe: the poisoned air
Grows pure, if Israel's God be there."

In the conclusion of the text he declares himself to be Abram's "exceeding great reward." What expressive language! Have we not been taught it, or led into a heartfelt realization of the truth which it pre-

sents in the revelation which we have had of the glory of our God. The truth of this declaration made unto Abram was verified in all of the rich blessings with which the Lord did bless him. The greatness of his God was manifested in all of the way over which he traveled. The greatness of the blessings experienced by him manifested the boundless power and wisdom of the great, eternal giver. Has not the Lord in our experience sent a word, revealed a promise, manifested the riches of his grace, given unto us the sweet assurance that he is our "exceeding great reward?" Says the psalmist, "Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart faileth: but God is the strength of my heart, and my portion forever." What source of joy have we, what place of refuge in trial, but in the Lord? Aside from him there is no real joy; but in his presence there is fullness of joy, and at his right hand are pleasures forevermore. "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." Life eternal manifests in the experience of quickened sinners an hungering and thirsting for these spiritual things. They are made to desire them far beyond all things else. Nothing but the revelation of the glory of the eternal God in the face of his dear Son can satisfy the desires that eternal life begets. The believer in his temporal travel has an earnest of that inheritance reserved in heaven for the sons of light. But when his mortal powers fail, when "this corruptible shall have put on incorruption," then shall he realize its exceeding greatness in the clearness of that bright, eternal day, where the righteous shall shine forever in the glory of their God, and the voice of eternal victory shall be heard forevermore.

Yours in gospel fellowship,
WM. M. SMOOT.

P. S.—I desire to say to the brethren in Delaware and Maryland whose kindness and hospitality I recently enjoyed, that I returned to my home the 8th inst., in usual health, after an absence of three weeks. I hope that the Lord favored me with his presence upon the trip, though in and of myself I am entirely unworthy of the very least of his mercies.

W. M. S.

OCCOQUAN, Va., Nov. 24, 1877.

ROSITA, Colorado, Nov. 17, 1877.

DEAR BROTHER BEEBE:—Having been requested by a much esteemed and precious sister in Christ to give my views on 1 John ii. 9, I desire to submit what I may write to you for publication in the SIGNS.

The scripture referred to reads, "He that saith he is in the light, and hateth his brother, is in darkness

even until now." Without previous reflection, I shall write such thoughts as may be presented to my mind. The 10th verse reads, "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him; but he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because darkness hath blinded his eyes." I understand the light here spoken of to be that light which John came to bear witness of, which he says was the "true light," which is the Lord Jesus. "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his." The Savior, just before his betrayal, prayed for his apostles, and further also, for them which should believe on him, "That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us." Then to be in the light, is to be in Christ. The positive declaration is, "He that saith he is in the light, and hateth his brother, is in darkness." Are we not commanded to not only love one another, but even to love our enemies? He that saith he is in the light, how does he say it? He may say it not only in so many words, but by his actions, by avoiding giving offense, talking of church matters, attending church meeting regularly, and in many ways make us believe that he is not only in the light, but is walking in the commandments of our Lord, while at the same time his heart may be full of bitter hatred toward us. But it is declared that there is nothing covered that shall not be revealed, and hid that shall not be known. Out of the abundance of the heart the mouth speaketh. If the abundance of the heart is hatred toward us, he is sure, sooner or later, to speak evil against us. The fact that we speak evil of our brother is positive evidence that we hate him. Are we not commanded to speak evil of no man? "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another." "And he that keepeth his commandments dwelleth in him, and he in him." Are we keeping his commandments when we speak evil of or hate our brother? Upon a certain occasion one asked the Savior, saying, "Master, which is the great commandment in the law?" Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." How important then it is for us to know whether we are keeping his commandments. If we say we abide in him, I care not whether by word or action, John says we ought also to walk even as he walked. We have the testimony that "when he was reviled, he reviled not again." How is it with the character that loveth his brother, and abideth in the

light? There is none occasion of stumbling in him. We see him by love serving his brother. If his brother steps aside from the path of duty, or commits a trespass, we see him in the spirit and meekness of his Master go to his brother, and in love tell him of his fault; and if his brother hear him, he has gained his brother.

