

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., JANUARY 1, 1874.

NO. 1.

POETRY.

TRAVEL.

Inscribed to sister R. Anna Phillips

The way has been dark, and the shadows
Have wrapped me in gloom and fear,
And I've longed that the sunlight of Jesus
Once more in the shades might appear.

I've walked in the depths of the valley,
With the storm-cloud breaking above,
And longed that the hand of the Master
Might give me the promise I read.

I've walked where the thorns are the sharpest,
And met me wherever I turned;
Have toiled with hands that were feeble,
And eat the pale ashes I earned.

I have been in the forest of Marah,
And plucked the bitterest boughs;
Have tasted the gall in its droppings,
Which fell on my spirit below.

I have been on the sands of Sahara—
Oasis in beautiful green—
With feet too weary to struggle
O'er the hot sands uprising between.

I have asked for a cup of cold water
In the pit where no water is ;
Have longed for a drop for my thirsting,
From the glorious stream which is his.

I have been on the waves of the ocean,
All pathless with billows of foam,
And heard the loud swells of the waters
Which broke in the tempest of gloom.

A sea which was not Galilean—
A fear in my heart never still ;
For I heard not the voice of the Master
Stilling all at the touch of his will.

I've awaked in the mist of the morning,
In the stillness and darkness of night,
No Sunlight to chase the cruel vapors,
No star to make glad my sight.

I have wandered, and fallen, and hungered,
And thirsted for water so long,
And held forth the hands which were trem-
ling

But I know that my heavenly Father
Giveth good in giving me pain,
And I cling to the last to my anchor
Of hope, that he cometh again.

Through all I have carried my lintel—
Neither valley, nor desert, nor sea,
Could wrest from my soul the one blessing
The Father hath given to me.

The gold of the world cannot buy it,
The pearls in the billowy brine,
The wealth of all lands is but paltry,
In lieu of the hope which is mine.

Though he slay me, yet will I trust in him,
And welcome the knife from above,
For I know that the death wound is kindly,
And the hand which will deal it is love.

Let me bear this life but in patience,
And walk when the Father shall lead.
For I know that in love and in mercy
He points me the pathway I tread.

Close, closer than life lies my jewel,
And stronger than death is my gem,
Which enters the shadowless haven,
And sweetly anchors in him.

ANNA SPRAGINS.

SAN MARCOS VALLEY, Sept. 1873.

CORRESPONDENCE.

UTICA, N. Y., Dec. 10, 1873.

ELD. BEEBE—DEAR BROTHER:—
I enclose you two dollars and fifty cents, two dollars of which is our remittance for the coming year for your valuable and very welcome paper the "Signs of the Times;" and, fifty cents of which, to straighten up a mistake made in the printing of the label at the time I changed my name and address; previous to that, my year expired, (Sep. 15,) but, in re-printing, the date was published on to Dec. 15, which mistake the enclosed will rectify.

And now, as I have attended to the above, I feel a disposition to share in your general invitation given to the lovers of, and subscribers to, this valuable medium of christian correspondence, to pen some outlines of what I have, at times, concluded have been the workings of the Divine Spirit upon my soul, leaving your ripened judgment to determine as to its worth or worthlessness.

Brother Beebe, if I am not mistaken, I am favored to see and behold my interest in the once crucified but now risen and exalted Lord; I have had many exceeding great and precious promises brought to my mind, and, applied with divine power to my heart. Being brought through seasons of sorrow and trouble, have been favored above and beyond many of the Lord's dear children, with sweet communion with the Lord of Life and Glory.

And now, to give a few outlines of my life, (or it may be only called christian experience;) well, I will commence with my birth into this lower world; which took place June 14 1825, in the Parish of Severington, Isle of Ely, and County of Cambridge, England. My parents at that time, were Baptists of the general order, though afterwards it pleased the Lord of Life and glory, to open their eyes and lead them to rejoice in a hope of salvation by grace alone; independent of works, either in whole or part. But to return, I do not recollect anything particular occuring, until in the midst of my career of following the course of this world, the dear Lord met with me and called me by his grace; which was in the fifteenth year of my age. I think to the best of my memory, it was in September 1840; when, one Sunday my parents went from home, I thought, now is the time to go and hear that man I had heard so much talk of; (about the doctrine ad-

vanced) his name was Stephen Wilkin, then minister at Zion Chapel, Wisbech, our nearest market town, (three miles distant :) So, like Zachæus, out of curiosity I went; this was in the morning; after service, I came home unmoved, thought all was right, so much so, I went again in the evening; which, I found to my sorrow, when the text was read; which was from Ephesians iii. c. 17, 18, 19, verses; but more especially the 19th, verse, sounded in my ears like thunder bolts: Why? Because it revealed to me that I was ignorant of that love, and that living and dying thus, eternal damnation was my doom. Oh, how I reproached myself for going to such a place! For, I knew their general report; but, somehow I kept going; go I must—yes indeed, I was growing more and more out of love with myself, although the devil would often suggest to my mind, Were those my friends which I thought not—

and, to solloiquize, what a fool I was;

them who were near and dear to me. True, I knew there was a change somewhere, but had not at that time judgment given me to know the cause. Thus I went on for some months, when I began as an apprentice to a dressmaking department; thinking to get from my distress and trouble. Accordingly I was sent to where two of my sisters had served before me; to a house where the inmates had no seeming fear of God before their eyes; and, never to my latest breath shall I forget that time. I was bound to the institution for one year, and, during that time, I, and one other, were the only ones out of twelve or fourteen operatives who attended chapel; consequently, we were made laughing stocks for the whole house; we were as spotted birds amongst the rest, and blessed be God for it. Kind reader, although no affliction for the present seemeth good or joyous, yet afterwards, it yieldeth the peaceable fruits of righteousness; at least, so it has proven since with me; that is, the comfort and consolation of my then distressed soul.

But to return, I lodged with a person who was also a bitter enemy to the truth; and boarded with another of the same cast; so you see, from my first outset, I have met with nothing but fightings without and fears within; I could then say with the poet—

"Their malice only tends to prove,
The jots and tittles true."

I then became convinced it was the Lord's work, and not my fellow-beings as I had supposed. I now began to wonder where the scene would end. During this time I was led to cry mightily to God that he would have mercy upon me; at the same time feeling persuaded that he would be equally as just in sending me to destruction as he would be merciful in granting repentance unto me, and forgiveness of sins, which, (if not mistaken) I have the privilege to affirm he has since done. This is the manifestation made to me, it being done from all eternity, and from the mind of him who giveth no account of his doings. All this time I could not find one individual to whom I could relieve my burdened mind; fearing to describe to any my state, lest my spot should not be the spot of God's dear children, but this only tended to drive me the more frequently and earnestly to the throne of grace. Now, in affliction, the devil harressed and sin sick soul

not, I was then passing through seasons of affliction; for, I remember about this time, once in particular, of entering my bedroom on purpose to put an end to my miserable existence; when, the dear Lord condescended to relieve in some measure my burdened soul by applying the following: "When he is tried, he shall come forth as gold." Which, if I recollect aright, were the first words that ever offered comfort to my poor distressed soul. What! thought I, Will I ever be anything but what I am—a poor crumb of the ground? I shall at last be a castaway! Yes; and justly, with the rest of the unprofitable servants, into outer darkness—where, there will be wailing and gnashing of teeth. I felt it impossible that I should ever "come forth as gold;" but, now, I know of a truth, the true gold sustains no loss; although it be tried by fire; for, the fire shall try every man's work.

I will now, relate an other sharp trial, which took place during my apprenticeship; one day, in particular, those with whom I was bound, used every means in their power to laugh me out of my religion; although I never once interfered with them; which enhanced my grief very much. Oh, how I longed to get alone! that I might pour out my soul to God, and show before him all my troubles; but alas, when evening came, and I was about to commit myself to the Lord, the enemy forced upon my mind that all they had said about re-

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ligion would prove to be true, and that if I attempted to bow my knees to God in prayer, I would sink down into perdition, never to rise again. I sat down upon the bedside, when all at once I determined to try, but I could not speak one word, and felt internally sinking, verily believing hell was my sealed portion, and that too as the infliction of a just God. But the thought occurred to my mind I would be questioned in the morning why I had used so much light; whereupon I extinguished it and crept into bed softly as possible. I must leave for such as have traveled such paths before me to judge of my mind and feelings, for the tossings and humblings I can never describe. But it appears that sometime during the night I fell asleep, for when I awoke I was audibly repeating the following, I will put a new song in his mouth, I will put a new song in his mouth, even praise unto our God. I, as might be expected, arose and blessed him; not only that I had been kept out of hell, which I had long seen, and felt that I fully deserved, but that he had promised to change the subject by putting a new song in my mouth, not an old one, revised, but one composed by himself, an entirely new one; which theme was love and mercy, and which enabled me to cry nightly to God that he would perform these things for me; but the solemn question arose in my heart, Will he thus work? feeling so strongly worked in my members the company of

if memory serves me, was about eighteen months after my first impressions of mind, and it was not until then that I could relieve my mind to any creature concerning the matter. How many times since have I admired the wisdom and goodness of God in not allowing me to open my mouth to any but those who had traveled the same or a similar path, so that I escaped many daggers that probably would have been inflicted. But I was not without internal daggers, I mean the suggestions of that enemy of all righteousness, which I was not, neither am now able to withstand. But to skip over a great deal that I could relate, I will next describe how the dear Lord brought me more fully and conspicuously into gospel light and liberty, and set my feet upon a rock and established my goings. It was, as near as I can recollect, about the middle of November, 1842, when I was reading one night as was usual with me after the family had retired, sometimes until 1 or 2 o'clock in the morning, and being bowed down with trouble, commenced reading the 6th chapter of 2d Corinthians, and coming to the 2d verse, which reads as follows, "I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold now is the accepted time, behold now is the day of salvation. The words looked to my heart and echoed in my inmost soul as those of the living God, it was as if I had never heard or seen them before, in-

deed I felt joy inexpressable and peace indescribable from the fullness they contained. Then indeed was the accepted time, then was the day of salvation, then was my soul brought into gospel light and liberty, then were my feet set in a large room; I then from the sweetness and power that attended those words, had a clear view of the Lord as my Redeemer and the Holy One of Israel as my King, yea, the chiefest among ten thousand and the altogether lovely. 'Twas then sunshine with me, and little did I think this sun would ever be clouded, as I then sat under his shadow with great delight and found his fruit sweet to my taste. But alas! being thus dandled upon the knees, and borne upon the sides of the Almighty, I became, in a measure, careless about the future, supposing it was always to be so; but the dear Lord had not determined this should be the case; he equipped me with everything necessary and called me forth into the field of battle, when I had and still have to combat with the enemy of souls. My mind now began to be greatly exercised as to how I could manifest my love to, and faith in him, who had wrought such a good work in me, when the following scripture came to my mind, "If ye love me keep my commandments." Of course that led me to search what those commandments were, which I found to be baptism and the Lord's supper. Now

into from my youth, and was a great trouble to me at this time, fearing lest I should be left to act upon education principle, and not from the pure motive of love to a condescending God, having learned the fact that he that is wise must be wise for himself. But after some little time the Lord settled the matter by applying several portions of scripture, all of which carried with them the approbation of heaven's King, in attending to the institutions of his house. Consequently I wrote to my pastor, Mr. Wilkin, a copy of which I have in the house and should you, dear Eld. Beebe, conclude this scrawl worthy of exhibition, I will forward it some time hence, but feeling I have materially trespassed upon your time and patience, I will conclude by saying that I trust it is the Lord, in his providence, that has moved me within the last year to Utica, New York, where is only a remnant indeed of the Lord's people, and they like sheep without a shepherd, their pastor, Eld. Hill, being entirely confined to the house from age and infirmities, awaiting the final call. His has been useful and public labors having ceased on earth, the cause and services being carried on by brethren in the church. We have been both revived and comforted by a visit from our dear brother Maben, of Green Co., who, while on a visit to his dear children, preached for us two Sundays, whose ministerial labors and prayerful sympathies have left indelible

marks upon both our memories and hearts, which we hope to be more deeply impressed by another such interview. May the Lord of the harvest abundantly reward his kindness. I am authorized by my dear husband, Robert Alexander, who is senior deacon of the church, to say to any and all of our dear ministering brethren, who have sympathy in their hearts and opportunity in their hands, believing us that we as a church would be more than glad to see them, bringing with them that trumpet which only gives a certain sound, as we do hope and trust we have no itching ears amongst us, but only desire that great, grand, sublime, eternal and everlasting doctrine of God our Savior, which originated in heaven and was sealed on earth, and now in a measure revealed to our finite understanding, that we might live upon the riches of the great God, and our Savior Jesus Christ, to whom be glory for ever. Amen.

L. ALEXANDER.

OTEGO, N. Y., Dec. 10, 1873.

DEAR ELDER BEEBE—and to all who have obtained like precious faith, whose names are written in the Lamb's book of life from the foundation of the world, and who have their robes washed and made white in the blood of the Lamb; therefore are they before the throne of God, and serve him day and night in his temple. And he that sitteth upon the throne shall dwell among them. As I commenced writing, these wonderful words flowed sweetly into my mind, and now, if the Lord is pleased to direct my thoughts, and shut out the world for a little season, it will be a pleasure to tell you of the riches of his grace to one of the least of the flock, if indeed I am one at all. If I am one, it surely is of his great mercy and grace; for in and of myself, I am all pollution; not one good thought or act comes from this body of sin and death; for being a descendant of Adam, my natural head, I am a sinner, a condemned sinner, by transgression of the holy law of God. The blood of bulls and goats could not atone for the transgressions, but it must be by the death of Lamb of God. No wonder the shepherds were astonished at the glad news, while they listened to the angel, and saw the glory of the Lord shining about them. They were sore afraid. Then came these comforting words, "Fear not; for unto you is born this day, in the city of David, a Savior, which is Christ the Lord."

"Was it for crimes that I have done
He groaned upon the tree?
Amazing pity, grace unknown,
And love beyond degree."

"There is none like unto the God of Jeshurun, who rideth upon the heavens in thy help, and in his excellency on the sky." Wonderful expressions, and none but the redeemed of our God can understand or enjoy them. But when it is revealed to

their spiritual understanding, they can rejoice all the day long, and feel to say, I am sure I shall not doubt again. O that I could see some of the King's household, for I know I could give them some of this precious manna. Now I will lay this by. But when they look for it at the next meeting of the saints, they cannot find it; the worm has devoured it. But, if it is the Lord's will, a fresh supply will come, and we feel to ask daily for bread. Then the questions come, Do I ever receive this daily bread? Are these feelings and desires, hopes and fears, more than my own imagination? I often have trouble about it, lest it is nothing beyond that. But I can say of a truth, I know that I love the dear people of God that distance and time can't remove. "We know that we have passed from death unto life, because we love the brethren." Comforting words, coming with such light and sweetness, when the poor weary pilgrim seems almost in despair. They had many times wondered where their Beloved had hid himself, but in a moment, just in the time of need, they find his everlasting arms of love around them, bearing them up. Then they can lean upon their Beloved, and he is to them the chiefest among ten thousand, and the one altogether lovely. And now perhaps they can travel a day's journey without stumbling.

This morning, while trying to pen a few of my thoughts and feelings, in my poor stammering way, my mind ran back over the way I trust the Lord has led me; and if led by him, it is the right way, the good old way, wherein shall go no galley with oars, neither shall gallant ship pass thereby. How glad I am it is so secure. As far back as I can remember, I had serious thoughts, but supposed every child had the same. Often such a sadness would come over me, thinking I was so wicked, and would go to some secluded place and try to ask God to make me a good child. At night, after going to bed, I would think over the many wicked thoughts and acts I had done, and often times was afraid to go to sleep, fearing I should die. I wished I had never been born, or had died in my infancy. When I saw the little lambs skipping about so blithesome, how I wished I was as happy and innocent as they. I thought if I lived to grow up, I should know more, and could do better, and bring myself in to favor with God by my goodness. So I rested on that, which was a poor resting place. Our family attended the church of England, and I was sprinkled before my remembrance. I am glad it was before my remembrance, for it always looked to me like mockery. I read in the word that our blessed Jesus went down into the water, and that it was believers who were to be baptized. I was brought up to go to Sunday School, and am very glad to say they were very differently conducted from

what they are now. We were to strictly observe the first day of the week—I do not call it Sabbath, for it is not; there is but one Sabbath, and that is given to the dear saints of God when by faith they are enabled to enter into it, and cease from their own works, as God did from his. Then they enjoy that rest which I trust has been mine to enjoy for more than eighteen years.

As time passed on, and I became old enough, as was the custom, the rite of confirmation was to take place. I knew full well I could not submit to that, and when my dear mother spoke to me about it, I told her I could not, for it was all a mockery. I felt such an abhorrence toward the whole system that I never wished it to enter my mind again. And I believe I can say,

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

In his own good and appointed time he was pleased to show me what I was, and when I had suffered enough, he hastened to show himself kind. He led me to the Rock that is higher than I, placed my feet thereon, and established my goings; and he did not leave me there, but put a new song into my mouth, that I might sing praise unto him. So I do not see that I have done any of the work. My air-castles have all been broken in pieces, my good works have come to naught, and I am enabled to sing with the poet,

"Grace! 'tis a charming sound,
Harmonious to the ear;
Heaven with the echo shall resound,
And all the saints shall hear.

Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

These are some of the thoughts and feelings I have had in my pilgrimage journey.

Now, my dear aged brother, I will tell you how graciously the Lord is dealing with this dear branch of his own right hand's planting. I have no doubt of that. He has come very near to us again, and taken one more of the little flock—taken him to himself. He laid him upon his bed the 4th of November, and on the 25th he closed his eyes in death. Peacefully he crossed the Jordan of death. Not a murmur was ever heard to escape his lips. I hope I never shall forget the many wonderful expressions which fell from his lips while his body was suffering so greatly. It was a great manifestation of the power and work of God, and with Job we could all say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord. He was a beloved brother in the church, an humble follower of the meek and lowly Jesus. His dear companion, our sister, of like precious faith, is left to tread life's tiresome journey alone. She has for many years been in the way, and there are many precious promises for her. It will soon

be hers to say, with her husband, "O death, where is thy sting? O grave, where is thy victory? May we all bow in humble submission and say, "Not my will, but thine, O God be done."

At our November meeting, our hearts were made glad to see two more aged pilgrims come and tell in the courts of the Lord what great things he had done for them. They had for many years stood with a people of unclean lips, who desire only to be called by our name, to take away their reproach. Many of the pilgrims are led into their net, and after suffering there awhile, come out as gold, and can fight manfully. Like Zacharias and Elizabeth, these were enabled to glorify God for their deliverance from bondage, and in the evening of their lives, being seventy-two and sixty-six years of age respectively.

The Lord is very merciful to us in giving us such faithful servants to go in and out before us, who shun not to declare the whole counsel of God, whether men will hear or forbear. At the November meeting, our beloved pastor, Eld. S. H. Durand, at his own request was released from the pastoral care of the church, as he was needed in so many other places, and as the Lord has raised up and qualified one among us to that great and solemn work, and to whom our dear brother Durand has been as Paul was to Timothy. An expression was taken by the church of their love and fellowship for him, desiring him to visit them as often as he can. Elder Balas Bundy is now our pastor, and may our days in the future be as they have been for the past three years. May we as a church look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners.

Elder Beebe, has the time ever been when crime was so terrible, and the swelling of the monster, sin, has arisen to such a height as it is now?