I tell you, dear sister, much depends upon the kind of spirit we possess when we go to an offending brother. Whether we gain him or not, we are commanded to go, "and tell him of his fault between thee and him alone." Remember, it is between thee and him alone. We should be sure that we leave self, the devil, (for he is sure to want to go along,) and all else behind. "Every spirit begetteth its own likeness." Then if we go with an evil spirit, it will beget its likeness in our brother, and we will most surely fail. The commandments are, "Love one another." "By love serve one another." "Beloved, if God so loved us, we ought to love one another." "If a man say, I love God, and hate his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" We are commanded to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. If these be in us and abound, we have the assurance that we shall not 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. "By their fruits ye shall know them," and love is the first fruit, you will see. "Men do not gather figs of thistles." Then if we see the first fruit is love, we can rest assured that the tree is a good one. "Whosoever doeth not righteousness is not of God, neither he that loveth not his brother." We are said to be "bone of his bones and flesh of his flesh;" and "No man ever yet hated his own flesh." "By this we know we love the children of God, when we love God and keep his commandments." I have given these quotations of scripture, for by them we can try the spirits, whether they are of God; and we can by them easily discern between "him that saith he is in the light, but hateth his brother," and him "that loveth his brother, and abideth in the light."

And now, dear sister, and brethren, in conclusion, I commend you to God; if you lack wisdom, ask of him who giveth liberally and upbraideth not. "Who is among you that feareth the Lord, and 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." I believe that there are even now false brethren who came in privily to spy out our liberties which we have in Christ Jesus. It becomes us as children of the light to watch and pray. May God enable us to walk in the discharge of our duty, and to know no man after the flesh, is my prayer for Christ's sake.

J. H. YEOMAN.

FALLS MILL, W. Va., Nov. 11, 1877.

ELDER BEEBE AND SON—VERY DEAR BRETHREN IN THE LORD:—From a known duty to renew my subscription for the SIGNS, and also to try to comply with earnest solicitations of very dear brethren who were with us at our association, I now make this attempt to write. Not that I feel worthy or competent, unless entirely stripped of self, and guided by the unerring Spirit of divine truth, to say anything that will be of the least benefit to that spiritual Israel, whose God is the Lord their righteousness. O dear brethren and sisters, whose able communications appear in our valuable family paper, how I would love to tell you all what a light you are to my pathway in this wilderness world, for truly this is a dismal world to me, only when communicating or in company with that plain, humble people who bear the image of our meek and lowly Savior. The Lord has been pleased to grant me a little season of refreshment while attending our little association this fall. The Lord was pleased to send several faithful and able ministers to declare his holy word to his people, who could rejoice and say, The Lord has remembered Zion, and comforted her waste places; while many outside of the Old Baptist Church were constrained to say, This people is not what we have heard them represented to be. While listening to faithful brethren, who shunned not to declare the gospel in its purity, the sad thought would come up, How short these three days will seem, and how hard it will be to give them up, and part with such heavenly company, and return to the secular affairs of this mortal life. I must say to brethren Byrnside and Melton, that my meditation concerning the spiritual kingdom was so profound on Sunday as I went to the association, that I forgot for a short time where I was or what I was doing, until I had walked and led my horse to the top of the mountain, which we had to pass over. Then I looked around with astonishment, and thought of my feeble body; but I was not wearied, as usual, for this thought occurred, The mountains are made low, and the rough places smooth for a season.

Now, dear brethren and sisters of our little association, (the Pocatalico,) and all others of like precious faith, if I never see you nor communicate with you any more on this earth, the sweet anticipation of that life beyond this vale of tears should cheer our few remaining days, for many and hard are the trials and severe afflictions through which I have to pass. I often feel tired of staying here in these low grounds of sorrow, but I know we all have to wait the days of our appointed time till our change come.

Now, father Beebe, should you see proper to correct mistakes, and give this a place in your paper, all will be right with me; and if not, the same. My love and best wishes to you, and all the true Israel of our God, unworthy as I am.

ELIZABETH ADKINS.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1877.

REPLY TO BROTHER H. J. REDD,
ON PAGE 280.

Although we deeply regret the necessity of being so frequently called on to repel what we regard as unjust and, in some cases, malignant, cruel and slanderous imputations, we still desire, to the extent of our limited ability, to make ourself understood by all who have failed to understand our sentiments upon the several points concerning which our brother Redd has desired an expression from us. We have not felt inclined to enter the field of controversy with those who, like Elder Gunn, have allied themselves with others to malign and persecute us with so much of the spirit and bitterness of the "accuser of the brethren." We have no design to revile those who so persistently assail us. Vengeance belongs to God; he will repay. We leave ourself in his hand, and pray that he may lay not their sin to their charge. If he has bidden them to revile us, as David said of Shimei, when he reproached, stoned and cursed him, "So let him curse, because the Lord hath said, Curse David." We know that no weapon can prosper against us, only so far as God has a wise and gracious purpose in it. See 2 Sam. xvi. 5-14. But we will proceed to answer the

QUESTIONS.

1. "Do you believe in the Two-seed doctrine as taught by Daniel Parker and his adherents?" Answer, No. So far as we have understood the peculiar views as published by Elder Parker, we opposed and published a pamphlet many years ago in refutation of them; as for his adherents, we believe they have greatly enlarged on what he originally published, but their extension of what is now called Parkerism has been no improvement, so far at least as we can see.

2. We do not believe in any non-resurrection of the body doctrine; for we firmly believe that there will be a resurrection both of the just and of the unjust. And we do most firmly believe that "If the spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you."—Rom. viii. 11. But we also believe that in the resurrection Christ will change our vile body, that it may be fashioned like unto his glorious body.—Phil. iii. 21. We also believe with joy and comfort that in the change, in the resurrection, our bodies which are sown in corruption shall be raised in incorruption. "It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body."—1 Cor. xv. 42-44. This could not be, either if the natural body were already made spiritual by a new birth; for that which is born of the Spirit is spirit; (John iii. 6) nor if there be no resurrection of what is now our mortal body.

3. We firmly believe that the soul, body and spirit of God's redeemed people are the exclusive beneficiaries of Christ's sufferings, death and resurrection. That their spiritual, immortal and eternal life, which is hid with Christ in God, was never defiled with sin so as to require redemption. It was in our earthly or Adamic nature we were fallen, guilty, condemned sinners, and in and by that earthly nature we were children of wrath even as others; and that the Son of God was made of a woman, made under the law which they had transgressed, to redeem them from under the law, and in the same flesh and blood in which they had sinned, he suffered for them in his flesh, and bore their sins in his own body on the cross; and being, for their redemption, put to death in the flesh, he was raised up for their justification. We do believe that the soul, body and spirit of all the saints are redeemed unto God, and are sealed with the Holy Spirit of promise, after that they believe, and have received the spirit of adoption in their new birth, by which they are sealed, as the purchased or redeemed possession of Christ, unto the day of redemption. That which was not in heaven before, but which was created in the earthly Adam, shall be raised up from the dead, quickened by the same Spirit of Christ which raised up the crucified body of our Lord which he did not bring from heaven, but which was wonderfully made of a woman, and in which he was raised from the dead, and ascended into heaven, as the first begotten from the dead, the first born among many brethren, and the first fruits of them that slept. But in taking these redeemed subjects of his grace to heaven, they shall be so changed from natural to spiritual, from corruptible to incorruptible, from mortal to immortal, as shall make them meet to enjoy the eternal fullness and fruition of all that glory in heaven which God has in store for them in that glorified state.

4. We were not aware that Elder D. Parker, or his adherents, held that the Lord Jesus Christ is a created being, or the first production of divine power; and if he or they hold that, or any other doctrine, we do not hold ourself responsible for what they hold. We believe, as we have constantly affirmed for more than sixty years, that our Lord Jesus Christ is revealed to us as God, and man, and the only and all-sufficient Mediator between God and man. In his eternal Godhead we worship, adore and confide in him as self-existent, independent and immutable, the only wise God our Savior. That there is no perfection or attribute of the Father or Holy Ghost that he does not possess, but in his Mediatorial Sonship he is the Only Begotten of the Father, full of grace and truth. That the spiritual, eternal life that was given us (his redeemed people) by God the Father is in him as the Son of God, and that God has given him to be the Head over all things to the church, which is his body, and

the fullness of him that filleth all in all. We have never, to our knowledge or recollection, said of him, that he is or was the first production of divine power, nor do we know that Elder Parker ever said so; but we do remember that Elder Thomas Hill once wrote an article which was published in the SIGNS some thirty years ago, in which he said, he had thought that he, as the Head of the church, and gift of God, (not in his Godhead or eternal Deity) was the first production of divine power; and we would have objected to the suggestion at that time if we had known of any production of divine power antecedent to that in which God provided for his people a Savior as his unspeakable gift. The scriptures assure us that all spiritual blessings were given to the people of God in Christ Jesus, according as he hath chosen us in him before the foundation of the world; how long before, we are not told, or whether there were any productions of divine power of any earlier date than that production of a Savior, or not.