It was my happy privilege to spend two weeks with the dear brethren and sisters of the Chemung Association, in October. In company with Elder Bundy I attended the meeting at Vaughn's Hill, Bradford Co., Pa., where he preached with power given him from on high. For one so young in the ministry, he has but few equals. O, it was good to be there. The kindness of the friends, and the presence of the great Head of the church, made it a profitable season. Then I spent a few days at the pleasant, yet sad home of Elder Durand. The widow, the fatherless and the orphan comprise the family. How my heart was filled with love and sympathy for them. The remembrance of those days is a comfort to me. Then in company with Elder Durand and his sisters Bessie and Uranie, I went to Canton. It was a pleasant October day, all nature was dressed in grandeur, and the running streams and projecting rocks all spake of the

greatness of their Creator. As the shades of evening drew near, the reflection of the setting sun upon the foliage, and the gigantic forest, was beautiful to look upon. How our minds were delighted with such a view of the power and majesty of God. The meeting at Canton was most excellent. The dear brethren and sisters of that little church are growing in grace, and in the knowledge of the truth. It was my first visit there, and it is good to remember it. I came back as far as Towanda with my dear friends, where I bid them adieu, perhaps never to all meet again; but our parting was needful, and we had to obey.

And now, as I bring this to a close, I will say to all the household, Live in peace, and may the God of peace be and abide with you. This is the desire and prayer of a poor sinner, but I hope, a sinner saved by rich and reigning grace.

Elder Beebe, my dear brother and father in Israel, do with this as your better judgment directs, and all will be well. My mind feels rested while I write. The new year will soon be open to our view, but its events we know nothing of, and it is best it should be so.

With much love, from your affectionate sister in hope of a blessed immortality beyond the shores of time,

CHRISTIANN A. L. FRENCH.

P. S.—I would be glad to hear from sister Anna Spragins by private letter. C. L. F.

CATSKILL, N. Y., Nov. 3, 1873.

ELDER GILBERT BEEBE—Dearly beloved father in the gospel ministry, our hearts are drawn out in love and fellowship to you, and to all the dear Old Baptists throughout the world; and we feel as though we would like to talk with you a little about those bonds of love and union which bind us so closely, and, which alone makes the trials of the way bearable. As we are situated away from the kindred in Christ, things do look sad and gloomy; we are, as it were, trembling alone: exiles in a strange land. We are accounted as the off-scouring of all things, and only calculated to turn the world upside down. With the people where we dwell, our foreign language and nativity, in some measure sets us aside, and we are denounced as bigoted and uncharitable. How hard this is to the flesh! and, indeed, often causes tears of sorrow to flow from our eyes.

Brother Beebe, many times I am compelled to apply severe language to the political money grabbing hacks who are called ministers of the gospel; and, who stop at nothing in the way of meanness, in accomplishing wicked purposes. I have no charity for any of their doings; and fear not to tell them so. The whole pack of wolves in sheep's clothing know, and avoid me; they will not come where I can have a fair opportunity of expos-

ing their wicked acts and doctrines. But, enough of this.

My mind has lately feasted much upon a passage of scripture—it comes with healing on its wing—as it came to me from the Father of Lights, who looks graciously on our low estate.

"Although we have him oft forgot
His loving kindness changes not."

I do not wish you to understand me that I have any special light on the text; or, that I have the meaning of it at all; yet, it came so sweetly when I was thinking of you, and all the dear family of God, that I will tell you a little about it. The feeling it produced, you must judge from your own experience.

The text reads thus: "Lengthen thy cords, and strengthen thy stakes."—Isa. liv. 2. We felt as though the cords of love, fellowship, kindness, sympathy and good will of the whole flock was manifested towards us, to know and hear, through the many kind and precious letters of our dear brethren and sisters in Christ, from Maine to Alabama, in which they often speak of us in kindness and even in high esteem. Our heart is melted, and our eyes flow with tears of joy; and we feel as though even of such a thing, was enough for poor mortals. As one after another of God's dear children are made manifest, the cords are lengthened, drawn out and the tent of Israel is being expanded; and, the cords of love and fellowship takes in this and that dear saint, and even we poor unworthy worms are not left out in the cold. Warm hearts are beating for us, and kind hands have often been ready to do for me more than I deserve. Often while with the dear saints of Roxbury, Olive, Lexington and Halcotville, as, in many other places, all were ready to care for me. I often thought it was a dream; and could not be a reality.

Dear Elder, I felt as though these were the cords: all of God's little ones need the protecting care of their dear kindred, and they are manifested, the cords are drawn out so as to reach and embrace them. Indeed, the cords of love and fellowship are born with the children of God.

A most precious thought I had on the strengthening of the stakes. The stakes, as presented to my mind were the glorious doctrine of God our Savior. God knew his people, and their being gathered out of all the nations, tribes kindreds and people proves it. No new stakes or marks are required but the old land-marks and ways are strengthened. Every child of God, in his or her being brought out, confirms and establishes that which has always been known, and adds another to the witnesses of heaven's revealed truth, even the word of God.

Dear kindred, one and all of you, when I feast on such things as these, how small the world is getting; I long to depart hence and be with Christ. It matters not what a wicked religious world may say of us; all

their weapons shall perish. Only a little while longer, and we shall be done with all of this world. My wife and myself feel that we would rather suffer afflictions with you, than to enjoy the pleasures of sin for a season—and we say with the poet:

"Blest be the tie that binds
Our hearts in christian love."

My dearly beloved kindred, I can hardly account for this melting frame of mind. It seems as if I must fly to all of you, and take you by your dear hands, which are so warm, and so ready to minister to my comfort, and press you to my heart that you might hear its whisper—I love you for Jesus sake. Our spiritual eyes often look into your gatherings, and our ears often seem to be hearing the whisper of the sisters or brethren, and the old fathers and mothers in Israel, as they bring and set up their Ebenezers, and all join and swell the song of Moses and the Lamb, causing our poor hearts to rejoice, and say with one of old, "Entreat me not to leave you; for, whither ye go, we will go; and where ye lodge, will we lodge: Your people shall be our people, and your God, our God." We have our mind fixed, and that steadfastly, to go with you, and we are persuaded that you, knowing this, will not entreat us to turn back. We feel now as though our vessel is safely moored; our perils o'er.

"We'll sing first in night's diadem,
Forever, and forever more,
The Star, the Star, of Bethlehem."

May we all be enabled by grace divine, to read and feel and know that our title is clear to mansions where the wicked cease from troubling and the weary pilgrims and strangers, who are made near by the blood of Christ, shall forever rest. No more trials, no more to go out forever.

We are very thankful to God, that he has spared you so long to wield the sword of the Lord, and hope he will yet spare you that you may continue long to comfort and strengthen the little flock of the dear Redeemer.

Let the enemies rave in madness: it should not terrify us. The plainer the truth is presented the more it will hurt them, and the more clearly will appear whose children they are. Let us rejoice with you, not that devils are made subject to us; but rather that our names are written in heaven.

Give our love to all the dear band at Middletown, Walkill, and New Vernon. We often speak of them all, and would not know of any one of them we could spare, we esteem them all highly in love for the truth's sake. Our mind often turns over hills and dales, to where the dear saints reside, and would love to peep in at your windows, and have a glimpse of those whom we love and fellowship. I will close hoping to remain yours in the bonds of the glorious gospel, and in hope of immortality beyond the grave.

J. GEO. & MATILDA BENDER.

FORT SCOTT, Kansas, Nov. 24, 1873.

DEAR ELDER BEEBE:—Being aware that my subscription for the "Signs" has again run out, and feeling desirous of continuing the same, I enclose two dollars for that purpose.

I feel inclined to try to write on this occasion, not with the expectation of comforting or instructing any of the numerous readers of your valuable paper, but to let them know some of my feelings, and to hear from some of them in reference thereto. Ever since I became particularly interested in the truth contended for by the Old Baptists, I have been in, I may say, constant doubt as to what I am. This to you, dear people, may seem strange: I will try to be plain, for I do not desire to deceive the brethren from any cause. There is one, I know, who cannot be deceived. My present desire is to state my condition so I shall be understood, and to know in all candor if it be so with any of you. Some may say, "You ought to know you are a sinner." This is what I want to try to get at the bottom of. Whether I know what it is to be a sinner in the proper sense. From my earliest recollection I admitted that I was a sinner, but then I thought when I got to manhood, I would lay sinful things aside, and become a christian. And these, I thought, did not sin. I have frequently read and heard from others' lips, how desperately vile—how like vast mountains their sins rolled up before them, causing natural appetite to fail for a certain time, sleep to forsake them at the same time, and verily thought they would die, and finally just as they gave up all, a voice said to them, Arise, go in peace, thy sins are forgiven. And instantly every thing appeared lovely, all was peace. Ah! poor me. Would that I could look back to a time when such was my case. I cannot think there is a being in this world who finds any less strength than I do. I am satisfied of this one thing. If I am saved, it is not by anything I have done or can ever do. For in me, that is, in my flesh dwells no good thing.

How is it that one so helpless should not have been made to feel the weight of his sins to the extent referred to? It certainly is not because I am not sinful enough, for I feel to be all sin; but my trouble in this matter is that I do not feel it as I should. I have tried to pray that I could once feel that deep sorrow on account of sin which I have heard others express. Neither have I ever had those bright evidences of a Savior's love.

"I am a stranger here below,
And what I am 'tis hard to know."

That dear man, (Elder Joseph L. Purington) whose eyes may fall upon some of these expressions, may still see that I continue to be the same "wonder." And when he, near that dear old home in Virginia, in accord-

ance with the expressed wish of Quantico church, baptized others and myself. I wondered then, as I have ever since, what they saw in me to induce them to have received me. It must have been because of the little I said on that occasion, and but from the fact of my so soon after leaving that country, I would ere this have been found out and excluded from their number. I know that there never was a more unworthy creature received. Notwithstanding my doubts, I hope I love God and his truth. I hope I love his followers. I sometimes hope I truly enjoy hearing the gospel proclaimed by his servants, and his children speak of his power. Then comes the voice which haunts me: "Perhaps the love I feel is not that love spoken of in the bible. The enjoyment I have is not the right sort."

"If I love, why am I thus—

Why this cold and lifeless frame?

Hardly, sure can they be worse

Who have never heard his name."

I hear my feelings expressed in some particulars by others far better than I could do it myself; and I feel that I would like to know if they feel like I do. It appears that I can see myself in all that I am. When I went before the church it was nobody but Marsh. What little I said, Marsh was the substance. When I go to meeting, Marsh is there. He always was a great hand to go to meeting. Oh! that I could see something else in my every action. Why, I can't say that I ever hated Old Baptist doctrine in my life. I can't say that I always loved it. But my family and many of my relatives are Old Baptists, and maybe that is why I love them. I feel that I am a strange creature in many particulars, and whatever I may be I feel an affection for these poor despised people that I do not to any others. Out here in Kansas as in Virginia, I find them the same, trusting in the name of Jesus for their salvation. As far as I have been able to ascertain, while there are different views entertained by them on some subjects, they are for peace. All agreeing in this: Salvation is of the Lord entirely—not that he, has made a way possible by which they can be saved if they will. This last is a very popular doctrine out here, but it is here as in all other localities, too popular to be true. We Old Baptists are called by them "Hard Shells." I tell them if I have to be a shell, I had rather be a hard one than a soft one.

When I speak of peace, I do not wish to be understood as meaning that there is a desire to live peaceably with these kind of Baptists—these are "dipped" Methodists, and could live together very well if baptism was not mentioned.

I love peace among brethren. I heard a brother say the other day, that while at Mount Zion Association in Missouri, he had remarked that he could call them brethren, because, from his knowledge of them, they

were all one people. How it grieves me to hear of these people fighting each other. Brethren, one and all, look well to yourselves before you strike the blow. Have we not enough in ourselves to fight against, enough of what is wrong, without striving to make a brother an offender; because of some difference of views? Do any of you know that all you preach or write is of divine origin?

Dear editor, should your ripening judgment incline you to cast this into the flames, do so. But I should like very much to hear from any of the saints in reference to my troubles. Speak the truth, never mind my feelings, for truth is what I desire to know.

Elder Durand, please extend your next western tour as far as our town. I hope kind Providence may open the way soon.

I am, I fear to you all,

A STRANGER.

EAGLE CREEK, Ark., Nov. 15, 1873.

DEAR BROTHER BEEBE:—Please insert the enclosed letter from Elder Patman, of Georgia, in the "Signs." The letter, though not written for publication, is well worth general perusal. It has the ring of the truth metal about it.

With much love I remain your old brother in pilgrimage.

RICE B. GREEN.

NEAR LEXINGTON, Ga., Sep. 29, 1873.

MY DEAR AND MUCH BELOVED BROTHER GREEN:—Your welcome letter of the first inst. is before me and the contents examined, and hasten to reply according to your request. I am in reasonably good health; my wife is just getting out of a severe spell of bilious fever, and our youngest daughter (Eliza Ellen) has been sick a few days with chill and fever; the rest are all well through great mercy. I hope this may reach you in due time, and find you well. There is more sickness than common in our county for this season, there having been several deaths in our immediate vicinity, and we hear of many in other parts of our country. As to the state of things morally, the people seem generally greatly demoralized religiously. The Old School Baptists are generally in peace, and I think not saying peace, peace, when there is no peace; for in our churches brotherly love and christian fellowship seems to abound. Occasionally some are added to the churches some who had never before made any public profession. Two of this sort, a man and his wife, brother and sister Eberhart, I baptized old Beavertown last Sunday. A goodly number are leaving the missionary Baptists and coming to the church of Christ by experience and baptism. I do not say there are none of God's people among the missionary means Baptists, but I mean to say that the missionary Baptists have departed from the faith, or from the

principles of the doctrine of the cross Christ, and are advocating and following the doctrines and commandments of men, and such of God's children as have thoughtlessly or ignorantly joined them, soon find they have made a mistake and joined Babylon, (or confusion) instead of the church of Christ in gospel order. The missionary Baptists are not so numerous and prosperous as they have been. It used to be a general thing with them in this country, after crops were laid by, to have protracted meetings, continuing sometimes for two or three weeks at a place, taking in to their churches every thing they could persuade to set on the candidates' benches, from the most wicked adults down to the most ignorant and thoughtless children, until they have mostly nominal professors. They preach offered and conditional salvation, as though all sinners were able to comply with the terms, faith and repentance, and accept of offered mercies, which is all falsehood, for the truth is, the gospel offers no terms or conditions to sinners dead in trespasses and sins; neither does the gospel make any claims upon them, for they are under the law, and of course under its claims. But the gospel bestows life, faith, repentance, and every grace freely, independent of all the poor sinner's doings, whether good or bad, because Jesus had redeemed him or paid to the law every demand it held against him. Therefore in the day of his power, or whenever he pleases, he calls his own sheep by name, leads them out and make them willing. The means clan are greatly confused; but few comparatively can get up protracted meetings, and almost every plan they have invented have failed to bring them the desired amount of money. They have tried sending round hat bearers, taxing their members five cents a week, sending round and scattering blank envelopes, requesting all who receive them to enclose something in them, and send to certain post offices and men, and now are trying to get every member to pay as much into their treasury, as they pay, in State and county taxes and not many of their preachers will agree to serve a church until they know the amount they are to receive at the end of the year. This last is hard to be made sure, and the others comes in but slow. God has said their folly shall be made manifest, as was that of Jannes and Jambres, who withstood Moses, and I believe it, and think the time is not far distant. The Lord God omnipotent reigneth, let us rejoice. God will never leave himself without a witness, but will sustain the church and gospel ministry till Christ will come the second time without sin unto salvation.

My dear brother, I must close for the present by letting you know that I attended the Ocmulgee Association the second Sunday in this month, and never saw as few preachers there

in thirty years—only six of us in attendance. They had since their last meeting lost two preachers by death, Stewart and Simmons. But there was in attendance a large concourse of people, and it did seem that the Lord was manifestly there, and we had a delightful meeting. I am now making ready to start to the Yellow River Association, to meet next Saturday, seven miles from Covington. As to your old brethren and friends here, they are nearly all gone. Old brother Preston is yet living; also brother D. F. Montgomery, both very feeble. Old sister Maleom is living but almost entirely helpless. The Lord bless you and me, and give us patience to wait all our appointed time, till our change comes, and it must come before long, after which I hope we shall meet to part no more in that house not made with hands, eternal in the heavens. Your picture came safe to hand, for which we are all glad, and will take care of it. My wife and children all send their best respects to you. Give your children and children by marriage our kindest regards, and accept a large portion for yourself. Your unworthy brother in tribulation,

DAVID W. PATMAN.

I was born in the state of Georgia, on the 17th day of August, 1810, of respectable though poor parentage, and lived and grew as other natural children. At an early age I began to have some serious thoughts about God and a future state, being often admonished by my pious mother, who was a Baptist. Thus time rolled on and I grew older in years and harder in the love of sin, but not without many solemn thoughts of death and judgment. I, like the rest of Adam's race, by nature was an arminian, designing after awhile to please God by some good things I would do, or rather some bad things I would leave off, and thereby make peace with him, for I thought there was irreconcilable between us. I often went to preaching, as a matter of form or curiosity, and would often resolve to amend my life and conform to the moral law of God; but not being in love with the law, nor able to see its spirituality because I was carnal, I therefore neglected to go about the promised work. But when in my fourteenth year, suddenly as a shock of electricity, a thought of horrible despair reached my heart, my soul, yea, my whole being was shocked to its centre, awful apprehensions of having committed the unpardonable sin, seized upon my soul with such a death-like grasp, that I have never yet found language adequate to that momentous occasion. Thus under the most excruciating torture of soul I went for months praying for relief, but could find none. Oh! how I longed to be something that did not have God's wrath abiding on it. How awful to think of lying under the wrath of a holy God, and that without end, for I could see no end

to it, yet I ardently desired to never sin again, although I was without hope in his mercy. I could not even speak of my daily affairs without qualifying almost every word, for fear there might be the semblance of falsehood about it. This I kept to myself, although the family and acquaintances saw that there was something unusual with me. Time passed on. This horrible agony wore off a little by turns and then returned again, for the space of ten long years, and to my poor soul they were long in very deed. Right here I will remark that of all the hard besetments of Satan on the soul of a poor guilty sinner, I have thought that my case and the case of John Bunyan were more alike in those points than any other travels of which I ever heard. Thus after the ten long years as mentioned above, my mind was stirred afresh with a sense of my lost and ruined state, but knew not how to escape the wrath of God. I sought to keep the law, as I used to think I could, and thereby appease God's anger. But oh, what a sad mistake, for the more I strove to observe and keep the law, the more plainly I saw the law was holy, and I was carnal, sold under sin.