5. We have never believed that the devil was or is either self-existent or eternal. The mystery of iniquity and the mystery of godliness are too deep for our finite mind to comprehend, and as we have understood the work of our ministry to be to preach Christ, as the Word that was with God, and the Word that was God, and that he was made flesh and dwelt among us, in whom was life, and the life was the light of men, we have endeavored to avoid preaching the doctrine of devils. We have never believed him to possess any creative power. We read that God's quickened people were by nature (by which we understand their earthly, fallen nature) the children of wrath, even (or exactly) as others. God's spirit, which is called the spirit of Christ, dwelling in his quickened people, manifests them as children or sons of God; for as many as are led by the Spirit of God, they are the sons of God. But "If any man have not the spirit of Christ, he is none of his." And they who possess and are led by the spirit of Satan, possess a nature which manifests them as the children of the devil, a generation of vipers, a seed of evil doers; not that the devil has created them, nor yet that he has by fleshly generation produced them; but in the sense in which our Savior said the carnal Jews were of their father the devil, although he knew that as children of the flesh they were the natural seed or children of Abraham; but as far as they developed the spirit of murder and falsehood, in their wicked spirit they were of their father the devil.

6. We have not the time or space in this article to dwell at large on the subject of the Judgment. We will in few words call attention to some of the words of our Lord himself on the subject. "For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all men

should honor the Son, even as they honor the Father." "For as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man."—John v. 21, 22, 26 & 27. We do believe that Jesus has entered into his glory, and now sits upon his throne of judgment, and that all his decisions now are final and irrevocable. And the gospel day is what we understand to be the day in which God will, and does judge the world in righteousness by that Man whom he hath appointed and hath given assurance of this to all men, in that he hath raised him from the dead, and hath put all things under him, as the risen Savior, whom he hath made both Lord and Christ. He having suffered all that it behooved him to suffer, has now entered into his glory, and shall, and does judge his people; and all the judgments by him pronounced, either in regard of his saints, or against the ungodly, he will assuredly execute, both in the salvation and free justification of all his people, and in pouring out his wrath upon the ungodly, whose judgment now of a long time lingereth not, and their damnation slumbereth not.

In regard to Heb. ix. 27, 28, let us notice the figure of a testament and testator, in showing how indispensable to our salvation was the death and resurrection of Christ, to seal and give validity to the new testament. "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Thus we see how it is that it is appointed unto men once to die, before their will or testament can be executed, but after their death the judgment or probate of their will. "So," or after that similitude, "Christ was once offered, to bear the sins of many." Thus as Christ has died, his will, in which he has said, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me before the foundation of the world."—John xvii. 24. This is the last will and testament of Jesus, uttered on the night in which he was betrayed. He sealed it with his blood. Judgment has established his will, and "So [in like manner] 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."

It is true we have received many such inquiries, and have written frequently on the subject; still we are ready to continue to write, preach and labor to the extent of our ability to edify, satisfy and comfort the saints. "For there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not."—Titus i. 10, 11.

OUR LONG-TRIED BANNER.

Nearly half a century has elapsed since we issued proposals for publishing the SIGNS OF THE TIMES, and pledged them to the maintenance of the sentiments expressed in the following brief summary of our faith. Our prospectus and summary were examined and indorsed by the Convention of Old School or Primitive Baptists at Black Rock, Baltimore Co., Md., in 1832, and unanimously recommended by that convention to the patronage of all the churches and brethren of the Primitive faith and order of the gospel of Christ. This was at the time when the line was drawn between what were then known as the Old and the New School Baptists, and the old order publicly and formally withdrew fellowship from those who, though they claimed our name, repudiated the doctrine which is set forth in the following summary.