About this time there was some gathering to the churches, and when I would see penitent souls weeping over their sins, I would wonder why I could not feel a godly sorrow for sin as they did. Oh, how ardently I prayed for conviction, thinking that if I could be properly convicted for sin then there might be some hope of my bringing forth fruits meet for repentance, hence my prayers were for conviction and repentance, for that scripture, "Except ye repent ye shall likewise perish," rang in my soul with such horrible threatenings that to me it was awful indeed. And occasionally one would join the church, and then it would seem to me that any one might be saved but poor me, but mine seemed to be an outside case, and how can such a guilty sinner as I be saved rang continually in my mind. At length, when despair seemed to be overwhelming me, the inquiry, How can I be saved? and these words were thrust into my mind, "Believe on the Lord Jesus Christ and thou shalt be saved;" whereupon a ray of light and hope sprang up, although I did not know that the words that were applied to my mind were scripture, yet that awful burden of guilt seemed to move from my heart, and I felt a joy before unknown. But soon it was suggested to my mind that it was all delusion, and O, how intolerable the thought of my burden of sin being gone, and no evidence of being saved. Thus I mourned my awful condition for some time with this inquiry in my mind continually, What is this that has passed upon me that has caused such a notable change in my feelings? and this burden seemed as intolerable as the first. At length, when greatly overwhelmed with sorrow, it

was most sweetly forced into my mind that it was the free goodness of God, whereupon such exquisite joy of soul overwhelmed me that I have never yet found language to express. There was then a space with me, when I had no thought of created matter, no thought of any thing but God's unfathomable love and mercy. Soon after this my mind was directed to the church; but by this time I began to have many doubts and fears; I strove to keep any one from knowing my feelings, yet some of the brethren suspected such things and spoke to me about it, but I feared to tell them all I had felt, lest I might deceive them, for I did ardently desire not to deceive any one, and I feared that what I had experienced was not the application of saving grace. But all this time I was anxious to hear preaching, and went often to hear, and felt like I would be glad to live in fellowship with the saints if I were only worthy, but felt too unworthy; that if I should join the church I would bring a reproach on the holy cause of my dear Redeemer, which I thought would be an awfully wicked thing.

A POOR SINNER.

ABINGDON, MD., Nov. 28, 1873.

ELD. C. BEEBE.—Dear brother in Christ, it is the duty, I think, of christians, to be plain with each other, and therefore I renew my subscription to the "Signs" for another year. I wish to say to you that I think you did not serve me right when I sent you a short piece on the subject of the quickened creature, &c., with fifty cents inclosed, that you might not be at too much trouble with me without some small remuneration, although I well knew that would not pay you for publishing it; yet as you are not in the habit of charging, I thought it might help you a little. But you have said nothing about the matter to me, nor published the piece spoken of, and it seems to me that it is not right. I have been taking the "Signs" for some thirty-five years, more or less, most of the time, but lay no particular claim on that account to be noticed by you, for I have taken the paper because it suited me to do so, for what I found in it. As to the difference between you and myself, I think it is not very great. I believe there is a living, eternal principle in all the children of God, which existed in God before time; it is imparted to every chosen vessel, by the Holy Ghost.—James i. 18. "Of his own will begat he us, with the word of truth," &c. The effect of this is the new birth—Christ formed in the children, the hope of glory. After this, there are two minds manifest, the one after the flesh, the other after the Spirit, making the warfare in the breast of every child of grace. Jesus came to seek and to save that which was lost; not the divine seed which is imparted by the Holy Spirit, but the creature; all the chosen ones of the family of Adam, or of the nat-

ural Adam. In order to meet the demand, I read, Jesus took not on him the nature of angels, but the seed of Abraham, was made of a woman, made under the law, to redeem them that were under the law; but in order to fully meet the needs of the lost sinner, to fit him for heaven, he had not only to redeem and give his life, but also to immortalize the body, which is done by passing through death, or by the sudden change which Paul speaks of, in the twinkling of an eye, when the last trump shall sound. This refers to those who remain alive in this mortal body when Christ shall come the second time, to take his children home to heaven. I believe in a resurrection of the bodies of the saints, which is yet to come; not that it is past, or is passing daily, as the saints die, as some have affirmed, leaving the body within the grave forever. Oh no; that does not comport with the written word of God; for it is well attested that Christ's body was raised from death, and from the grave; and he being the Head and representative of the body or church, and as they are to be like him, they therefore must rise like Christ, their Head—not flesh and blood, but he said, flesh and bone, I suppose immortal, as Paul fully shows that this vile body will be made immortal by the change. All that are in their 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.

I wish to refer to two more items, in proof of the bodies of the saints being raised from their graves. See 1 Thess. iv. 14: "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." The text does not refer to the soul or spirit, in this case, for that does not sleep, but to the body which sleeps in the grave, until Jesus shall call it forth in the final resurrection. Acts ii. 34, 35: "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." I here claim that the point is proved that the dead bodies, and those like David's, sleep until Jesus shall come the second time, to call them home. I might also state that Paul claimed to be a pharisee, which was to say, he believed in the resurrection from the grave, and this was a crowning point in the great work of the Son of God, for he broke the bars of death, and rose a mighty conqueror over death, hell and the grave. Then, "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."

I hope you will receive this kindly, as I am sure that is all I have intend-

ed by it. May the blessing of heaven rest upon you, is the desire of your unworthy brother,

B. BRADBURY.

(Editorial reply on page 9.)

ALEXANDRIA, VA., Oct. 28, 1873.

DEAR BROTHER BEEBE:—Ever since my return from Maine and New York, in September, I have thought I would write to you, but have failed to set myself at it. I have been at home but very little of the time since the 8th of August. I have no certain abiding place. I returned last week from a trip into West Virginia and Pennsylvania, and attended, during my absence, the Juniata Association, at Fairview, Fulton Co., Pa. I returned yesterday from my appointment at Mount Zion, Loudoun Co., Va., and expect to leave to-morrow for my appointments in Prince Wm. County. My flesh has no rest. I travel and preach most of the time, and as unworthy as I am, I am favored still with the privilege of baptizing some of the Lord's children, and am, at times, greatly comforted in all my tribulation. I often think of Paul's testimony in 2 Cor. vi. 4: "But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses," &c. Again, he says in 2 Tim. i. 8, "Be not thou therefore ashamed of the testimony of our Lord, nor of me, his prisoner: but be thou partaker of the afflictions of the gospel according to the power of God," &c. To be a faithful minister of Christ, and serve the flesh, is an impossibility. To be a partaker of the afflictions of the gospel, and walk after the flesh, in indulging the carnal propensities of the flesh, is also an impossibility. Paul, in 2 Tim. iii., after speaking of certain characters which should be in the last days, when perilous times should come, says: "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me at Antioch, Iconium, at Lys-tra; what persecutions I endured; but out of them all the Lord delivered me. Yea, and all that will live godly in Christ Jesus shall suffer persecution." The scriptures are being fulfilled in our day, or in other words, are repeating themselves. A labored effort has been made, by garbling some of the old volumes of the "Signs," by misconstruing, and misrepresenting the views of the writers, and forming incorrect conclusions therefrom, and thereby subjecting themselves to the charge of being false accusers. Some, who have not had the opportunity of reading the old volumes of the "Signs," might conclude that such base misrepresentations were true; and that you, and some brethren now deceased, did deny the Godhead of our Lord Jesus Christ, the new birth, &c. But those who can have the opportunity of reading the old volumes of the "Signs," and will read the editorials,

communications, Circular Letters, &c., in immediate connection, will have an opportunity to judge for themselves as to the truth of those base charges and misrepresentations. And there are persons still living, whose standing is above all suspicion, who knew those false charges were groundless in those days. It is a great comfort to know that God will deliver his people from every evil work, and preserve them unto his heavenly kingdom; to him be glory forever and ever. Amen.

Yours in the unity of the Spirit,

J. L. PURINGTON.

RAYSVILLE, Ind., Nov. 27, 1873.

DEAR ELDER BEEBE:—My mother has just been reading to me from your excellent paper the experiences of some of the dear children of God, which corresponds so nearly with my own, that I thought to write and tell you in my weak way some of the Lord's dealings with my poor soul, and ask you if you think it a christian experience, as I feel at times to doubt it myself. I was early impressed with a desire to live religiously, and felt compunctions of conscience when I did what I thought was wrong. My mother was a member of the Baptist church, and my father was a Universalist, consequently the religious training of our family devolved wholly upon her, which she performed faithfully and untiringly. In my twenty-third year I married, and as my dear mother made her home with me, I being the youngest of the family, I had opportunities of seeing in her devoted christian life something of the beauties of religion to which I was comparatively a stranger, but it pleased the Lord in his own good time to cause the scales to fall from my eyes, and show me my true condition. O then what a sinner I found myself to be, and how earnestly did I desire to have my burden of guilt and sin removed. In 1864, a short time after our marriage, my husband and I joined the Methodist church, which was then in its infancy in this place, and to which we have belonged ever since. It was during one of their protracted revival meetings, and while others were rejoicing and seemed so happy that I felt myself sinking in utter despair. My sins were so great that I could not rejoice with them, and I felt and realized that I was a poor wretched sinner. There seemed to be no hope for me. I still went to meeting, but could find no comfort. My conviction for sin seemed to deepen; my rest at night was disturbed by fearful apprehensions. I was impressed with the thought that I should live but a short time, and felt that I was not prepared to meet my God in peace. About this time I commenced reading in Bunyan's Pilgrims' Progress, in which I became interested. Some of the characters described suited my condition, such as Fearing, Ready to Halt, and Much Afraid. This gave

me hope, and in a measure dispelled the thick darkness in which I had been groping, and when I read of the trials and temptations of Christian and of his delivery, how it comforted my poor soul, and I thought there might be hope for me, and light seemed to dawn upon my heart, and I was made to rejoice in the love of God; but that feeling of joy which I then experienced disappeared ere long, and doubts and fears came upon me, and thus it is with me sometimes, notwithstanding my unworthiness, the Son of righteousness shines into my heart, and all is peace and tranquility. At other times my spiritual horizon is overcast with dark clouds, and I am made to walk by faith and not by sight.

But I have written already more perhaps than is profitable. I will not send it for publication. However, make any disposition you see proper of it. Yours in hope of eternal life,
SARIFEE REDDICK.

HARRELL STATION, Ga., Aug. 28, 1873.

DEAR BROTHER BEEBE:—Though I am a stranger to you in the flesh, I hope we are brethren in spirit. By the perusal of the many communications published in your highly esteemed medium, the "Signs of the Times," I often feel encouraged and strengthened in the inner man. I have been receiving your valuable paper for several years, and if I know anything about the truth as it is in Jesus, the communications, especially the experiences which you publish, hold out good in weight and measure with my own, and are in accordance with the experiences presented in the word of God. Yet feeling my inability to express my feelings in regard to the teachings of God's Holy Spirit in my heart, in killing me, as I hope, to the love of sin, and in making me alive to the love of holiness, and to the love of the truth as it is in Jesus, I shrink from the thought of attempting to write it. Nevertheless, trusting that I may be led by the Spirit of God, I will venture to make the effort.

I was in the twenty-second year of my age, and in the broad road which leads to death, when I was arrested, as I trust, by the Spirit of God. I was in heathendom in regard to my soul's salvation, and did not know what was the matter with me, only that I thought I must die, and that very soon. I was trying to pray when I was arrested as a sinner, at about eight o'clock in the evening. While I was making the effort in the best way I knew of, I heard a very familiar voice in the elements a short distance from me, and as it passed near by me it seemed as though every hair of my head stood erect. It passed a short distance from me and ceased. I was still on my knees, and my sins pressed me down with a crushing weight, and I sank into dismal darkness. I arose to my feet, but felt afraid to look upward, but asked the Lord to be mer-

ciful to me, a sinner. I felt as though my pilgrimage on earth was at an end. I was about thirty steps from my house, but did not know as I could live to get there, and when I entered the house there was a lady sitting by the fire, and I asked her if she did not hear a voice a little while ago. She said she had not. I repeated the inquiry, Did you not hear a voice? She replied, No. I told her I heard a voice, and the effect it had on me. I thought it was a token of death. She looked me in the face, and with a pleasant countenance said she hoped it was a work of the Lord. I told her I thought it was a token of death. I continued talking, and became flooded with tears, until it seemed as though my heart would melt within me. While I was talking, a young man came in, and I said something to him about it, and tried to banish the feeling from me, and to interest him as best I could on worldly subjects. But I could not banish the feeling, for I felt that as soon as the company should retire from the room, the same distress of mind would return. As soon as the company were gone, I went to the door at which I came in, but was afraid to look out of doors, so I closed my room and was alone by myself.

I felt sensible that I was in the presence of the Lord, and that I could not evade his presence. I retired to bed, with the apprehension that if I died before I awoke, I should awake in hell. But when I awoke the next morning, the same distressing feelings were still with me. I then commenced trying to pray, and flew to the law to seek for justification by obedience to its precepts; but the law condemned me, and I soon found that my carnal mind was enmity against God, not subject to his law, neither indeed could be. I found that I was under the dominion of sin and death, and the more I prayed the worse I felt. My sins arose in judgment against me, and condemned me. Sins that I had indulged in with alacrity and delight, I was now made to weep and mourn over. I now felt that I was the chief of sinners, and could not see how God could be just in justifying me. I felt as though I had sinned the day of grace away, and the door of mercy was shut against me. Still I could not refrain from pleading for mercy, and the very breathings of my soul went out in prayer for mercy. Sometimes I thought the Lord would destroy me, and at times felt that I was committing sin in trying to pray. At times I felt that I wanted to be back where I was before, around the flesh-pots of Egypt, at ease with my sins, as I had formerly been. The Lord was leading me in a way that I knew not, and in paths which I had not known. I was fearful at times that I would lose my mind, for it seemed to me that my sins were more than I was able to bear. But I now hope it was the Lord tearing up the fallow-ground of my heart. I in-

quired of the Lord if any one had ever undergone what I was undergoing, and lived. In about four months and a half after I was arrested as a guilty sinner, I was riding in my buggy, and at about eleven o'clock in the day, I was enabled to see that all my works were nothing better than filthy rags, in the sight of the Lord; for I had worked myself out of both tools and timber, and was made to stand still and see the salvation of the Lord. It was at an unexpected time with me when I hope Christ was revealed to me as the chiefest among ten thousand, and altogether lovely. At that time this passage of scripture was presented to my mind with force and power: "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 felt like a new creature, and hope that I was then enabled by an eye of faith to see how God could be just and the justifier of such a sinner as I was. I hope I was then enabled to claim him as my Savior. I felt that my sins had helped to nail him to the cross. The sun seemed to me to shine brighter in its meridian glory than it ever had before. I felt like I never would sin any more. But I have long since found that my old Adamic man is nothing but a body of sin. Before the day passed, I had many doubts and fears, and even tried to get my burden back; but I failed; and I have continued to have many doubts and fears at times from that day to this. If I am saved at all, surely I am a sinner saved by grace.

R. A. C.

GEORGETOWN, Ky., Nov. 21, 1873.

DEAR BROTHER BEEBE:—If I am a child of grace, I am certainly the most unworthy and least of all, but with all of my imperfections I am suffered to indulge an humble hope that I have an interest in that blood, that speaketh better things than that of Abel, and sometimes hope that I have been called to a fellowship of the suffering of Christ, that I might be made conformable to his death, which things give me strong consolation; but O how transient are such comforts, for even while I am sometimes basking in the sunlight of some sweet promise, a dark cloud will intervene, shutting out the light, spreading darkness around me so thick, that it may be felt. And now that you may see how faithless I am, how I sometimes trust, and again am quickly doubting, I send you some lines I was enabled to pen on the morning of the 19th, when a sweet ray of light seemed to bring a sweet song of trust into my soul, when suddenly the light was shut out, and a dark cloud brought a terrible storm of doubts and fears, that seemed to threaten destruction. The storm has lasted until to-night, and now I have written some more lines, expressive of my thoughts and feelings. My

dear brother, is a christian such a paradox, such an enigma to himself, that he knows not what to do? If so, and there is anything in what I have scribbled that will be of any interest to God's dear people, you may use it as your mature judgment shall determine. The first lines are as follows:

November 19th.

I'll trust my God, though anxious cares
Beset my way with thorns and snares;
I'll no more cast dishonor, Lord,
On thy dear name, or precious word.

I'll let no groundless fears destroy
The precious truths I now enjoy;
I'll seek thy face in darkest night,
With patience wait till all is bright.

I'll tell my soul to trust in God,
And bow submissive to his rod;
On every child chastisement comes,
Else they are bastards, and not sons.

Here the light was shut out, and doubts, fears and a sinful life loomed up with all its horrors, and have lasted till now. And here are the reflections of my mind to night:

November 21st.

How varied are the many woes
That I have traveled through;
On every hand are fears and foes;
O Lord, what must I do?

How dark and lonely is the way,
And I'm so weary, too;
When will the night be turned to day?
O Lord, what must I do?

How I would love to offer prayer,
And to my God be true;
But wicked foes are every where;
O Lord, what must I do?

How I would love to serve the Lord,
And all his ways pursue;
But sinful man CAN'T trust his word;
O Lord, what must I do?

How I would love to feed thy flock,
And tell them, Lord, of you;
But sin has given such a shock,
O Lord, what must I do?

Among them I would praise thy name,
And all thy wonders shew;
But I'm all over clothed with shame;
O Lord, what must I do?

Down in this vale there is no ease;
I'm outward but a Jew;
I'm passing through the stormy seas;
O Lord, what must I do?

Yours in a feeble hope of a blessed immortality,

J. TAYLOR MOORE.

COLUMBIA, Michigan, Sept. 7, 1873.

DEAR BROTHER BEEBE:—I was so much pleased with brother Slawson's remarks in the "Signs," I thought I would add my testimony to them. Now if we are all of one parentage, begotten of one Father, and have the evidence that we have been called from nature's darkness into his marvelous light, what manner of persons ought we to be in all godly conversation? Ought we not to forbear one another in love? For we are told in the sacred word of God, if we bite and devour one another, we shall be consumed one of another. And we should be very careful how we live and walk before the world, that others may be constrained to say, that we have been with Jesus, and have learned of him. He has said, "Come unto me, all ye

that labor and are heavy laden, and I will give you rest." Now if we are the true followers of Jesus, and have taken his yoke, how careful we should be to follow his examples which he has set, and not make a brother an offender for a word. We should remember that we are in the flesh as well as our brethren, and that they have the same temptations and buffetings of the enemy of all righteousness as we have. The enemy is never better pleased than when he can get the children of God into contention. Then how watchful we should be of all his devices. We are told by our Lord and Master to watch and pray, lest we enter into temptation; to shun every appearance of evil, to lay aside every weight, and the sin that doth so easily beset us. Dear brethren, let us take the example and admonition of the Saviour, and if we think we see a mote in our brother's eye, let us examine our own, and see if there is not a beam in it; and if we find there is a beam there let us strive to cast it out, that we may see clearly to examine our brother's eye. If we come to the altar to offer our gift, and there remember that our brother has aught against us, let us leave there our gift before the altar, and go and be reconciled to our brother, and then come and offer our gift.

I have just returned from the Sandusky Association, and am very much fatigued. There were a number of ministering brethren present, and their theme was salvation by grace.

May the grace of our Lord Jesus Christ be with all the children of God, and enable them to contend for the faith once delivered to the saints, and endeavor to keep the unity of the Spirit in the bond of peace.

From your unworthy brother in the Lord,
WM. S. CARPENTER.

HALCOTTVILLE, N. Y., Dec. 9, 1873.

BROTHER BEEBE:—My health is improved very much since I last saw you, so that I attend the regular appointments of the several churches that I used to serve. The Lord is gathering his people into his fold in these parts, and we are made to rejoice in seeing the display of sovereign power and goodness of the Lord in bringing his redeemed to Zion with songs and everlasting joy upon their heads, and causing their sorrow and sighing to fly away. I have baptized six, who gave evidence that they were born in Zion, and spake the high praises of their God and King. And there are others who are waiting for an opportunity to relate to the church what the Lord has done for them.

Brother Beebe, the Lord has given me strength equal to what he has called me to administer, and I feel to praise him, and give him all the glory. May the Lord bless you and yours, is my prayer.

Yours as ever,

ISAAC HEWITT.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 1, 1874.

INTRODUCTION TO VOL. XLII.

With the congratulatory greetings of the season, and a vivid appreciation of the kindness and patronage of the thousands of our readers, and, above all a deep sense of the goodness of God, whose strong supporting hand has sustained us thus far in our pilgrimage, and on whose unbroke arm we are still permitted to trust for all that we shall need in the future, we hail the advent of the New Year with renewed confidence in him, and in our brethren. A retrospection of the many years in which we have conducted the publication of the "Signs of the Times," recalls to mind some joyful and many painful reminiscences. The pleasure and profit we have realized in our extensive acquaintance and fraternal correspondence with dear brethren in all the states and territories of our wide spread country has been productive of sweet fellowship which has been constantly increasing in strength and fervency. The assurance also that thousands of the scattered saints in their isolation from their brethren, have enjoyed the correspondence of their kindred in Christ, through our columns, and that very many of the trembling lambs of the fold of our Shepherd and Bishop, have been edified and comforted, and confirmed in the truth, through our feeble labors, has afforded us great consolation. That we have not been altogether unsuccessful in exposing some of the snares of the enemy, and in warning the saints to beware of false prophets who come to them in sheep's clothing, while inwardly they are ravening wolves, also, awakens our gratitude to God, whom we trust, has taught "our hands to war, and our fingers to fight."

Our humble sheet has been hailed by untold thousands, as a most welcome visitor, as the bearer of good news from far countries—constantly proclaiming that, Salvation is of the Lord; and, solemnly protesting that there is salvation in no other name than that of our Lord and Savior Jesus Christ. These gratifying results have been secured through the blessing of God, not only by the unremitting labors of the Editor, but, much more by the able and seasonable correspondence of precious ministers and brethren who have greatly enriched our pages by their well written communications.

But, a review of the past, brings also to remembrance, toils and conflicts, trials and persecutions which we have encountered from professed friends and from avowed enemies, and from some who have even assumed to be the veritable Old School, or Primitive Baptists themselves, and denounced us as counterfeit. From real friends, as well as bitter enemies, we have received many an arrow; but, from the former, only

when they have been misled and imposed upon by others.

We have been charged with Arianism, and with denying that God's children are quickened and born of God, and of holding and contending that the Spirit by which they are quickened and born again, is a created spirit or power. Also, of holding that the flesh and bones of the saints, existed in union with Christ in God before the world began; and also of holding that neither regeneration or the new birth makes any change in those who are the subjects of the new birth; and finally of denying the final resurrection of the dead. The viperous malice of those who have fabricated these foul slanders has been truly astonishing. But, we can say truly with the apostle Paul, "But none of these things move me; neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."—Acts xx. 24. May the Lord pity and forgive those who have maligned us, and lay not the sin to their charge. Had we been charged with Mormonism or Atheism, the charges could not have been more unjust or untrue. Our pages have been searched for many years, passages have been garbled from our correspondents and from our editorial articles, perverted, misstated and misconstrued, and tortured to make them seem to justify the misrepresentations of our calumniators.

We have constantly protested that we have held, or do hold, no such heresies as have been charged upon us. Our readers for more than forty years, can witness that we have constantly affirmed, that Jesus Christ is the True God and Eternal Life—That he is in the Father, and the Father is in him. That he that hath seen the Son, hath seen the Father also, and that he and his Father are one. If he were not as really and truly God, as he is the Mediator, our hope of salvation would perish forever. We worship, trust and adore him as God, Man, and Mediator between God and men; and testify that he is God, and beside him there is no Savior. All the other charges alluded to, are equally untrue. The Quickening Spirit by which eternal life is given to the children of God, is the uncreated, and eternal Spirit of the Lord God, by which the Man Christ Jesus is anointed, as the Christ of God, and the head over all things to his church, which is his body the fullness of him that filleth all in all.

In the Regeneration, we have and do hold that the church is raised up together with Christ, from under the law, and made to sit together in the heavenly places of the new covenant or gospel state in Christ Jesus.

The new birth we understand to be that work of the Spirit of God, by which the chosen people of God are quickened and brought experimentally and manifestly from death to

life, from darkness into marvelous light. That this birth is not of, or by blood, nor of the will of the flesh; not of the will or works of man; but it is wholly of God; and the subjects of this spiritual birth are born of God. Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. In this work, instead of some part of the old man being born over again, and made spiritual and immortal, a new life is given which the sinner never had before—a life which was with the Father, and is now manifested in them, which is, Christ in them the hope of glory. It is, in distinction from the old earthly nature, called the new man, which after God is created in righteousness and true holiness. Those who are born of God, find in their daily experience and warfare, that, That which is born of the Spirit is spirit, and that which is born of the flesh, is flesh; they also find that the flesh lusts, and wars against the spirit, and the spirit against the flesh, and that these are contrary one to the other. In the flesh, even after the new birth, there is no good thing, as in the spirit there is no evil or impure thing. That the works of the flesh and the fruits of the spirit, in all who are born again, are as opposite one to the other as sin and holiness, light and darkness, or as heaven and hell.

On the doctrine of the Resurrection of the dead, we have, and do believe, there will be a resurrection, both of the just and the unjust; and in the resurrection of the saints, God will change their vile bodies. All sin, and all propensity to sin, and all that is vile, will be left behind, and the resurrected bodies of the saints will be fashioned like Christ's glorified and risen body. This mortal shall put on immortality, this corruptible shall put on incorruption, and death shall be swallowed up of life. The inspired testimony is, in regard to the death and resurrection of the bodies of the saints, "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."—1 Cor. xv. 41-44.

We are now advanced in life; are ready to be offered, and, the time of our departure is at hand; the venom of our enemies can vex us but a little while personally, nor, would we by any means shrink from the inevitable decree. "If any man will live godly in Christ Jesus, he shall suffer persecution." But, when the grave shall close upon our mortal tenement, and our spirit shall pass beyond the reach of the slanderer's tongue and pen; let it not be said of us, that we ever ceased to contend earnestly for the faith once delivered to the saints, that we ever expressed in preaching or writing, from the pulpit or from the

press, a doubt of the Eternal, Self-existent, underived supreme God—head of our Lord Jesus Christ. Let the forty-one volumes of the "Signs of the Times" be preserved as a faithful record of what we have and still hold and contend for as the doctrine of God our Savior.

It has not been our wont to enter into written disputation with our revilers, but we have generally borne in silence their spiteful and malicious assaults, being fully satisfied that every candid reader of the "Signs," is fully prepared to defend us from the slanderous attacks of our assailants, and we have chosen rather to leave them to the judgment of him to whom judgment belongs, and who will surely repay.

In conducting the publication of this forty-second volume, we shall hope to be aided by the correspondence of our brethren and sisters as formerly, and we trust they may be led in all their communications to speak the same things; and to write with a single eye to the glory of God, and to the edification of all who are of the household of faith. May we be kept from all unprofitable controversies among ourselves. We have a common cause to defend, and a common foe to face. To all the valiant of Israel we would repeat the words of the Lord—Jer. iv. 14. "Put yourselves in array against Babylon round about, all ye that bend the bow, shoot at her, spare no arrows; for, she hath sinned against the Lord."

THE SIGNS OF THE TIMES.—Being the oldest periodical publication in the United States, devoted to the Old School or Primitive Baptist cause, has the most extensive and general circulation; extending into every state and territory of our country where any of our order of Baptists are to be found, and for general correspondence must be more efficient than any of those local papers, which, however well conducted, and valuable in their respective localities, are more limited in circulation. A primary object in the beginning with us, was to afford a medium for an unrestricted correspondence among the Baptists of our order throughout the continent; and in securing that object we have been remarkably successful.

We were first in the field, and, occupied the ground alone; when another one was found willing to assume the responsibility or risk to hazard of financial loss and failure. At the present time, there are a greater number of papers published which are pledged to the same cause than ever before. Exactly how many we do not know, nor, of their respective merits are we prepared to speak. Some of them, we know, are doing good service in publishing truth and opposing error; and, we wish them success, so far as that shall subserve the cause of truth and righteousness.

Long years of toil and incessant

labor, encountered from professed friends and avowed foes, have been required to give to the "Signs" the prominence which they have attained; and we trust they may still be sustained only so long as under the blessing of God they may be useful to the people of the Living God. While life and ability shall be continued to us, we propose to devote our unremitting efforts to make the "Signs of the Times," worthy the patronage of all who love the truth, and a paper which few of our brethren can afford to do without.

REMARKS ON BROTHER BRADBURY'S LETTER:—We approve of the plain manner of Elder Bradbury: faithfulness, candor and plain words when uttered in kindness become the children of our God. He thinks we did not serve him right, in our failure to publish his former article on the subject of "Quickening," &c. To relieve the mind of our brother, we will assure him that his was not the only communication received by us which we thought it advisable at the time to suppress; not that we would object to give a fair hearing to all our brethren who wish to be heard on all important subjects; nor was it because we differed in any essential points with his views, so far as we understand him. But on occasions where we, as editor, discover that an excitement is being produced by the agitation of some controverted point, if we should insert all the communications offered, our paper would not contain them; and, what is worse, it would engender strife and contention without the promise of edification. His, with many other letters, were at that time withheld, as in our judgment enough had been said on that subject for that time; and all that his letter contained had been fully expressed in other letters which were published. It must be conceded that if a publisher or editor of a paper is to be held responsible for what appears in his columns, he must of necessity hold the right to judge of the expediency of publishing whatever may be submitted to him; otherwise a paper would be like a ship at sea without a rudder, driven by the wind to no certain shore. No brother or writer should think hard of us for selecting from the thousands of letters submitted, such as in our judgment will best subserve the interests of the cause of truth, to which we are pledged. We appreciate the kindness of our brother in so long sustaining us with his patronage, and would be very sorry to disoblige him, or in any way wound his feelings.

These remarks are not only designed as explanatory to brother Bradbury, but also to many others who have kindly written for our pages. No writer should conclude because their articles fail to appear that we object to the sentiments which they contain; that may indeed sometimes be the case, but not always. We often have many more

communications than our paper will contain, and from them select such as in our judgment will give the greatest satisfaction to our readers. All who write for the "Signs," must of course submit what they write to our judgment, and not think hard of us if they do not appear in print; nor months afterward demand a return of their manuscript, as the vast accumulation of letters renders it almost impossible to select from barrels of papers some one that might be called for. We desire all our brethren to continue to write, and we will do our best to publish what they write so far as our space will permit, and their writings tend to edification.

TO OUR DELINQUENT SUBSCRIBERS.

We have been as lenient with our delinquent subscribers as our circumstances would allow, and have embarrassed ourselves very much, rather than press our claims on those indebted to us; yet upon our confidence in the honesty of those indebted to us, we have ourselves contracted debts which must be paid. Should those indebted to us send in the small amounts due from them, the aggregate amount would relieve us from all our indebtedness.

We have from year to year stricken from our list many from whom we could receive no intelligence; and who have been indebted severally to us, from one to five or six years. During the past year we have sent bills to over six hundred persons whose indebtedness to us has varied from four to sixteen dollars—and in all amounting to several thousand dollars; and to most of them we have sent bills a second time, and yet from but comparatively few have we received any response.

With the present number we shall send bills to those who are behind on their subscription one year or over, and those who are two years and over behind we shall strike from our list, until we hear from them. If, in making out the statement of accounts any inaccuracy should be discovered, we will correct all mistakes; and, if any should be dropped who, though in debt, desire to have their papers continued, and will hereafter pay, we will reinsert them on our list and wait on them a reasonable time.

REGISTERING LETTERS.—From and after the date of this paper the cost of registering letters containing money is by an order from the Post Office Department, reduced from fifteen to eight cents besides the regular three cents postage. Still where Post Office Money Orders can be obtained, they are more desirable. Registered letters are sometimes robbed by Post Office and mail officials. We have recently received registered letters which have been tampered with. In some instances a part only, and in other instances the whole amount of their contents have been abstracted. Money orders cannot be drawn except by the person to whom they are made payable, and if lost duplicates can be obtained.

MISCELLANEOUS.

ELDER THOMAS P. DUDLEY, we are happy to learn, is remarkably vigorous for one of his age. He has suffered some for a year past with inflammation in his eyes, but is otherwise in good health. Brother James Dudley writes us that his uncle, T. P. Dudley, in the third week in October last, rode 28 miles and preached twice on Friday, at 3 and 7 o'clock, and twice on Saturday, and twice again on Sunday, and was at home to dine on Monday, having traveled 75 miles and preached six times in three days, and says he feels like a young man still. He was 81 years old last May. May the Lord preserve his useful life, and cheer him in his declining days.

ANOTHER DEER.—We are in receipt of another very fine deer, for which we presume we are indebted to the liberality of our generous brother, David McKeen, of Pennsylvania, although he has not as yet let his left hand know what his right hand has done. The venison was excellent, as can be attested by numerous brethren among whom it was distributed. Our dear brother will please accept our thanks. May he and his dear family never lack the good things of this life and of that which is to come.

ELDER S. DANKS.—We are happy to acknowledge the receipt of a letter from our esteemed brother Danks, of Cincinnati, Ohio, who is now sojourning in England, (the land of his nativity) where he has been detained on business since last May, and will probably be still detained for some months to come. May the Lord make him useful in preaching the word and giving our brethren of the old country a more correct understanding of the faith and order of the churches of Christ on this side of the Atlantic.

ELDER P. HARTWELL.—Our brethren and friends will rejoice to learn that our dear brother who suffered excessively from sciatic rheumatism for several months, has so far recovered as to be able to resume his ordinary labors in the ministry. May the Lord grant him health and prosperity, that he may long continue an able minister of the New Testament.

THE EBENEZER BAPTIST CHURCH, (Old School) hold meetings regularly every Sunday, morning and afternoon, at their meeting house, No. 154 West 36th Street, between 7th and 8th Avenues, New York City. Though at present destitute of a settled pastor, they are generally supplied by visiting ministers of our order.

NAAMAN THE SYRIAN.

About 2,000 copies left over. 10 cents a copy; one dollar a dozen, and gratis to all who feel justified to accept them. Thanks to those brethren and sisters who took so much interest in their circulation, by which means thousands have been read. Address, J. R. RESPESS, Ellaville, Schley Co., Ga.

PROSPECTUS.

TO FRIENDS OF SOUTHERN BAPTIST MESSENGER.—Unforeseen difficulties having prevented the issuing of the first number of our new series of the *Messenger*, by January 1, 1874, those who have kindly labored for its revival are notified that it is still designed to issue it as soon as sufficient patronage is secured to warrant the undertaking; which we earnestly hope will be not later than next April. Should there be any failure in the publication, all money received on account of the *Messenger* will be promptly returned, or applied as directed by those who sent it.

WM. L. BEEBE,

Covington, Ga., Dec. 9, 1873.

CORRECTIONS.

PLEASUREVILLE, Ky., Nov. 25, 1873.

DEAR BROTHER BEEBE:—For the benefit of special friends I wish to make some corrections which occur in my communication published in the "Signs" of November 16, on page 255, in two last columns. The first, instead of reading G. M. Biggs, should read G. R. Riggs. The second, S. T. Biggs, should read S. T. Riggs. The third, in alluding to Elder Parr's wife and daughter, the latter should be in the singular, as here written. And lastly, the initials of the writer should be J. M. instead of I. M. Please insert this correction.

In love to all the household of faith.

J. M. DEMAREE.

LEXINGTON, Ky. Nov. 24, 1873.

DEAR BROTHER BEEBE:—Feeling unwilling that anything should appear over my signature, which is not strictly true, I have to request the insertion of this note in the "Signs," at your early convenience.

In the second letter to the editor of the "Western Recorder," I am made to say, (in the pamphlet) "What, suppose you, the churches at Bryans, at Elizabeth, Bourbon County, at Mount Carmel, Clarke County, and at Georgetown, Scott County, where I have preached steadily for the last fifty-two years, will say to the charge?" I have a distinct recollection that, in the manuscript, I said, "What suppose you the churches at Bryan's, where I have preached steadily for fifty-two years, at Elizabeth, Bourbon County, fifty years, at Mount Carmel, forty-two years, and at Georgetown forty-one years, will say to the charge?"

When the proof sheets was presented, the condition of my eyes was such that I could not examine it critically, and had to rely on a friend, who was unaccustomed to examining proofs, and the error escaped him.

As ever most truly and affectionately your friend and brother,

THOS. P. DUDLEY.

CIRCULAR LETTERS.

The messengers of the several churches composing the Salisbury Association, assembled with the church at Massongo, Va., to the churches of the same, send this their annual Circular.

BELoved BRETHREN:—According to a time-honored custom, you will expect from us a Circular Letter. The scriptures inform us that in ancient times "They that feared the Lord spake often one to another; and the Lord hearkened and heard it; and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name." The desire to speak to one another of the things in which we feel a common interest, is from the Lord, and is productive of comfort and encouragement to the saints. To this end the children of God are gathered into congregations, or churches, where, separated from the world, they can commune together of the things of Zion. This has led to the assembling of a limited number of churches which are convenient to each other, in what are called Associations, where many who seldom see each other have the privilege of speaking comfortably to each other of their joys and sorrows, and of the goodness of the Lord.

As there are many in the bounds of our association who cannot attend with us, it seems very appropriate that we should send them a letter of love. In these letters it is customary to select some portion of scripture, and to present the admonitions, reproofs and comfort contained therein. Having no objection to this custom, we will call your attention to Romans 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."

The church of our Lord Jesus Christ, chosen of God, preserved in Jesus Christ and called, are separated from the world. Though in the world, they are not of it, and are assured that the world hates them. By the term world as here used, we understand all mankind not included in the election of grace. It is sometimes called the world of the ungodly, the world that lieth in wickedness, &c. The church is called a chosen generation, a royal priesthood, and a holy nation. Between them and the world God has put a difference; he has placed a great gulf, which cannot be passed. The world that lieth in wickedness has ever been trying to seduce the people of God, and to draw them off from their allegiance to their rightful Sovereign. For this purpose they spread their net, have tried to counterfeit the religion of Jesus Christ, have professed great zeal for the Lord, and have compassed sea and land to make proselytes. They have got up many inventions for the avowed purpose of helping the Lord on with his work of

saving sinners, and they say to the Lord's people, We seek your God; come, and let us build together. And thus many of the saints have been deceived, and led into captivity by them. Hence the great importance of the admonition. If there was no danger of the saints being ensnared and conformed to this wicked world, the admonition would not have been given. The children of Israel were commanded to dwell alone, and not to associate or mix with the heathen world by which they were surrounded; yet they transgressed this law, and brought trouble upon themselves.

To be conformed to this world, is to be like it. Evil communications corrupt good manners. The only safe course for the children of God to pursue is to have no dealings religiously with them. Be ye separate, saith the Lord; touch not, taste not, handle not. We must necessarily buy, sell and trade with the world, in worldly things, but we should be careful not to sit at their religious feasts, nor compromise our dignity as the children of God, by recognizing or encouraging their idolatrous practices, for by so doing we become conformed, in appearance at least, to them, and bring leanness into our souls. Satan is ever ready with his temptations, in every conceivable shape, to draw us from that strait and narrow way which the Lord has commanded us to walk in. The love of popularity, under the guise of what the world calls charity, an inherent principle of our carnal nature, and the love of money, which the scriptures inform us is the root of all evil, which, while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.—1 Tim. vi. 10. This last is, perhaps, the most successful weapon with which Satan has ever assaulted the church, and at no former period has it been more prevalent than now. God has wonderfully blessed the church in this country, by exempting her from persecution, so far as her religious freedom is concerned. Her enemies cannot molest or harm her. This ease and comparative comfort, for which we ought to be very thankful to the Lord, seems to have brought with it coldness and deadness of soul, and a disposition to make a settled home, to heap up wealth, and lay up treasures on earth. This carnal appetite increases, and fattens upon what it feeds. We plunge into the traffic and speculations of the world, instead of seeking first the kingdom of God, which occupies a secondary place with us, and we gradually become conformed to this world, and are astonished to find our hearts so cold, dull and stupid in spiritual things. In comparing the present state of the church in her influence and ease, with former persecutions, even in this country, we could almost envy our ancestors, shut up in prison, and preaching the glorious gospel of Christ through the iron-grated

windows, to the listening thousands outside. In reflecting on these things, we are led to exclaim with the poet,

"More the treacherous calm I dread,
Than tempests bursting o'er my head."