We now republish the original principles of the Old School Baptists as then recognized, and to the advocacy and defense of which we pledged ourself to devote the SIGNS OF THE TIMES, that those who have heard us charged with heresy and departure from Old School Baptist doctrine may compare all we have ever published with the distinguishing sentiments of the old order of Baptists, as held fifty years ago, and see whether we have or have not kept our pledge.

Not, however, that we rely upon the antiquity of our faith, any further than it is sustained by the scriptures of truth; but simply to determine whether we are justly or unjustly accused of departure from the faith by which the old order of Baptists have been distinguished from the time of the separation, in 1832:

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

1. The Existence, Sovereignty, Immutability, Omnipotence and Eternal Perfections of the Great Jehovah—the Revelation which God has given of himself, as Father, Son and Holy Ghost. 'These Three are One.'—1 John v. 8.
2. The Absolute Predestination of all things.
3. Eternal, Unconditional Election.
4. The Total Depravity and just condemnation of fallen man.
5. That the Atonement and Redemption of Jesus Christ are for the Elect only.
6. The Sovereign, Irresistible, and in all cases, Effectual work of the Holy Spirit, in Regenerating and Quickening the Elect of God.
7. The Final Preservation and Eternal Happiness of all the sons of God, by Grace.
8. The Resurrection of the dead, and Eternal judgment.
9. That the Church of Christ is composed exclusively of Baptized Believers—that to her are given able ministers of the New Testament; that the Scriptures are the only divinely authorized Rule of Faith and Practice for the saints of God.
10. That there is no connection be-

tween Church and State, and as touching the proposition for a marriage between them, the Hon. R. M. Johnson, in his Report on the Sabbath Question, has expressed our faith.

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

The violent opposition manifested by the New Order of Baptists, when our Prospectus appeared, was overruled to our advantage. Immediately on its appearing, the batteries of our opponents were opened against us through both the pulpit and the press. The papers of the New School sounded the alarm, and warned the people to beware of the forthcoming paper; and in the Minutes of many Associations the churches were warned to withhold their support and countenance from us. In the ardor of their zeal portions of our Prospectus were copied, to show that we were hostile to their newly-invented institutions; and by this means, instead of retarding, as they designed, their efforts were of great service in letting those who were imprisoned among them know that such a paper was about to be published. The response to our Prospectus from all directions was liberal, so that we were able to proceed with our work.

AFTER having labored in the ministry for about sixty years, and having conducted the publication of the SIGNS OF THE TIMES forty-five years, through which we have held an unbroken correspondence with the churches and brethren of our order throughout the wide extent of all our States and Territories, and in Canada, and having personally visited nearly all the States, we hardly think it expedient at this late hour to offer any pledges in regard to the doctrine to the advocacy of which our future labors shall be devoted. We have reproduced the original abstract of sentiments, as published in our prospectus forty-five years ago, that our readers of to-day may judge whether we have faithfully kept our pledge or not. If at any time we have swerved from the faith therein set forth, or turned aside from it to the right hand or to the left, we can truly say we are not aware of it. We feel now more fully confirmed in every sentence which we then announced than ever. Not only has the doctrine borne up our trembling spirit for so long a time, but we have been greatly confirmed by the concurring testimony of many thousands of dear brethren with whom we have taken sweet counsel together, who having been taught the same precious truth of the Lord, have in many instances with much greater ability asserted and defended the same immutable and eternal truth.

THOSE who wish to discontinue their subscription, should in justice see that their accounts are all balanced up to the time of discontinuing.

TO OUR DELINQUENTS.

This number being the last of the volume, there are a great many subscriptions expiring with it, and it will be a great assistance to us if all will renew at their earliest convenience, but more especially would we request those whose subscriptions have become a year or two in arrears to let us hear from them, whether they can make a payment or not. If those who cannot pay their back subscription at present will inform us of the fact, we will continue their paper and await their convenience; but we do not like to be mailing papers for two or three years without knowing whether they are reaching their destination or not.

OUR brethren and friends who feel interested in the prosperity and extended circulation of the SIGNS OF THE TIMES, are requested to exert themselves to procure new subscribers, as well as the renewal of old subscriptions, and as far as possible to collect and forward payments from those who are delinquent. As the powers of darkness are rallying against us in new quarters, and marshaling under new pretenses, and assailing us by new tactics, we hope our readers may be governed by that wisdom that cometh from above.

THOSE who have been, or hereafter may be, dropped from our list for non-payment, should they desire to have their subscription renewed, are requested to so inform us, and let us know what is the prospect of paying what is due. Those whose names we drop without orders to do so, are generally those from whom we have no late intelligence, and consequently do not know whether they are receiving their papers or not.

OUR brethren and friends who feel an interest in the dissemination of the truth through our columns, are requested to exert themselves to extend our circulation, forwarding orders and remittances for themselves and others as they may have opportunity.

THE song entitled, "In heaven above, where all is love, which was published in the SIGNS of August 15, 1877, should have been credited to "A. F.," instead of to Mrs. Lucinda Chambers.

OUR terms for the next volume will be the same as formerly. See statement of terms on page 286.

APPOINTMENTS.

If the Lord will, Elder B. Bundy will be with the church at Utica, N. Y., on the second Sunday in December, and Elder S. H. Durand on the first Sunday in January.

In behalf of the church,
J. M. BOES.

"THE EDITORIALS,"
FIRST AND SECOND VOLUMES.

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

B. L. BEEBE.

OBITUARY NOTICES.

DIED—At the residence of James Martin, Jr., near Frankfort, Ky., Sept. 17, 1877, about six o'clock p. m., of congestive chill, **James Martin, Sr.**

Brother Martin was born in Stafford Co., Va., Oct. 16, 1789, emigrated to Kentucky when about twenty years old, and joined the Baptist Church called Buck Run about sixty years ago. He remained a member there until 1833, when the division took place among the Baptists. Brother Martin took a decided stand against all the innovations and new notions introduced into the church by the Fullers and mission systems, as being contrary to the word of God. Having fully taken his stand on the side of truth, he united with the Old School Baptists, among whom he remained a devoted and beloved member until his death. He was a member of the church at Little Flock, Anderson Co., Ky., at the time of his death. He was a prominent and faithful member of the house of God, always filling his seat on meeting days, unless providentially prevented. It can truly be said of him that he adorned the doctrine of God our Savior by a godly walk and conversation. I have known him for near thirty years, and I can truthfully say of him that he was an experimental christian. It was his theme when in the company of the saints to exalt the Savior, and it was his delight to hear the glad sound of salvation by grace proclaimed from the pulpit. The last time but one that he attended our church meeting was communion of the church, and well do I remember the satisfaction it gave that dear old brother to be again permitted to surround the table of the Lord with the brethren and sisters, to partake of the emblems of the Lord's broken body and shed blood. It seemed that his soul was full to overflowing. He could not find words to express his love to the brotherhood, and to the truth that salvation is from the Lord, from first to last.

Brother Martin was in his usual health, complained a little for a day or two, was attacked Monday evening, Sept. 17th, with congestive chill, which was too much for his feeble frame. The church at Little Flock, together with his numerous children and friends, mourn his departure, but we desire to bow in humble submission.

ALSO,

DIED—Sept. 19, 1877, **Mrs. Lura Jett.** Sister Jett was 51 years and 4 months old at the time of her death. She was received by the church at Little Flock on relation of her experience, in October, 1872, and was baptized in November following, by Eld. J. F. Johnson. She was in feeble health much of the time after she united with the church, but it was her delight to attend her meetings when she was able to do so. She was confined to her room and bed most of the time for several months before her death. It was my privilege to visit her often during her illness, and I must say that I never in my life have seen any one so perfectly composed and resigned. I recollect visiting her at one time in company with Eld. J. F. Johnson, and in conversation on the subject of the religion of our Lord Jesus Christ, she expressed herself as perfectly resigned, and only waiting the pleasure of the Lord to call her home. It seemed, amid all her suffering, which was great at times, that the arm of the Lord was underneath. Her delight was for her brethren and sisters to visit her, and if we remained away a day longer than usual, she seemed to think it so long. It is useless for me to try to express her composed resignation to the will of her Savior, for I feel that I cannot express it as I saw it manifested in her.

Sister Jett left a husband, two sisters and three brothers, together with the church at Little Flock, to mourn her departure from us.

B. FARMER.

FARMDALE, Ky.