"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." In whatever the children of God differ from the world of the ungodly, they owe to the love which was bestowed on them in Christ Jesus, in consequence of which, in due time, they are born again, of an incorruptible seed, by the word of God, which liveth and abideth forever. And the only reason why they are not entirely conformed to the world, is because they are born of God; and his seed remaineth in them; and they cannot sin, because they are born of God.—1 John iii. 9. The continual renewing power of the Holy Ghost, which is given to us, by which we are kept by the power of God, through faith unto salvation. That eternal life which Christ gives to all his people cannot be destroyed by all the works of the devil. But disobedience to the laws of the Lord brings chastisements and scourgings, which are administered in love, for he dealeth with us as with children. The children of Israel did not lose their inheritance in the land of Canaan by their wicked idolatry, and disobedience to the law of God, for it was secured by the promise and oath of God; but they were called to endure terrible chastenings, and to pass through many sorrows. Obedience to the law of our King is the channel through which blessings flow to his dear children. "Say unto them, As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye from your wicked ways, for why will ye die, O house of Israel?"—Ezekiel xxxiii. 11.

That we may know what is that perfect will of God toward us, we are admonished to give heed to his law, by endeavoring to obey all his commandments, and to live in strict conformity to the divine rule, and thereby prove what is his perfect will concerning us. He has a rod for his disobedient children, and he will visit their iniquities with stripes. But untold blessings, a full store-house of fat things, full of marrow, of wine on the lees, well refined, he has to bestow upon such as serve and obey him. "As the branch cannot bear fruit of itself except it abide in the vine, no more can ye, except ye abide in me."—John xv. 4. "And herein is my Father glorified, that ye bear much fruit." This world with all its delusions will soon pass away, and with some of us the time is short. Let us endeavor to look to the Lord for strength and grace whereby we may serve God acceptably, and prove something of the glory of that inheritance which he has to bestow upon us. May the Lord preserve you from all the snares of Satan and delusions of the world, and bring you all at last to the full enjoyment of your inheritance. "Little children, keep yourselves from idols."

THOMAS M. POULSON, Mod.
J. L. STATON, Clerk.

CORRESPONDING LETTERS.

The Elders and messengers composing the Salisbury Old School Baptist Association, convened with the church at Massongo, Va., October 22-24, 1873, to her sister associations in correspondence, sends christian salutation:

DEAR BRETHREN:—We desire to thank the great head of the church for the privilege of meeting again in our associate capacity, and of addressing to you our annual letter of correspondence. The privilege of christian correspondence is indescribably great, wherein we may tell of our joys and sorrows, trials and deliverances. The mercy of God has been manifest to us through another year. Though we are weak, Christ is strong, and he is our strength. Without him we can do nothing. Relying on his gracious promise, we desire to heed the apostle's exhortation, and not be weary in well-doing. We are prone to grow faint and weary when we look over this part of the Lord's vineyard, finding that throughout the bounds of this association we have but one ordained servant of the Lord to go in and out before us, and break to us the bread of life. But we remember that in ages past the laborers have been few, yet God has never failed to build Zion, and comfort her citizens. Even so now, if be his pleasure, he can send much comfort by few of his servants. We know not but that our destitution is designed for our good and God's glory. Perhaps we have not in time past duly appreciated the privilege of the stated preaching of the word throughout the bounds of our association. But now we realize more fully its enjoyment. We feel a desire now to pray the Lord of the harvest to send laborers into his vineyard. Yet, notwithstanding our destitution, Zion is prospering. Our churches report that some of the lambs have been gathered into the fold during the past year. But sometimes, in view of the multitude of our enemies, we feel to cry out, like David, "Arise, O God, and plead thine own cause."

During the past year, by the extensive labors of our one ordained minister, and the frequent visits of others from sister associations, the churches throughout our bounds have been very well supplied. Still we hope our brethren in the ministry will remember our destitute condition, and "Come over and help us." There has been no material change with us during the associational year. We had anticipated at this session a feast of fat things, and although we were saddened that so few of your ministers came to us, we can truly say we have had a season of refreshing from the presence of the Lord for your ministers which came, we richly laden with the gospel, and have been fed and strengthened, and desire to thank God and take courage. We ask for a continuance of correspondence with you by ministers and messengers.

Our next session is to be held at the Salisbury Church, in Wicomico Co., Md., commencing on Wednesday before the fourth Sunday in October, 1874, when and where we hope to receive your minutes and messengers.

THOMAS M. POULSON, Mod.
J. L. STATON, Clerk.

RECEIPTS.

NEW YORK—Oliver Robinson 2, Wm A Sayer 6, Dea Wm Inman 2, Mrs Harriet Wisner 2, T E Welch, for Mrs Tiebout, 2, T Upstegrove 2, D W Clark 2, J G Bender 2 25, T W Horton 2, Jas G Ballard 4, Jas A Benedict 4, W W Weld 2, Mrs A LeRoy 2, Wm White 2, Samuel Brace 2, R C Bennett 1, A L Kirk 2, Stout Smith 2, J C Baird Jr 4 25, Eld J D Hubbell 3, Mrs L Alexander 2 50, Eld Joseph N Badger 7, Geo A Chamberlain 2, Mrs Murry A Jones 6, Mrs H B Webb 2.....	\$70 00
NEW JERSEY—Jas P Allen 2, R H Butterfoss 2, Nathaniel Hart 5 75.....	9 75
PENNSYLVANIA—Eld Jos Correll 2, E T Cooper 3, F K Cooper 2.....	7 00
DELAWARE—Elder E Rittenhouse 13 25, Geo W Lindsey 7.....	20 25
MARYLAND—Mary J Parnell 6, A T Boulden 2, Harriet S Trail 2, Joseph Kelley 2 50, Salisbury Association 15 39, Mrs M S Moore 1, George Jenkins 10.....	38 89
VIRGINIA—Eld J L Purington 10, Hon Asa Biggs 2, Mrs V L Mitchell 2, Barbara Musgrove 2, Wm Thomas 2.....	18 00
NORTH CAROLINA—Mrs Lydia Williams 4, James Joyce 2, Miss Emily Coggins 3, Eld M Q Ward 2, Eld J Woodward 2, Isaac Taylor 2, Theodore Atkinson 2.....	17 00
GEORGIA—Elizabeth Hendon 2, Eld F M McLeroy 2, S G Winslett 2, D C Register 8, Miss Eliza Jordan 1, Eld Wm L Beebe 40.....	55 00
ALABAMA—Mrs E Evans 2, Sue A Crutcher 1.....	3 00
ARKANSAS—Jas S Guyness 6, Wm Davis 4.....	10 00
MISSISSIPPI—Tombigbee Association 18, J S Mitchell 4.....	22 00
LOUISIANA—A Tomlin 2, D B Douglass 4 35.....	6 35
TEXAS—Isaac Stone 2, A M Kuykendall 2 80.....	4 80
OREGON—John Miller 2, Eld Joel Sanford 2.....	4 00
TENNESSEE—Wm D Lancaster 6, Wm Edwards 2, Willie M Moreland 4, J F Mitchell 2.....	14 00
KENTUCKY—Wm B Tarlton 4, Mrs Lizzie Faris 3 30, Mrs B Halley 2, Elizabeth J Green 2, Mary J Eaton 2 25, Samuel Hansbrough 2, Mary Duerson 2.....	17 55
OHIO—A J Shambaugh 2, Broad Cole 3, Mrs E Depuey 2, Hattie V Newhouse 2, Sarah Osburn 2.....	11 00
INDIANA—B Muddell 2 10, Sally Crooks 8, G W Posten 2, Mrs M M Halferty 4, H & H R Critzer 4, Hiram Kirlin 2.....	22 10
ILLINOIS—Tho Watson 2, Wm Carlew 3, Wm H Fraser 2, Mrs F P Kagy 1, Hannah R Hatfield 2, E P Ashbrook 2, Mrs Elizabeth Slawson 2, Ralph D Christie 2 20, Ethan Ashbrook 2.....	18 20
MISSOURI—Catherine Denton 2, Mrs Wm Stuart 5 35, Tho Wheeland 1, David S Woody 2, John Fauclough 4, J B Payne 6.....	20 35
IOWA—Henry Keel 4, H Garis 5 50, Alpheus Lone 4, James M True 2.....	15 50
KANSAS—M B Weeden 2, Ira Huffman 4.....	6 00
NEBRASKA—Mrs Maria Loomis.....	2 00
WISCONSIN—A Winans.....	2 00
MICHIGAN—Eld A Dillon 4, W S Carpenter 4, A P Clark 2.....	10 00
ONTARIO—E Campbell.....	1 50
Total for "Signs," Books, &c.....	\$426 24

MARRIAGES.

Dec. 3, 1873, at the residence of the bride's parents, by Elder Gilbert Beebe, Mr. William S. Wheat, of Horseheads, Chemung Co., N. Y., and Miss Addie Horton, daughter of Timothy W. Horton, of Wallkill, Orange Co., N. Y.

OBITUARY NOTICES.

DIED—May 1, 1872, of quick consumption, **Mrs. Sarah J. Kelley**, in her 17th year, at the house of her father, brother Charles Mendenhall, in Leavenworth County, Kansas. Although she was not a member of the visible church, yet she gave her christian parents satisfactory evidence of faith and hope in Jesus, expressing a willingness to depart, and a desire to be with Christ. Almost her last words were, "Heaven, sweet heaven!"

D. BARTLEY.

Rock Springs, Pa.

My husband, **John H. Clayton**, died June 10, 1873, in the 59th year of his age, after a long and painful illness, which he bore with christian resignation, always believing the Lord was with him. He spent many sleepless nights, but he has gone to that rest he so much desired, and we are left to mourn, but not as those who have no hope, for our loss is his eternal gain. He saw me weeping one day when he was in great agony, when he said calmly, "Don't mourn for me; shed not a tear; just clap your hands and say, Glory to God, he has gone home." He told brother Goben that he wanted to be taken to the meeting house, and for him to preach his funeral discourse, which he did, from these words: "Blessed are the dead which die in the Lord."

Yours in affliction,
REBECCA R. CLAYTON.
Crawfordsville, Ind.

DIED—May 12, 1873, **Charles McCracken**, in the 69th year of his age. His disease was inflammation of the kidneys. At the time of his death he was a member of the Predestinarian Baptist Church called Ebenezer, in Morrow County, Ohio, was baptized by the writer, June 15, 1847, and soon after, with a number of brethren and sisters, was constituted into a church called Harmony, in Morrow County. I have been very well acquainted with our dear brother during his membership, and knew him to be a sound and consistent Old School Baptist. The church has lost a faithful member, the unworthy writer a dear friend and brother, sister McCracken a kind and loving husband, and his children a kind and provident father; but our loss is his gain.

On the funeral occasion of our brother, the unworthy writer tried to preach to a large and attentive congregation of friends and brethren, on doctrine of the resurrection, after which his remains were deposited in the Chester Cemetery.

JOHN H. BIGGS.

Ashley, Ohio.

My dear sister, **Mrs. Mary M. Kendall**, departed this life on the 4th of August, 1873, aged 57 years. Her disease was dropsy of the chest and heart. She was conscious of her failing strength and approaching dissolution, yet her faith was firm, and the hope she had so long cherished, sustained her through the dark valley and shadow of death. She told her physician that he could not save her life, that she should live only her appointed days. She repeated many passages of scripture during the last few days of her life, and spoke especially of the Rock of Ages, in the cleft of which she might safely hide while passing through the billows. Her work seemed to be done, and well done; there was no one depending on her for care, her husband having died four years ago last March, and her step-children are all married and settled in life. Her death leaves a widowed sister, (the writer) who was living with her, entirely alone. Though we miss her greatly, we feel to bow submissively to this afflictive providence, knowing it is far better to depart and be with Christ than to be struggling through this life of sorrow, of sinning, and repenting; and then what a glorious thought, that when this earthly house of our tabernacle is dissolved, we have a building of God, a house not made with

hands, eternal in the heavens, where all the redeemed will be gathered, clothed in spotless robes, their Savior's righteousness, there to sing the praises of him who redeemed them, through all eternity.

Altay, N. Y.

Brother **Eli Roberts** made his exit from life's stormy port, to the land of his final rest, on the 26th of December, 1872, being 62 years of age. I have been intimately acquainted with him in fraternal ties for twenty-eight years, and can say without exaggeration that he possessed and beautifully combined every christian grace and natural virtue, to convince all who knew him that his death is truly his gain, and our deeply deplored loss. As a husband, he was kind and tender, providing well for his own household. As a christian, he was devoted and orderly in practice, and sound in doctrine.

The writer preached a sermon to his memory at Mount Hebron Church, on the fourth Sunday in August, 1873, to a large and orderly congregation.

May God, who is the widow's husband and the orphan's friend, press the bereaved wife and children close to his bosom, and cheer them with his love, until they shall have passed these stormy shores, and unite them in that happy world where storms of sorrow never blow.

S. C. JOHNSON.

By request of our afflicted and bereaved sister, I have seated myself to write the obituary of her husband, brother **Benjamin Leach**, who was taken from our little band June 3, 1873. He was born in the state of Virginia, in 1803, emigrated with his parents to Ohio in 1820, professed a hope in Christ, and was baptized by Elder J. B. Moore in the fellowship of the Deer Creek Church, Fayette Co., Ohio, in 1829, where he remained a member in full fellowship until removed by death. In the early part of his pilgrimage he was chosen deacon of the church, which office he filled until about two years since, when he asked to be relieved on account of bad health and inability to attend meeting, having to come about seven miles. His request was granted. He was troubled for many years with heart disease, but terminated in dropsy. His bodily sufferings for a number of months were indescribable, but the new man, which is born of God, was renewed day by day. He conversed, through his last illness, considerably on spiritual things, and his whole theme was salvation by grace. All doubts were removed from his mind, and he had a blessed assurance of a home in heaven, where the wicked cease from troubling and the weary are at rest. And when the whole number of days allotted to him were finished, he passed away without a struggle.

He leaves an afflicted wife and eight daughters, with numerous relatives and the church, to mourn, but not as those who have no hope, feeling assured that our loss is his lasting gain. May the God of love be with our afflicted sister, is our earnest prayer.

JOSHUA MESSMORE.

Panostburg, Ohio.

DIED—At my residence in Barnerville, N. Y., Aug. 28, 1873, **Matilda Livingston**, aged 42 years.

ALSO,

DIED—At my residence, Sept. 18, 1873, my mother-in-law, sister **Matilda Livingston**, aged 82 years. She was the wife of Deacon John W. Livingston, who died March 26, 1872, aged 87 years and 23 days.

Sister Livingston was a worthy member of the Old School Baptist Church in Schoharie. She was a firm believer in the doctrine of sovereign grace. Her house and heart were always open for the accommodation of the children of God, and she always seemed to enjoy going to meeting when her surrounding circumstances would permit. Since last April she has been most of the time confined to her bed, but did not murmur or complain. No one who had the pleasure of being intimately acquainted with her, had the least

doubt but what she was a subject of God's sovereign grace. Her life and conversation for many years before she died proved that she was firmly established in the truth and the faith of God's elect. She lived and died in hope of eternal life, which God, who cannot lie, promised before the world began. She took a deep interest in the peace and welfare of the little church in Schoharie, and all other churches of our faith and order. She was a great lover of singing, and in her younger days was a good singer. She would frequently, during the last summer, ask me to sing some of the songs of Zion, as she was so weak she could not carry a tune; but while I was singing, she would sometimes strike in with me, and smile, and seem to rejoice in the songs of redeeming love. She seemed to try to carry out the command of her Lord and Master, "As ye would that others should do unto you, do ye even so to them." But her mission is now ended, and her trials are forever past. We trust she is gone to the home of the blest, where she drinks the pure waters of God's everlasting love, and to dwell in his glorious presence forever. Although we miss her company, we do not mourn as those who have no hope, believing that our loss is her eternal gain. She left three sons and four daughters, together with the church and society, to mourn their loss.

Elder Lambert Gass preached the funeral sermon.

PETER MOWERS.

DIED—Nov. 8, 1873, at her residence near Rock Springs, Lancasner Co., Pa., **Mrs. Hannah Jane Jenkins**, wife of the late David Jenkins, who was a member of the church at Rock Springs, in the 65th year of her age. She had made no public profession of faith in Christ, but was evidently among the many who, though they love the truth, and love the brethren for the truth's sake, yet a sense of their unworthiness seems to be in the way of their making a public profession of the name of Christ. Her regular attendance at Rock Springs, at our meetings there, together with the desire which she ever manifested to have the brethren and friends at her house, proved to us all that the Old School Baptists were her best friends. The loss will no doubt be sensibly felt by the neighborhood, but more particularly by the immediate family which she leaves, three sons and one daughter, who is quite broken down by the sad bereavement; but the Lord is able to pour in the oil of joy and bind up their wounds.

Some appropriate remarks were made on the occasion of the funeral by Eld. D. Bartley, and by the writer, to a very large and solemn audience.

Her disease, I believe, was what is called lung fever. Her death was sudden, and unexpected, until a very short time before her departure. But it is the Lord, in whose hands is the breath of every living thing and may he be very near unto them in their trouble.

WM. GRAFTON.

By request of his bereaved widow, it becomes my solemn duty to announce the death of our highly esteemed brother, **Baptist Hardy**. The subject of this notice was born in Overton County, Tenn., July 5, 1808, was married to Tamar Patterson, July 30, 1829, and in the fall of the same year emigrated to Illinois, and lived in Morgan County until the next spring, when they came to Adams County. In the spring of 1831 they settled as pioneer farmers in the then wilderness part of our county, about four miles northeast of the town of Mendon, where they resided up to the time of his death. They reared a family of four sons and five daughters, all of whom are married and doing well. Brother Hardy joined the New Providence Church on the third Sunday in September, 1842, and was a member of the same nearly thirty-one years, enjoying the love and fellowship of all the churches of our (Salem) Association, and many of our corresponding brethren, who found under his hospitable

roof, not only a shelter, but were made to feel at home, with his truly christian companion and obliging and obedient children. He filled the office of deacon with honor to the cause he had espoused, and to the full satisfaction of our brethren. His fellow-citizens, knowing the worth of so good a man, conferred upon him, by their elective franchise, the highest and best offices of their township. He was kept by the power of divine grace, a consistent follower of the Lamb, up to the day of his discharge, July 22d. He had common health until early in the spring, when, in consequence of liver disease, or something of that nature, his physical powers began to decline; and although he had the best medical aid our cities and country could afford, the disease was not arrested, for his heavenly Father had called for him, and we soon found he must go home. His stomach had become much diseased, which caused him much suffering, which he was enabled to bear with christian fortitude and great resignation, for over two months. We grieve not for him, but mourn our loss, feeling that his place can hardly be filled. But should we not say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord?"