I have been requested to forward for publication the obituary of brother **Edward Carter**, Clerk of the church in Alexandria, Va., who died Oct. 4th, under the following sad circumstances. He left Alexandria on the morning of the 4th, and traveled on the cars to Leesburg, Va., where he was met by his

brother, and they started in a buggy for Al-die, Loudoun Co., Va. A heavy rain was falling at the time, and in attempting to cross a stream of water beyond Leesburg the buggy was washed down the stream, and brother Carter was drowned. They recovered the body and brought it to his home near Alexandria, and he was buried in a cemetery near that city, Sunday, October 7th. I was away from home at the time, and none of our preaching brethren could be present at the burial; but Deacons Broders and Grimes were present, and I am informed that the prayer, reading of the scriptures, and remarks made by these brethren, were most appropriate, solemn and impressive.

Brother Carter was born in Prince Wm. Co., Va., Oct. 23, 1841, and baptized by Elder Joseph L. Purington, in the fellowship of the church in Alexandria, the fifth Sunday in June, 1873. He leaves a wife, his parents, a sister and three brothers, to mourn their loss. They have our deep sympathy in their bereavement. His wife is a member of the church in Alexandria, and his parents and sister are members of the Occoquan Church, in this county.

Brother Carter was a merchant in Alexandria, and a man highly respected by those who knew him. His death has caused a feeling of deep sorrow among our brethren, and awakened emotions of sincere sympathy for the bereaved. But we know that the Lord doeth all things well. "To every thing there is a season, and a time to every purpose under the heaven: a time to be born, and a time to die."

"Though plagues and death around me fly,
Till he commands I cannot die."

O for holy strength to trust him ever, to bow before him in all his ways, that he may carry us in the arms of his love, and that we may be borne onward day after day, through fresh succors of strength from the throne, until the dazzling glory of eternity breaks upon our view, and the sweet glimpses which while here on earth we have of his face, close in unclouded, perfect and eternal sight.

Yours in gospel fellowship,

WM. M. SMOOT.

OCOQUAN, Va.

Brother John Griffith departed this life Sept. 8, 1877, aged 78 years, 8 months and 8 days. He had been in failing health for some length of time, and for two or three years had but rarely been able to attend our meetings at Black Rock. When able, he was always faithfully in his place. In all his life he was quiet, and was much endeared to all the church with which he had been so long connected. In his youth he came from Wales and settled in Baltimore Co., Md. He met with a change of heart while quite young. He always had a poor opinion of himself, and frequently spoke of himself as a sinner saved by grace. As a general thing he was kept, I think, from severe doubts and fears, and was able to trust in the goodness and mercy of God, through Jesus Christ. Last summer I spent a day with him, which I shall never forget. He spoke freely of his past life, his hope, and his daily experience. I was not at home when he died, and so did not attend his funeral. I am informed by his widow that he was much resigned to the will of God, and that his end was peace. He said that to die was better than to live here suffering. The church at Black Rock feel that they have lost a good and worthy member, of whom it can be said, that for him to live was Christ, and to die was gain. "Precious in the sight of the Lord is the death of his saints." May God comfort the afflicted widow and family, is my prayer for Jesus' sake. As ever, I remain your brother in hope of eternal life,

F. A. CHICK.

REISTERSTOWN, Baltimore Co., Md.

Sister Martha A. Wright, wife of brother J. H. Wright, died November 5, 1877, aged 53 years. She professed a hope in Jesus and united with the Primitive Baptists about the year 1839, and was a member of the church thirty-eight years. She died of paralysis, as one going to sleep, and no doubt fell asleep in Jesus, and is at rest. She was loved of them who knew her, was a loving, obedient

wife, a kind, tender-hearted mother, and a merciful and kind neighbor.

The writer tried to preach on the funeral occasion from the words, Col. iii. 3, "For ye are dead, and your life is hid with Christ in God," to an orderly congregation, to their edification, I hope.

I would say to the bereaved family and friends, Grieve not, for the sister is at rest with Jesus, the sinner's friend.

"Primitive Baptist" and "Zion's Landmark" please copy.

ISAAC JONES.

CHAMBERSVILLE, Calhoun Co., Ark.

YEARLY MEETINGS.

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

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

H. W. CATOR.

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

G. BEEBE.]

THE EVERLASTING TASK FOR ARMINIANS.