On the 24th, his funeral was largely attended by many weeping relatives and kind friends, whose sympathy expressly spoke to all around that we lost a dearly beloved one. One of the brightest ornaments of society, a just man, has gone from our midst. Yet we know the giver of all good can sanctify this stroke of his inscrutable providence to the good of bereaved relatives and sympathizing friends. Even so may it be.

J. G. WILLIAMS.

Adams Co., Ill.

DIED—At his residence in Augusta, Ill., Nov. 15th, 1873, after a protracted illness, of ulceration of the bowels, brother **John Harris**. He bore his affliction with great patience and christian fortitude to the last.

Brother Harris was born in the state of Tennessee, in Hawkins County, Sept. 1, 1811, moved to Putnam County, Indiana, in 1831, and was married to Ruth Aldridge in 1834. He received a hope in Christ, and joined the Regular Baptist Church in 1836. He moved to Schuyler County, Illinois, in 1847, and from thence to his late residence in Hancock County, in 1858, since which time the writer has been intimately acquainted with him, and can bear witness to his hospitality and love to the brethren, and of the doctrine of salvation by grace, through Jesus Christ. He leaves an afflicted companion, two sons and one daughter, with many friends and the church at Providence, to mourn their loss; but be assured that we mourn not as those who have no hope, for we firmly believe that our loss is his unspeakable gain.

The writer tried to comfort the bereaved friends at the funeral, (which was held in the Methodist house, on Sunday, the 16th) in the hope of a better resurrection. May the Lord sustain the weeping friends by his almighty grace, until all their trials and sorrows are ended, and may we all meet around our Father's throne in glory.

Yours in hope through Christ,

JACOB CASTLEBURY.

Plymouth, Ill.

DIED—At his residence in Jefferson County, Iowa, Sept. 16, 1873, **Elder Thomas Howell**, from a paralytic stroke.

Brother Howell was born in the state of Virginia, in 1801, joined the Baptist Church in that state about the year 1825, and not long after, was licenced to exercise his gift. After a few years he emigrated to Illinois with his family, and settled in Hancock Co., where he was ordained a preacher of the Old School Baptist Church. About thirty-five years ago he emigrated to Jefferson Co., Iowa, and settled on the farm where he died. He was a firm believer in the doctrine of Predestination, Election, Salvation by grace, and final perseverance of the saints. He was one of the most humble men I ever met with, was dearly beloved by all his brethren,

and even his religious enemies had to say that he was a man of God. The church of God has lost a faithful minister and a consistent member. He was an affectionate father, a kind husband, and a good neighbor. His first wife died about twenty-two years ago, and his second wife about two years ago. He has left eight children to mourn their loss, together with the church and neighbors.

The writer tried to preach a discourse in memory of the deceased, on the third Sunday in October, at the time and place of the church meeting, where his membership was, from Psalm xxiii. 4, (being his own selection) "Yea, though I walk through the valley and the shadow of death, I will fear no evil, for thou art with me: thy rod and thy staff they comfort me." And also from 2 Tim. iv. 7, 8: "I have fought a good fight, I have finished my course, I have kept the faith," &c.

May the Lord supply his place in the church, and bless and comfort his children, is my prayer.

Brother Howell was paralyzed in one side in May last, and about four months after was paralyzed in the other side, and died instantly. His age was 72 years.

E. W. KINKADE.

DIED—At Otisville, Orange Co., N. Y., on the 2d day of June, 1873, at the residence of her son-in-law, Mr. Joel D. Northrup, Mrs. **Phebe Bright**, aged 75 years, 7 months and 27 days. She was married when in her twenty-second year, was baptized when in her thirty-second year, by Elder James C. Goble, and was received into the fellowship of the Baptist Church of Washington, South River, New Jersey, at the time of the division among the Baptists, on account of modern inventions and departures from the doctrine of the gospel, she took her stand and fearlessly defended the truth, and continued a strong advocate for gospel principles up to the day of her death. She was a woman of great discernment and a strong mind. But her labors are over, and she has gone, we trust, to receive her crown and join with those who have gone before.

She leaves children and grand-children, together with our little church, to mourn her departure. But we would say, Thy will, O God, be done.

I tried to preach on the occasion from Rev. xiv. 18.

Yours in tribulation,

WILSON HOUSEL.

YEARLY MEETINGS.

There will be a yearly or two days meeting, if the Lord will, at the meeting house of the Second Church of Roxbury, Delaware County, N. Y., on the first Saturday and Sunday in January, 1874.

We hope to see a general attendance of the ministering and other brethren and friends, as the Lord may direct.

I. HEWITT.

Nothing in providence preventing, there will be a two days, or yearly meeting, held in Schoharie, at the Old School Baptist Meeting House on Schoharie Hill, on the first Wednesday and Thursday after the first Sunday in January, 1874, meeting to commence at 10 o'clock a. m.

We cordially invite brethren and sisters from abroad, especially ministering brethren of our faith and order, to attend with us. Will Elders Beebe and Wm. J. Purington come? We also expect Elder Durand.

Those coming from the east will find some of the brethren at Howe's Cave to convey them to places of entertainment. Those coming from the west may expect some of the brethren to meet them at Cobleskill on the noon train.

PETER MOWERS.

TWO DAYS MEETINGS.

The Otego Church has appointed a two days meeting to be held at Osborne Hollow, Broome Co., N. Y., on the last day of December and the first day of January, which is Wednesday and Thursday before the first Sunday in January, 1874.

A general invitation is given to all the friends of truth, and we hope ministering brethren will not forget us.

BALAS BUNDY.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED

ON THE FIRST AND FIFTEENTH

OF EACH MONTH.

BY GILBERT BEEBE,

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

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Signs of the Times.

Casper G. Peller 15 Dec 73

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42. MIDDLETOWN, N. Y., JANUARY 15, 1874. NO. 2.

POETRY.

For the "Signs of the Times."

RESIGNATION.

Father, I would not choose my way,
I would not lift the veil,
That hangs before each opening day;
Thou knowest best. Be this my stay
When storms and clouds in dark array
My peaceful hours assail.
As backward o'er my vanished years
I take a passing view,
Thy guiding hand in all appears,
Through scenes of joy undimmed by tears,
Thy hand my pathway drew.
And still as onward I must go,
Along life's chequered way,
By quiet waters still and low
I fain would walk, where lilies grow;
Thou knowest best. On me bestow
Strength equal to my day.

May the angel of thy presence be
My guiding star by night,
My joy when earthly joys all flee,
A shield and shelter over me;
And may abiding trust in thee
Through all be clear and bright.

And when the hour of death shall come,
May I behold thy face;
On wings of love O waft me home,
And there in that perennial bloom,
As high as heaven's eternal dome
Will rise my songs of praise.

S. M. B.

Dec. 5, 1873.

For the "Signs of the Times."

THE CONTRAST.

Isaiah xl. 12, &c.

If all the nations of the earth
Since God gave to creation birth
Are less than nothing in his sight,
Lord, what am I?—a worthless mite!

All nations, though a mighty host,
Laid in his balance are but dust;
He rides the cloud and chains the storm;
Then what am I?—a crawling worm!

He metes out heaven with a span,
Marshalls the stars and leads the van,
Holds the vast ocean in his hand;
Then what am I?—a grain of sand!

He takes up isles as little things,
Dethrones proud potentates and kings;
Weighs the huge mountains in his scales,
And in his balance mighty hills.

Yea, heaven, and earth, and seas, and skies,
And worlds on worlds in grand array,
Revolve their endless rounds, or stand,
Or sink to naught at his command.

Almighty GOD! Eternal King!
Canst thou look on so vile a thing
If worlds look little unto thee,
O canst thou notice one like me!

Thanks to thy name, thy mighty arm
Upholds the globe, supports the worm!
O may I trust the God of might,
Though I am nothing in his sight.

I. N. VANMETER.

Macomb, Ill.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Dec. 23, 1873.

DEAR BROTHER BEEBE:—From time to time of late the subject of Joseph and his brethren has been upon my mind, and I have dwelt upon it some in speaking. As it still follows me, I will try to write a few of my thoughts in connection with it, and submit them to you. I suppose there is no question but that in a spiritual view of the subject Joseph represents Christ. This, I think, is signified in the blessing pronounced upon him by Jacob and by Moses. While Judah is spoken of in the blessing as him from whom the Savior shall come, Joseph is blessed in terms that describe the sufferings and glory of the Savior himself. Also in Psalm cv. 16-22, and Amos vi. 6, he is evidently alluded to by the inspired writers as a type of Christ. There are other reasons, but I cannot dwell here.

The literal history is itself very full of interest, but this is not to be compared with the interest it bears in its spiritual signification, as setting forth how the Lord brings his people from their natural estate to the knowledge and enjoyment of their spiritual inheritance in Christ. The literal history traces the events as they occur in the order of time: the dreams of Joseph; the envy of his brethren; the opportunity afforded when he was on an errand of kindness to them to indulge their evil disposition toward him; his being sold into Egypt; his degradation and exaltation there; the gathering of corn in the seven years of plenty; the beginning of the seven years of famine, and its effect upon Jacob and his sons, bringing them down to Egypt and to Joseph; with all the peculiarly touching incidents in their order. But the psalmist in referring to the subject does not follow the order of the literal history, but the order in which the Lord's people experience the things thus set forth. Moreover, he called for a famine upon the land: he brake the whole staff of bread. He sent a man before them, even Joseph, who was sold for a servant; whose feet they hurt with fetters: he was laid in iron: until the time that his word came: the word of the Lord tried him. The king sent and loosed him, even the ruler of the people, and let him go free. He made him Lord of his house, and ruler of all his substance: to bind his princes at his pleasure, and teach his senators wisdom. Psalm cv. 16-22.

This is the order, and this the manner, in which we receive spiritual

knowledge. The famine is the beginning of our experience, the beginning of our journey from darkness to light, the only way of approach to the knowledge of Jesus and his store of grace. It is at this point, then, that we begin. It is true Joseph's brethren knew what had taken place as recorded in the history so far as related to their own guilty actions. And so we knew, while in a state of nature, of our vile actions, our rebellion against God, our envy at the truth—the prophetic dreams of teaching that points to the exaltation of the spiritual Joseph; but we have no sorrow for sin, as they had no regret for their crime, and were only careful that it should not be found out. In our natural state we might honestly pray to be saved from suffering, but we could not with an honest heart pray to be saved from our sins, because we love them. Until we are brought to hate sin and ourselves as sinners, any prayer to be saved and taken to heaven is but a mockery of our deceitful hearts. We cannot desire to be separated from what we love. How vain therefore the thought of teaching a natural person to pray.

Joseph's brethren knew nothing about the coming famine. They had no knowledge of the purpose of God which had exalted Joseph for their salvation; and any attempt to teach them that doctrine would have been vain. We may study the bible, and receive the doctrine of predestination and election as literally taught there with our natural minds, and yet be as far from the true knowledge and belief of those precious truths as the brutes that perish. The doctrine of God our Savior is not learned by study, but by experience; is not received by the natural mind, but by faith. With all their efforts, men cannot get ahead of the Lord's time, nor can they either hasten or delay it in the least. Undoubtedly Joseph's brethren planted the ground that year in which it was predestinated that a famine should begin, with as much confidence as at any former time. The earth had always yielded an abundance for their needs, and why should they have any misgivings now? So the world has heretofore answered our desires, and from our earthly nature we have never failed to gather enough to satisfy our hunger after righteousness. And when the appointed time of famine comes with us, it finds us engaged in planting with the same confidence in the flesh as ever before. But this time we fail to get a supply. We cannot reap enough to satisfy our hunger. There is a failure in the things of the

world to answer our desires. Our works lack merit. Whatever we do is faulty. The Lord has called for a famine, and it has come, and the staff of bread, the goodness and righteousness that we saw in ourselves before, and which sustained us, is now broken. We have a life now that hangs for something which this world cannot afford. No righteousness can grow out of this vile earthly nature that can feed it. No joys can spring from this corrupt soil to satisfy its immortal desires. The literal famine was for seven years, and then they might plant and reap again. But the seven years in the anti-type reaches on forever. Often again shall we renew our efforts to sow to the flesh and gather some goodness from that source, but as often shall we reap corruption. Never again from the time the famine begins shall we look with complacency upon our own works. The broken staff of earthly bread shall never sustain us again.

Jacob heard that there was corn in Egypt, and told his sons, and said, "Get you down thither, and bring for us from thence, that we may live, and not die." And so they went, but with money in their hands to buy for they had no idea of obtaining the corn in any other way. There is always brought to the hungry soul knowledge of where alone help is to be found. We go to the Lord, but we invariably go with money in our hands to buy. We go with good resolutions and secret promises to God. Our sins weigh heavily upon us, fears of death and hell harass us, hungry and thirsty our souls faint in us; and we try to pray to the Lord. But our very prayer is as money, a consideration for which we hope the Lord will save us. And so when our prayers fall back upon us, and we see them as possessing no value, we are discouraged. We firmly and sincerely promise in our minds that we will in the future live free from sin; that we will walk, O how carefully. We undertake to correct our thoughts and affections, and place them only on holy things. How many a poor, sorrow-stricken soul upon a bed of sickness has promised the Lord to serve him faithfully if he would but raise them up. Upon this principle we go to the Lord, and every prayer is associated with a secret determination and hope to do better in future. We fail of receiving upon this principle, as we certainly shall, we must give up our hope, for we know of no other way.

When Joseph's brethren came and stood before him, he knew them, b

they knew not him as their brother, but only as the ruler in Egypt. But instead of receiving their money and quietly sending them away with the corn, as he did with others, the man spake roughly to them, and charged them with being spies. Now they were not spies, but I think they must have made but a trembling denial, for their terrible crime came burning hot upon their conscience, and filled them with a sense of guilt greater than that with which they were charged. It is when we think of trying to approach the Lord in prayer that our sins and wickedness are brought most clearly to our view, and set in the light of his countenance. It is then that we are covered with confusion of face. No matter whether it is one sin or many that we remember. We feel the truth that he that offends in one point is guilty of the whole law. While Joseph's brethren are shut up in little ward three days, how bitterly they think of the past, and confess to each other their guilt in this thing concerning their brother, in that they saw the anguish of his soul and did not deliver him. How they are grieved for the afflictions of Joseph? So when we are shut up with our sins, it is for the afflictions of Joseph that we grieve. This is a mark of distinction between the children of God, the brethren of our spiritual Joseph, and all false professors. They are at ease in Zion, "lie upon beds of ivory," rest in carnal security, "drink wine in bowls," and "anoint themselves with the chief ointments," (promises) but they are not grieved for the afflictions of Joseph?—Amos vi. 1-6. The children of God "shall look upon him whom they have pierced, and mourn. Because he suffered for our sins, he brings them to our mind in order to forgive them."

Finally Joseph's brethren are released, except one, who is kept to ensure the bringing of Benjamin, and are sent away with corn. But, by Joseph's command their money is returned in the mouth of their sacks, where they must find it, before they can use even a grain of corn. How tremblingly they haste away, hardly daring to be glad because they know their business with the ruler of Egypt is not yet done. Still, it is freedom to a certain extent. But how fear follows and takes hold upon them when they find their money. So when we find our money thrown back upon us—and our promises broken, our resolutions overturned by sin, our prayers corrupted by the selfishness and deceit of our vile hearts, as it seems to us—and that we are sinners yet, how terror pursues our soul as the wind. We fear to go again; but hunger finally compels us; compels poor old Jacob to give up his last earthly treasure. He thinks all these things are against him. He cannot yet see that they are working for his good. How touchingly pathetic is the direction he gives them, "If it must be so now, do this: take of the best fruits of the land in your vessels, and carry down the man a present, a little

balm and a little honey, spices and myrrh, nuts and almonds; and take double money in your hands; and the money that was brought again in the mouth of our sacks, carry it again in your hand; peradventure it was an oversight. Take also your

brother, and arise, go again unto the man." **And God Almighty give you mercy before the man, that he may send away your other brother and Benjamin.** If I be bereaved of my children, I am bereaved." Still hoping for a restoration of his treasures and joys. But there is something better in store for him. So we venture again, softly, with pleading and beseeching, and with a present, the best fruits of the land, for there are some fruits left yet, and with double money in our hands, besides that which was returned, with renewed promises, though less confidently made, and with efforts to atone for those that have been broken. It is our last hope. Again they stand before Joseph, not confidently as at the first, but tremblingly. They come with the steward, and tell him about the money; but he bids them not to fear, for "God," said he, "gave you treasure in your sacks." And truly it is a treasure, whenever the Lord shows a poor sinner that he has nothing worthy of acceptance, at the hands of a just and holy God. They are brought into Joseph's house to eat bread; and their feelings can be understood by many a poor soul who has been given a little taste of comfort in the presence of the Lord, perhaps in hearing the gospel preached, or in hearing the people of God talk of his goodness, or from a precious portion of the word applied with power, which comfort was, as it were, forced upon him, while he yet had a fear that it did not belong to him; and that he should be condemned for taking it. Benjamin's mess is five times greater than the rest, perhaps because he is to be more sorely tried, and is given, therefore, more abundant grace. I understand this store of corn to represent to Joseph's brethren the grace of our Lord Jesus Christ. To every one else it represents temporal salvation. For "all countries came into Egypt to Joseph to buy corn," Jesus "is the [temporal] Savior of all men, especially of them that believe." All temporal blessings and salvation are from him. He sends rain and sunshine upon all. But the especial salvation unto eternal life is for his brethren only. There was no hindrance to other's buying corn. The natural man is left in the delusive idea that he receives blessings on account of his merits. But the children of God are not allowed to rest in such a delusion. They can not buy Joseph's corn. It was laid up especially for them, but they must receive it as a free gift. "By grace are ye saved, through faith, and that not of yourselves; it is the gift of God." Again they are sent away, all of them, loaded with corn. But the steward, instructed by Joseph, follows them. And this time he does

not charge them with taking the money. We have been looking at our sinful actions, but now we are to go deeper, and learn that the very fountain is all corrupt. He charges them with stealing Joseph's divining cup. This we stoutly deny, for we are not ready yet to believe we are totally depraved. But behold the cup, to their amazement, is found with Benjamin, the only apparently innocent one among them; and now by their own words they are to be bound, and Benjamin must die. Now in speechless confusion and grief they come again before Joseph, and fall to the ground. "Wot ye not," he says to them, "that such a man as I can certainly divine?" Truly he can, and they acknowledge before him that their iniquity is found out. So we acknowledge ourselves justly condemned. As Benjamin, in whom we see no fault, here is made to appear as the one who has taken the cup, so when convinced of sin before God the one who has not been guilty of outbreaching sins is made to appear to himself the chief of sinners. This divining cup brings to view the natural depravity of the heart, and sets our secret sins in the light of God's countenance, and destroys our hopes of buying any more corn, or of ever going free again.

But Judah pleads before Joseph; and now the time is come for them to see the glorious goodness of God. Then Joseph could not refrain himself before all them that stood by him; and he cried, Cause every man to go out from me. And there stood no man with him while Joseph made himself known unto his brethren. And wept aloud; and the Egyptians and the house of Pharaoh heard. And Joseph said unto his brethren, I am Joseph: doth my father yet live? And his brethren could not answer him, for they were troubled at his presence. And Joseph said unto his brethren, Come near unto me, I pray you. And they came near. And he said, I am Joseph, your brother, whom ye sold into Egypt.

What a wonder of wonders to the poor amazed soul when we learn that this God before whom we have fallen down utterly undone is Jesus, our Brother who has loved us all the time, even while he spake roughly to us, and that he has wept on account of his love for us. What a new and glorious way of salvation! What love fills the heart as he whispers, "I am Joseph, your brother." But no man can hear this sweet word that Jesus whispers to the soul of his redeemed. They could hear the weeping, and see the grief and the joy, but there stands no man with Jesus while he makes himself known to his brethren. No human means or agency here. His own dear voice tells them the precious secret while he looks upon them with infinite tenderness and love.

And now they learn from his lips the precious doctrine of God's purpose, of his predestination and election, and they love it. His purpose included even their wicked actions.

"They meant it for evil, but God meant it for good." They sold him, and yet God sent him before them. He causes the wrath of man to praise him, and the remainder he restrains. Now they learn of his sufferings and death, of his being hurt with fetters and laid in irons; of his being raised by the word of the Lord, and exalted with his right hand to be a Prince and a Savior; to be Head over all things to the church; to be Lord of his house and Ruler of all his substance; to bind his princes at pleasure, and teach his senators wisdom.

SILAS H. DURAND.

Vol. 1, No. 21. Dec. 28.

P. S.—The "Signs" for January 1st has come, and certainly it appears to be an especially interesting number. The experiences are very clear and comforting, and all the communications seemed to be with power. It is truly wonderful and encouraging to reflect that the "Signs" have been published for only one year by one man, and has all that time set forth the same precious truth, without wavering, and has been sustained by those who love that truth. Its enemies may speak to each other about its having changed its principles, but they have so poor an apology for a foundation for such a charge that they undoubtedly mutually feel as they look into each others eyes, that they are making groundless charges out of malice, or ignorance. I have all the volumes of the "Signs" from the beginning, all bound except the latest volume, and I prize them very highly.

I do not see why any one should think differently in reference to your liberty and duty from what you expressed in your reply to brother Bradbury. It seems necessary that you should exercise your judgment, not only in selecting what is most suitable for the paper, but also even in correcting a communication. Sometimes in a letter which is in every other respect of the most comforting and profitable character, there may be an unguarded word or an expression liable to misconstruction, which it would be very necessary you should change. Sometimes in the most interesting letter there may be an injudicious expression out of the kind feelings of the writer's heart, in reference to some ministering brother, which it would be better for you to erase. I feel as though I would rather you should exercise your judgment in any such case with regard to my communications.

S. H. D.

HERRICK, Bradford Co., Pa., Nov. 30, 1873.

DEARLY BELOVED IN A PRECIOUS HOPE.—I cannot to-day, like many of you, meet in the assembly of the saints, and with that blessed people listen to the "joyful sound;" but I trust we have been together in spirit, and that we have received comfort from the same unearthly source. I awoke this lovely Sunday morning with the curtain of peace about me, and all through the early hours my heart was full of sweet melody, the words of the psalmist passing con-

stantly through my mind, "Great is the Lord, and greatly to be praised. O worship the Lord in the beauty of holiness." O that I could praise him in sublimest strains; I would reach the highest notes at the remembrance of his name. But when I attempt, I find myself faltering, for my powers are faint. Then do I rejoice the more that our Father can hear sounds that are still, and loses none of the incense that rises in silence from hearts overflowing with his love. For in his presence the stammerer shall speak plainly, and the tongue of the dumb shall sing. Let us give glory to his holiness that he dwells not in worldly palaces, or among many of those whom the world calls great and noble. Though he makes the clouds his chariot, and walketh on the wings of the wind, yet he abides in the straw-roofed cabin and lonely garret if one of his chosen be there; for "He inhabiteth the praises of Israel" and dwells in the heart of those who truly love his name.

My heart thrills to think of the great I Am and his works in nature, which have appeared so wonderful to my finite mind. I cannot turn my eyes without looking upon something of the mysterious workmanship of his hand, no less in a blade of grass, or the tiniest blossom with its delicate shaded pencilings and minutest organs, than in mountains covered with autumn grandeur, the sunset painted sky, or even the grand wide sea filled with innumerable creatures that live and move in its unknown depths. When the mind reaches out into the deep places of the earth, which are in the hands of the Most High, to the countless millions of stars that stretch away into space, far beyond our natural vision, and with one expansive thought take in the whole universe, still remembering there is time and order to every thing that is made, from the smallest object to the greatest world, then, O then, we are filled with sublime wonder and adoration at the great Builder, the skillful Architect, who spake all things into existence by the word of his power. At these contemplations how do we sink into nothingness, a mere speck, not worthy of notice. Can it be that one so mighty can think of such an atom? It makes the heart almost stand still in reverence and awe to deem it possible. But if we are members of Christ's mystical body, we are not small in his sight, for he remembers them that fear his name, and the very hairs of our head are all numbered.

Dear kindred souls, it is in the wonders of grace that our God is revealed in all his majesty; it is when he builds up Zion that he appears in his glory. It was in wisdom that he laid the foundation stone and built thereon till he said, "It is finished." It was in surpassing wisdom that he opened a way from the depths of sin and by the sacrifice of his beloved Son justified the guilty.

When our sins rise like dark mountains, and we feel that we shall soon be crushed by the heavy weight; when we mourn over the past, and

forget to eat our bread, bitterly realizing that our punishment is justly deserved, and in our despair an unseen hand makes the mountain a plain; then are we ready with David to sing praises on the psaltry and an instrument of ten strings. When tossed on the stormy billows, sinking in deep waters, with no hand to help nor arm to save, while the waves come rushing, soon to overwhelm us, and in an unexpected moment the tempest is stilled, the storm becomes a calm, and we find ourselves lifted, our feet placed upon a rock, old things passed away, and behold all things are become new. It is then that we exclaim, "Sing, O heavens, and be astonished, O earth, at the goodness of the Lord, at the goodness of the God of Jacob, who made the mountains to skip like rams, and the little hills like lambs; whose presence turned the rock into standing water, and the flint into a fountain of water."

The wonderful story of the blessed Redeemer has this evening passed like a panorama through my mind. I could see the star which the shepherds saw, and their gladness while they followed it, until it stood over the babe in Bethlehem. I imagine their hearts sank in sorrow and deep humility when they found the holy child Jesus, whom they came to worship, cradled in a manger, even the Savior of sinners, with not where to lay his head. Where in all the ponderous volumes that have been written without the pen of inspiration can we find any thing of so deep interest as the sacred scenes in the life of Christ, the Lamb of God? Even the world-renowned Homer and Shakspeare, and the much admired Milton, are, in comparison, as sounding brass and tinkling cymbal. It fills the heart with sweet and joyful emotions to think of the holy satisfaction of good old Simeon when the infant Jesus was brought into the temple, for he had long waited for the consolation of Israel; and the rejoicing of the prophetess Anna, who spake of him to all them that looked for redemption in Jerusalem. It surely is most tenderly touching to follow in thought through all this pure and holy life. The heavenly baptism, the bitter temptations in the wilderness, the condescending deeds of mercy to the sick and afflicted, whenever he met them; the wonderful miracles that none but one having divine power could perform; and the glorious transfiguration, when his raiment became white and glistening; and all the comforting words that he spake, which have ever since been dropping into the hearts of his people like the refreshing dew on the thirsty fields. How melting the thought that the high and Holy One of Israel took upon himself the form of a servant, that we might become princes; dwelt in this world in lowliness, that we might become inhabitants of the New Jerusalem; suffered an ignominious death, that we, who have sinned against him, might have a life of immortality beyond the fading scenes of time.

When our Lord expired upon the cross, the earth trembled, the sun grew dark, and among those who loved him there was lamentation and bitter weeping, such as had never been heard before, nor has been since. What disappointment! The Messiah who was to reign over Israel had by wicked hands been slain, put to death with thieves, and gone down to the grave. Now was the time for his enemies to triumph—to rejoice at this downfall. But soon what a change! When the Marys and other women who loved much came early on the first day of the week to anoint the body of their Lord with sweet spices, behold he had risen triumphant over death and the grave. My heart is elevated at the thought of their exultant joy as they ran to tell the good news to the disciples. Now was their mourning ended, and they could rejoice with exceeding great joy, while their enemies stood by in wonder and sore amazement. That same day, as two disciples were walking to Emmaus, Jesus drew near and went with them, but they knew him not until the breaking of bread, when their eyes were opened, and he vanished out of their sight, leaving them to talk of his goodness, saying, "Did not our heart burn within us as he talked with us by the way and opened to us the scriptures?" In the evening, the eleven were assembled at Jerusalem, the doors being shut, and while they were speaking of the wonderful things that had been done, Jesus stood in their midst, saying, "Peace be unto you." He strengthened the doubting, and spake comfortingly to them all, whom he was soon to leave, no more to be seen by their natural sight. I have thought they must have had sweet, yet solemn contemplations, while he led them out to Bethany, and their feelings must have been most rapturous, as, while blessing them with uplifted hands, he ascended up into heaven. I think I could join them in heart as they worshiped him there, and returned to Jerusalem with great joy. The care and turmoil of this vain world must have been forgotten by them, for they were continually in the temple praising and blessing God.

More than eighteen hundred years have elapsed since that most eventful period, and in all this length of time the followers of Jesus have not ceased to meet in his name. In all these years there has been a few who have met on the first day of the week, and at other times, to extol him who is the great Head of the church, and the good Shepherd of his sheep. Sometimes they have felt almost discouraged, and as though the Lord had forgotten them and thought there was no sorrow like unto their sorrow. Then he has put a spirit of prayer in their hearts, and in answer to its breathings he has brightened their prospects. They have always found rich blessings in store for them when they have not forgotten to assemble themselves together to worship the living God; even when two or three have met in

his name he has verified the promise that he will be in their midst, and he has often revealed himself in the breaking of bread.

Some years in this period of time the church has passed through severe affliction and bitter persecution, worshiping in dens and caves of the earth, rather than bow the knee to Baal or worship his image. Many of the meek and lowly have suffered martyrdom, being put to death in the most cruel manner because they would not turn away from the only true God. Sometimes faithful ministers of the cross, ambassadors of the Most High, have been inflicted with inhuman treatment, only for preaching Jesus. The never-to-be-forgotten John Bunyan was one of this number, being shut up in prison twelve years. I remember reading of a young woman who had learned to sing the sweet song of redeeming love, being shut out from her home because she went to hear this good man preach who talked of her Beloved. Her father had threatened this, but she could not believe he meant it, until, when she returned one dark and stormy night, finding the door locked against her. I think she felt as I remember once in my experience, that she could walk miles under great difficulties to hear the sound of the gospel, which her soul thirsted after. But in her extremity the Lord appeared for her. She turned her steps to the barn, and spent the remainder of the night in prayer and praise; and she afterwards said it was the happiest night in all her life, because Jesus was nearest her then. What a blessed comforter! when earthly joys are defeated and precious hopes buried, making life weary, then O! how soothing is the healing balm of Gilead, and we think of the great Physician as the chiefest among ten thousand, and altogether lovely. We read many records of the Lord's nearness to his people in times of great trial, and of their wonderful deliverances from oppression, some almost as miraculous as that of Peter, when the angel appeared to him in prison, unloosed the chains that bound him, at whose approach the bolted doors sprang open, while the keepers still were sleeping. Peter must have felt that night as though he were walking on the clouds with the moon under his feet. I do not wonder that when Rhoda saw him she ran in for joy, to tell the glad news, forgetting to open the gate. The experience of Mrs. Churchman, (copied from the "Gospel Standard" by sister French some months since) shows most wonderfully the loving kindness of the Lord, and his protecting care over his poor, tried and afflicted children, and also his great power in making his enemies to be at peace with him, yea, in turning their hatred into contrition and love. Often in the most cruel sufferings inflicted on the saints by their enemies, the spirit of the blessed Immanuel has been given to them, "Father, forgive them, for they know not what they do," or of ancient Stephen, who said, "Lay not this sin

to their charge," while his face shone like the face of an angel. When it has pleased the great Jehovah he has put down this bitter strife and enmity against his church, and established again his visible kingdom, that her subjects could meet without fear. And he has, at times, caused great refreshing from his presence, when his love has descended on the church, as the small rain on the tender herb, and as showers on the grass. No one could understand it, any more than we can tell whence cometh the wind—silent as the dew, yet causing the Lord's people to shout from the top of the mountains. I remember of hearing my dear departed father speak of an out-pouring of the Holy Spirit that he witnessed in the early years of his pilgrimage. It was more than sixty years ago, when he lived in the same county where the "Signs of the Times" is now published. It began at an evening meeting when there was great solemnity through all the congregation, and the power of the Highest seemed to overshadow the place, all feeling his holy presence, and like Moses, that they must put their shoes from off their feet, for the place whereon they stood was holy ground. Love ran from heart to heart among those who knew him by a precious experience, and a crying in the hearts of others of "what shall we do?" These meetings of praise and the hungering after righteousness continued, until many were filled and brought into the fold of the Redeemer, saying, "Come all ye that fear the Lord, and I will tell you what he hath done for my soul." I remember well how my father's voice would tremble and his lips quiver whenever he spoke of these things which were near and dear to his heart. When I first entered the church I thought much about one of the Lord's revivals, and felt that nothing would make me so glad as to see sinners coming to Zion with joy and singing. In his own time it was the Lord's good pleasure to bring some that were very dear to me into the green pastures of his love, and into his enclosed garden where the vine flourished and the pomegranates budded, saying to them, "Eat, O friends, drink, yea, drink abundantly, O beloved." Then did my heart flow with gratitude to him who rideth on the heavens in our help, and in his excellency on the sky. He had accomplished the very breathings of my longing soul, which was now filled with singing. It was not his will that all of these should long remain to praise him in his sanctuary, for he soon transplanted some of them to the paradise above.

I still feel that my heart would bound with joy at the welcome news of the redeemed flocking to Zion with songs and everlasting joy. If we cannot hear of one tender lamb being brought into the fold without such a thrill of gladness—if we cannot read the experience of one of the redeemed in any remote corner of our land, across the sea, or in its distant islands, without such heavenly

satisfaction, what must we feel to know that the Lord has visited his church collectively, causing her to arise and shine in the light of his glory. Our hearts would be like the chariots of Amminadib, and if there should be the least root of bitterness in any branch of his Zion, it would immediately be removed, and the dove of peace would hover over her, dwelling in all her borders: for every thing that is wrong in heart, word and deed, flies before the spirit of Christ. What a blessed spirit it is, suffering in patience, enduring in meekness, forgiving in love. Behold what manner of love the Father has bestowed upon us, and may the spirit of this love abound and reign till we all come into a bond of union and communion, making melody in our hearts to the Lord, giving honor and majesty unto him that sitteth upon the throne, whose glory is the light thereof, and unto the Lamb for ever and ever.

Your unworthy sister,

BESSIE DURAND.

MONONGAHELA CITY, Washington Co., Pa., Dec. 13, 1873.

ELDER BEEBE—DEAR BROTHER:

We herewith transmit to you, for publication in the "Signs," a letter we received from Eld. James Jangway. We have also received permission from him to have it published. It contains much good and valuable instruction, and we wish to have it spread before the readers of your excellent paper, that the good therein contained may be as bread cast upon the waters.

Yours in hope,

JOHN & LOUISA SHANTON.

BOURNEVILLE, Ross Co., Ohio, Nov. 22, 1873.

TO BROTHER AND SISTER SHANTON, IN THE LORD OF LIFE AND GLORY:—Dear friends, I promised to write a letter to you after I had returned home, and this morning I take my pen so to do. Whether the contents will be acceptable, I must leave with you. To communicate with one another by letter, of the salvation of God, it should be done in love, faith and truth. When these form our motives in writing to each other, we need not fear the result. To have the liberty to call the eternal God our Father, who is unsearchable in his nature, and his marvelous works who can comprehend? is a mystery to us. Yet we do know that he is such a Father to his chosen people in Christ Jesus. We having the spirit of adoption within us, have an internal evidence of the fact that it is so, according to the sovereign will of God, which he has made known by the appearing of his only begotten Son manifest in the flesh. Paul, the apostle, was always desirous to impart to the saints the spiritual knowledge of God's will in Christ Jesus. His letter to the Colossians is full of instruction. In the first chapter he says, "For this cause we also, since the day we heard it, do not cease to pray for you, and desire that ye might be filled with the knowledge of his will in all wisdom and spirit-

ual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might according to his glorious power, unto all patience and long-suffering, with joyfulness; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." These words contain blessings and privileges for which the believer in Christ Jesus cannot be too thankful. They are of such a nature that the natural man cannot appreciate them, neither can the believer enjoy them while he is indulging himself with his fleshly inclination. Our heavenly Father ordained them, and sent his only begotten Son from heaven to secure the right, and to dispense them, in due time, on the subjects of his love. These blessings are from heaven, for a condemned people, ready to perish, but who are now born from above, and made willing, through the graces of the Spirit, to declare the wonderful work of God in their mind. As the gracious love of God ordained the death of his only begotten Son for the redemption of his foreknown people, he will apply the same to whom he had chosen to be conformed to the image of his Son. Hence, we perceive, the Father's choice, the Son's purchase, and the Holy Spirit's power, must refer to the same objects whose names are written in heaven, and will be infallible and definite, to the glory of God's grace. Then, O my friends, give the Lord all the praise for a meetness in this glorious and unloseable salvation. Religion that is according to godliness is from God; it is not produced or acquired by any means that we can devise, for it is the new creation of God in Christ Jesus. Man, by transgressing the law of his Maker, has lost his uprightness, and defaced his character by his iniquities, and ever since has been devising some plan for himself to gain admittance into paradise, from whence God drove him out, and placed at the east of the garden the emblems of God's holiness and justice, that he shall never return hither again. No man can prepare himself with meetness for the inheritance of the saints in light; he must be born again. The question is still discussed, "How can a man be born again when he is old?" The manner of its operation is the same now as it ever has been. Jesus said to Nicodemus who must be born again, that it is the work of God. "Except a man be born of water and of the Spirit, he cannot enter the kingdom of God." For without the Spirit of Life you cannot see it; and without the washing of regeneration and renewing of the Holy Ghost you cannot enter into the elements thereof. There is a great deal of confusion in some professors as to what constitutes the difference between a natural and a spiritual state. Some say it is a principle implanted in the soul; some that it is an outward moral change; and others that it is neither inward nor outward, but only

a bare assent of the understanding in a literal revealed fact. The children of God, at times, are more anxious to know what God has not revealed, than they are to know what he has revealed. We believe that God made the world by his word, and that Word was God manifest in the flesh, in due time; yet we do not know how he did it. Though the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead. The inspired apostle draws a comparison between the creation of the natural world, and the creation of the spiritual world. He says, "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." David says, "Come and hear, all ye that fear God, and I will declare what the Lord hath done for my soul." Hence we perceive that the immortal soul of man is the seat of divine operation; for before it is quickened with life, it is dead in trespasses and sins; yea, it is darkness itself, and has no perceptible properties to receive spiritual things pertaining to the kingdom of God. There are many doubting saints in this day who are subjects of the evidence of being born again, but from a lack of knowledge of the Way, the Truth and the Life, and being limited in wisdom, by which they should walk, their peace and comfort of mind are destroyed. Jesus said, "He that follows me shall not walk in darkness, but shall have the light of life."—Hosea iv. 6; John viii. 12. These fearful saints complain from what they feel. They argue thus: Why should I feel so dark and so wretched in my mind as I do, if I were born of God? If they would only examine the way in which they are walking, they might ascertain the reason why they are so walking in darkness. Jesus says they shall walk in the light. Then what is the cause that they do not? Is it not from the laxity of instruction, both of the church and of the ministry? Paul says, "Giving thanks unto the Father, who hath made us meet to be partakers of the inheritance of the saints in light," not darkness; for he has delivered his saints from the power of darkness, and translated them into the kingdom of his dear Son. The Lord's prophets predicted that a highway shall be there, and a way; and it shall be called, The way of holiness. The unclean shall not pass over it, but it shall be for those: the wayfaring men, though fools, shall not err therein. No lion shall be there, nor any ravenous beast shall go thereon; it shall not be found there; but the redeemed shall walk therein."—Isa. xxxv. 8-10; John xiv. 6. Jesus said, "I am the Way, the Truth and the Life. No man cometh unto the Father but by me." These declarations can never be revoked; for nothing can take place by the objects of God's love to cause him so to do; for he knew them before he chose them, and what would take place by,