By Elder William Gadsby, late of Manchester, England. We have just republished a large edition of the above named very interesting and instructing pamphlet. Many thousands of copies have been scattered through England and America, and read with intense interest by the lovers of the truth, and still the demand has increased to that degree as to induce us to present to the public this new edition, which we will send (postage paid by us) to any post-office address in the United States or Canada, at the following rates, viz: a single copy for 10 cents; 12 copies for \$1 00; 25 copies for \$2 00; 50 copies for \$3 00; 100 copies for \$5 00.

At these low terms the cash must in all cases accompany the orders. Address,
GILBERT BEEBE & SON,
Middletown, Orange Co., N. Y.

HOPEWELL Young Ladies' Seminary, MERCER COUNTY, N. J.

The Fall Session will open September 12, 1877. The patronage of our Old School Baptist brethren is earnestly desired.

For particulars, address

MISS ELIZABETH H. BOGGS,
Principal.

Having ourselves patronized the school of the sisters Boggs, and being personally acquainted with the teachers and proprietors, we confidently commend it as the only first class institution of the kind that is entirely free from all sectarian influence, within our knowledge, in which our daughters may be thoroughly educated, at a reasonable expense, and every care taken for their comfort and moral training. We hope the institution may be liberally patronized, especially by our Old School Baptist friends who are opposed to the popular theory of teaching religion as a science.—EDITORS.

"THE TRIAL OF JOB."

Will be sent to any address, post paid, on receipt of price, \$1 25. Remittances should always be sent by Post-office orders on the Post-office at Towanda, Pa., or the letters registered. Address

SILAS H. DURAND,
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THE SUBSCRIPTION RECEIPTS.

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

We will not mail a receipt to persons sending us a remittance for their own subscription, but let them rely on the advance of their date to show that their money was received.

We will not mail a receipt to a person sending us a remittance for several subscriptions, his own being among them, for when his credit is given he can know that his money was received.

We will mail a receipt to a person sending us a remittance for others, and his own subscription not being included among them.

In the last instance it will be necessary for the person sending the remittance to be particular to give his post-office address, that we may know where to mail the receipt.

If after making a remittance any should discover a neglect on our part to advance the date on the pasted slip containing the name, as stated in instructions to subscribers below, under the caption, "Look to your dates," they will please advise us, and we will make the correction, if the remittance was received, and if not, we will inform them of its failure to reach us.

INSTRUCTIONS TO SUBSCRIBERS.

Our subscribers will confer a favor on us, and enable us to keep their accounts with more accuracy, by observing the following instructions:

HOW TO REMIT.

The most convenient and the safest way of sending remittances is by post-office money orders, which should invariably be made payable to us at Middletown, N. Y., Post-office, and not at the New York City Post-office, and always enclose the order in the same envelope with the letter containing the information for what it is to be applied. When it is not convenient to procure a post-office order, the money can be enclosed in the letter, and registered, and it may then be considered safe. But we especially request our friends not to hand the money to postmasters to enclose for them, nor to send us postage stamps, as they are not easily disposed of, and soon accumulate to a cumbersome amount. We must also request that bank checks on distant banks be not sent, as they are subject to quite heavy discounts.

LOOK TO YOUR DATES.

Opposite the name on the slip pasted either on the margin of the paper or on the wrapper will be observed a date, this date denotes the time at which such subscription expires, and when a remittance is made to renew the subscription the date should be watched to see that it is forwarded to such time as the remittance pays to, and if neglected, by informing us, it will be corrected. By this method each subscriber has his own account, and can see that the proper credits are given for his remittances.

RULES FOR ORDERING.

In making remittances be sure to give the post-office and state of each name to be credited. In ordering an address changed always give the post-office and state at which the paper has been formerly received, as well as the post-office and state to which it is to be changed. When ordering the discontinuance of a subscription give us the post-office and state as well as the name to be discontinued.

BOOK AND JOB PRINTING.

AND

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The book of the above title containing the complete writings of Eld. J. F. Johnson in the SIGNS OF THE TIMES, embracing a period of thirty years, is now completed, and all orders for the same will be promptly filled. In addition to these articles the book contains a fine portrait together with the autobiography of the author, making in all 560 pages, and will be sent postage pre-paid on receipt of the following

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DEVOTED TO THE

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IS PUBLISHED

THE FIRST AND FIFTEENTH

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BY GILBERT BEEBE & SON,

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