in, and of them, from the beginning unto the end of time; for all things are naked and open to the eyes of him with whom we have to do. The same persons whose names are written in heaven, will all be delivered from the power of darkness, and translated into the kingdom of God's dear Son. The word translate, in a scriptural sense, not only means a change of place, but the person is also changed from natural to spiritual life, before he can enter into the kingdom of the Lord Jesus. The man who was born blind, to whom Jesus gave sight, was the same man afterwards as he was before; but his condition was changed, from being a blind man to a man that sees. When the Jews interrogated him of whom it was who gave him sight, he answered, "I know not. One thing I know, whereas I was blind, now I see." When Jesus made himself known unto him, he believed that Jesus was the Son of God, and worshiped him. Where is the sinner now, who has been quickened with spiritual life, in due time born of the Spirit, by the word of God, and delivered from the power of darkness and despair, who does not know the reality of the fact, and is ready to affirm, to every one that asks him the reason of the hope that is in him, with meekness and reverence, [so the margin reads] that he has been a guilty and condemned sinner, but by the gift of grace and faith he is a child of God, and a joint heir with Jesus Christ, to an inheritance among them who are sanctified by faith that is in Jesus. Those professors of religion who do not testify to this, give no evidence that they are made meet for the kingdom of God. To be translated from condemnation and death, to a state of innocency and eternal life, is such a favor that the human mind could never have perceived, if God had never revealed it by the Spirit of his grace to the objects of his love. A condemned criminal, who had violated the law of his state, might be pardoned, and translated from his cell, into the court of the king, and there sit in council; yet he would not be innocent from the guilt of his crime for which he was condemned. The pardon only releases him from the penalty of death; it does not satisfy the law, but rather infringes upon its claims. This would be considered a wonderful favor bestowed upon a criminal by a king; but this favor is not based upon justice and judgment. The case is quite different with the children of God, in their translation into the kingdom of God, the elements of which are righteousness, joy, and peace in the Holy Ghost. Because they were predestinated to this divine destiny, and are made meet, by a divine birth, to sit in council in the Lord's court, by divine appointment, on the claims of Jesus, the Surety of the new covenant. By the appointment of God, his Father, Jesus was delivered for our offences, to die instead of us, and rose again for our justification, and declared to be the Son of God with power, according to the Spirit of ho-

liness, by the resurrection from the dead. The covenant of peace was between both the Father and the Son. The Father smites the Son, the Shepherd of the sheep. Jesus submitted to the sword of divine justice; the covenant of peace was canceled. The Father being well pleased with his Son, for the sake of his righteousness, God raised him from the dead, and gave him glory, that our faith and hope might be in God. Now the sinner saved has free access to God, through Jesus Christ, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God, let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. For justice and judgment are the habitation of God's throne; mercy and truth shall go before his face. Then behold! what manner of love our God and Father hath bestowed on us, that we should be partakers of the inheritance of the saints in light. To be members of the court of the Lord's house is certainly a high and dignified station. Each member of the court is arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints, in which he appears for the services of the Lord's house, where wisdom dwells, righteousness reigns for peace and love to be maintained in fellowship with our Lord Jesus Christ. "Blessed is the man whom the Lord chooseth, and causeth to approach unto him, that he may dwell in the courts of the Lord. That man shall be satisfied with the loving-kindness of his God, who will make him drink of the river of his pleasure. Blessed are they that keep judgment, and he that doeth righteousness at all times. O Lord, remember me with thy favor that thou bearest unto thy people: O visit me with thy salvation, that I may see the good of thy chosen, that I may rejoice in the gladness of thy nation, that I may glory in thine inheritance."

Thus I have written, and I hope you will receive it as an evidence of my sincere regard for your happiness and peace. No subject demands our attention as does that which redounds to the glory of God. Should you deem it expedient to write, I shall esteem it as a favor, and shall be glad to hear at any time of your stability in the faith of the gospel.

I remain your brother in the Lord, in this world of tribulation,

JAMES JANEWAY.

CARROLLTON, Ky., Dec. 10, 1873.

BROTHER BEEBE: Time in its onward march finds us near the end of another year, and it finds you and me far on the journey of life, and it may be with both of us near its end. When I look on the past of my unprofitable life, I am made to inquire, What is man, that God is mindful of him? If we attempt to answer that question, we are lost in wonder, that the great Jehovah could ever have

had thoughts of mercy toward any of our race, knowing from divine teaching and our own experience that in man, that is in his flesh, dwelleth no good thing. But the veil is lifted from the gloom that surrounds one so impure, when he is enabled to say, "I am black, but comely." Yes, in his flesh there dwelleth no good thing; he is all over polluted with sin; he was shapen in sin, and in iniquity did his mother conceive him. But he is enabled by divine grace to realize that he bears a two-fold relationship. In his fleshly nature he is of the first Adam, who was of the earth, earthy. He has derived nothing from that relationship but that which pertained to his head, Adam, and he stood at the bar of divine justice a guilty, condemned sinner. Hence the inspired penman, looking to him in that relationship, could appropriately say, He is black. And the regenerated son or daughter of Adam, looking within, looking at the corruptions of the flesh, is constrained to say, I am black. But when by divine grace he is enabled to apply to himself the other word, "comely," it presents to his enraptured soul the other and most glorious relationship—a relationship with the Lord from heaven! But the inquiry here suggests itself, What is the nature of these two relationships? We answer, the first is a flesh and blood relationship; and we have learned that in that flesh there dwelleth no good thing; and we farther learn that flesh and blood cannot inherit the kingdom of God. We learn that the first Adam was of the earth, earthy, and therefore he is unfitted for the enjoyment of that kingdom, and as such cannot inherit it. Adam and all his posterity, in their fleshly nature, are carnally minded, and to be carnally minded is death; and death never has, and never will enter that glorious kingdom. Then how preposterous the idea that those bearing that relationship can elevate themselves above their nature, and contribute, by their own powers, towards creating for themselves another, a higher and more glorious relationship. As well might we expect the stream to rise higher than its fountain-head, from which it derives its waters. But when we turn to the other, and, as we have said, most glorious relationship, we enter a field that presents at every step the grandest and most sublime conceptions that have ever entered the finite mind. It is there we realize the glories of a spiritual relationship, and in that we are comely. But how is this spiritual relationship made manifest? Is the inquiry that suggests itself. We answer, in our natural relationship we are made manifest, or developed, by a natural birth, and in this spiritual relationship by a new and spiritual birth. We learn that "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." By the fleshly birth we are made heirs of all things which pertain to the head from whom it derived its origin, prominent among which are pain, disease and death. By the spiritual birth our

heirship is made manifest, and we are heirs of God, and joint heirs with the Lord Jesus Christ; heirs to an inheritance which is incorruptible, and undefiled, and that fadeth not away. Then this inheritance is like the source from which it emanates: it is incorruptible. The Lord Jesus Christ is incorruptible, and we are joint heirs with him. He is eternal, the Everlasting Father, and the Prince of Peace. So our inheritance never fades away. Amidst all the revolutions of earth, the rise and downfall of kingdoms, empires and republics, yea, amidst that great revolution when this earth shall burn with fervent heat, and "old earth back to chaos shall go," that inheritance will not fade away. God is a Spirit, and they who are born of the Spirit are spiritually minded, which is joy and peace. That which is born of the Spirit is like that from which it derives its birth, pure and holy, and it cannot sin. Christ is formed in us the hope of glory. "Created in Christ Jesus unto good works." Then the saints are in Christ, and Christ is in them. O what a glorious union! How infinitely safe is the child of God! Well might the apostle triumphantly ask, "Who shall separate us from the love of God which is in Christ Jesus our Lord?" But we are created in Christ Jesus unto good works. In our relation to the first Adam we cannot do good works, for the reason that we are carnally minded; and the carnal mind is enmity against God, and in that state of enmity he is wholly incapable of doing good works. In our relation to the second Adam we can do good works, for the reason that we are spiritually minded. Now when the christian is enabled to look to these two relationships, and the ultimate result of each, he is made to rejoice in the contemplation of that mysterious working of divine power and grace by which he is made a joint heir with the Lord Jesus Christ, by which he is fitted for the family of heaven, for the society of just men made perfect, in that blessed and glorious abode where sorrow, pain, disease and death are feared and felt no more. If the sons and daughters of the first Adam are not able to contribute towards bringing themselves into that spiritual family, why are they brought into that relationship? Is a pertinent question, which in the investigation of this subject demands our attention. The apostle answers this question fully when he says, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." Well might Peter say on the day of pentecost, "The promise is unto you, and to your children,

and to all that are afar off, even as many as the Lord our God shall call." For they were sanctified, or set apart, by God the Father, preserved in Jesus Christ, and called. Then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. And it is of grace, that it might be by faith, to the end the promise might be sure to all the seed. It is written, "A seed shall serve him, and it shall counted to the Lord for a generation." This seed bearing a relationship to the first Adam, and hence under condemnation, and being chosen in Christ Jesus before the world began. The children being partakers of flesh and blood, he [Christ] 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 that flesh and blood he met the demands of the divine law which the children had violated, and redeemed them from all iniquity. Now he fits them for his kingdom, which is spiritual, and all the subjects are made spiritual. Hence they have the graces of the Spirit, which are love, joy, peace, long-suffering, gentleness, meekness, goodness, faith, &c. And he clothes them with the armor of God, and being thus fitted by the power and grace of God to go forth in the christian warfare, it is said of them, "One shall chase a thousand, and two put ten thousand to flight." Then they are made conquerors, and more than conquerors, through him that loved them and gave himself for them. How far does that conquest bear them? is an inquiry which, if understood by the way-worn pilgrim, lifts him above the sorrows and cares of earth, and enables him to realize that the great Captain of his salvation has conquered all his enemies. "With his stripes we are healed." Although they were full of wounds and bruises and putrifying sores, from the head to the soles of the feet, they are all healed; for they have found a balm in Gilead, and a Physician there. Although in their relation to the first Adam they are under the sentence of death, yet the sting of the grim-visaged monarch of the tomb is taken away, and they are assured that they will only pass through the valley of the shadow of death, in which they will fear no evil; for that faith and hope which have buoyed them up all along the journey of life will comfort them amidst the shadow and gloom of that valley. They are also assured of a victory over the grave. Their Redeemer and King has told them that "The hour is coming in the which all that are in the graves shall hear the voice of the Son of God, and shall come forth; they that have done good, unto the resurrection of life," &c. Then we can say, "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, when

standing on the verge of the valley of death, we can sing,

"Farewell, vain world, I'm going home,
My Savior smiles and bids me come;
Bright angels beckon me away,
To sing God's praise in endless day."

I close by subscribing myself, yours
in the hope of a blessed and glorious
immortality beyond the grave,

H. COX.

NEWARK, Del., Dec. 13, 1873.

DEAR BROTHER BEEBE:—Ever since I came to this place, which was on the 5th of September last, I have contemplated writing a few lines for the columns of the "Signs," but hitherto have been hindered and kept from it, by sickness and other unavoidable circumstances, all of which, no doubt, is for the best, as our God rules wisely, and his wisdom and righteousness enters into, and is stamped on all his works and doings with men, whether we are capacitated to see, understand and regard it so or not.

And before I proceed farther, I desire to say to the household of faith that I am not prompted to write for publication because of any superior qualifications that I might presume to be the possessor of, or because of any unusual degree of aptness to teach the beloved saints, nor yet because of confidence in myself, for in the first place, looking at myself in the light or mirror of God's holy law, and divinely illuminated countenance, I see nothing but ignorance, stupidity, blindness and nothingness, causing me to feel that if a servant, I am the very least of all. In the second place, I see so little fruit as the result of my labors in the ministry, the cause of which seems to me to be that of *inaptness* to teach, comfort and encourage the saints. And in the third place, when I search myself, look in my heart, consider my mouth and lips, view my sepulchral throat, slanderous tongue, my feet swift to shed blood, and above all, and to cover all, a loathsome body, full of putrifying and leprous sores, from the feet even unto the head, how could I have confidence in such fearfully corrupt and degenerate flesh? How could I presume to be better and to know more than *even the least* in the Redeemer's kingdom? But corrupt, vile and sinful as I am, dear brethren, I feel sometimes a peculiar delight in communicating and comparing my thoughts, feelings and daily conflicts with those of others who linger in the flesh, and have fleshly anxieties and troubles, though, perhaps, not to the extent that I have them. All, however, sustain a relation to the just and unerring God. None realize this truth more than I do. For I see my wickedness, and cherish many fears as to whether I have any real interest in the kingdom of Christ or not. And then I read, too, that the Lord hath no pleasure in wickedness, that he abhors the deceitful man, that the foolish shall not stand in his sight, and that he hates the workers of iniquity. All of these disparaging characteristics belong to my nature. God sees all my ways, and marks my foolish and

unprofitable walk. Whithersoever I go, he is present with me, and his law, a counterpart of himself, thunders his detestation and abhorrence of sin. But in all, I see but too plainly the hand of the Lord, and though forever driven from his presence, I must acknowledge the unspeakable excellencies of his name, and adore the justice and truth that goeth forth from his throne. Though his knowledge is too wonderful for comprehension, and his ways past finding out; it is high; I cannot attain unto it. The God of heaven fills the earth, and I am made to say, "Whither shall I go from thy Spirit? Or whither shall I flee from thy presence? If I ascend up into heaven, thou art there; if I make my bed in hell, behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall thy hand lead me, and thy right hand shall hold me. If I shall say, Surely the darkness will cover me, even the night shall be light about me." See in this the omnipotence and omnipresence of the incomprehensible God! Stand amazed, ye worlds, at the supreme order and majesty of all his works! Were it possible for one being to possess ten thousand heads, and each head ten thousand mouths, and each mouth ten thousand tongues, and each tongue ten thousand voices, and every voice could sound ten thousand notes of praise, yet with this wonderful capacity, the wisdom, honor and praise of the God of Jesus-Christ could be but feebly rendered. At the sound of his voice flames are kindled, mountains tremble, empires fall, dynasties decay, kingdoms are established, cities crumble to ruins, and the swelling waters and tempestuous winds cease their reckless tumult. And in all this wonderful combination of mysterious power, wisdom and majesty, there rises a gleam of hope for one even as vile, sinful and undeserving as myself; for I know that he (the Lord) is too wise to err, and that his works are perfect and complete; as he himself is unchangeable, and without fault. I can safely, and do freely commit my case to his hands. And the language of David seems to meet my case, in the last two verses of the 139th Psalm: "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wickedness in me, and lead me in the way everlasting." Calmly and impassionately would I desire to submit to his searching gaze. For if cut off forever from his presence, it is but just, and all accords well with his righteous and holy law. And if saved, and brought through all the narrow defiles of sin, cleansed from all my guilt and woe, and made to eat that manna which comes down from heaven, what am I but a *stinner saved by grace*? And to whom am I indebted for this? Have I merited it by my works? No. The flesh profiteth nothing. Then it must be of the Lord. I have nothing whereof to glory, save in the cross of Christ. And what would I most

likely do, but speak the glory of his kingdom and talk of his power? "To make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." When he approaches, he repels the assaults of the enemy, so that Elijah is assured of safety; locks the jaws of the lions, so that Daniel is preserved, even in their dark, dismal den; rolls back the waters of Jordan, making a way for Israel to pass over, and reach the promised land; and he also neutralizes the flames, so that no harm can come upon the Hebrew children. When, I say, all this is done, can there be any doubt concerning his power to save erring mortals now? See him, all ye saints, in all his acts of kindness, love, tenderness and sympathy toward his helpless and hapless children in all ages, under all circumstances, in every clime, on the land, on the sea, by day and by night, in affliction and in health, and say then, if thou canst, that he has ever erred, slept, or suffered his faithfulness to fail in the least degree. Neither will Judah's Lion slumber now, nor hence, but will guard the way until every heir to the incorruptible inheritance is brought safely over. Though this world at best is but one continued scene of woe, all is transient, nothing enduring, a few fleeting breaths, a few transient joys, a sigh, a groan, and—*death*. Such is mortality—such the dreadful consequences of sin; for death came by sin, and by the law we have a knowledge of this truth. The law is holy and good. God is its author, and we are the wanton violators of it. The law sternly and justly demands our life, but mercy and grace, dwelling richly in Christ, bids the sinner live, the guilty go free, unlocks the prison doors, breaks off the fetters, and brings out the prisoners from the prison house. Mercy sees, and prepares an offering, in the person of Christ, the Anointed of the Father, who through the Eternal Spirit was offered up once for all, perfecting forever them that are sanctified. And the blessed Spirit carries the glad tidings of great joy to the ends of the earth. No chasms so broad as hinder its victorious march; no distance so great but what it can overcome; no wretch so guilty, blind and ignorant, but what the Spirit, directed as the arrow from the bow of God's divine sovereignty and power, can reach, giving eyes to see, ears to hear, and hearts to understand the blessed truth of the glorious gospel of Christ.

But, my dear brethren, I must tax your patience longer. Suffice it to say, the subject of God's abounding love, his unwavering justice, and matchless sovereignty, is one of deep and vital interest. Upon it is suspended the destinies of all the children of men, whether for death or banishment, as transgressors, or life and immortality, as the redeemed subjects of grace.

When I commenced this, I thought I would write upon the subject, in a house not made with hands; but my mind was led differently, and fol-

ing the leadings of my mind, I have written this letter, which you, brother Beebe, are at liberty to use, or cast into the waste-basket, as seemeth best for the good of Zion, which I hope for above my chief joy. With much love to yourself and all the household of faith, I remain

Your brother in hope,

JOHN G. SAWIN.

NEW CHURCH, Va., Dec. 13, 1873.

DEAR BROTHER BEEBE:—I here with send you a letter for publication which I think will be read with interest by those who have experienced the same things of which the writer speaks. She styles herself A Poor Sinner. Such a discovery is only made by those in whom Christ is revealed as the true light from heaven, and when by this light any see that they are poor sinners, they mourn their depravity.

Dear child, let me say for your encouragement, there never has been, nor ever will be, a mourner in a spiritual sense, but what is in Zion; for all who are born of God are born in Zion, and are heirs of all the blessings and privileges that the laws of the Kingdom confer upon the subjects. And the greatest evidence we can have that we are born of God, is that we love the King of Zion, love his laws, and all the subjects of his government. I would say to you, dear child, as Peter said to those quickened souls who were pricked in their heart, The promise is unto you, &c., and perhaps they had told Peter and the other apostles, as you, Poor Sinner, have told me, the exercises of your mind, and I being persuaded that you have pictured out the features of a child of God, would say to you, Arise and be baptized, in the name of Jesus Christ; for the promise belongs to all who feel that they are sinners, so poor and helpless that they can only be saved by the grace of God.

THO. M. POULSON.

Mason's, Va., Nov. 22, 1873.

DEAR COUSIN:—I received your kind letter, and was glad to hear from you, and it was somewhat comforting to me. But when you asked me for my experience, I fear that I have none; but I will try to tell you in my weak way, what I hope have been some of the Lord's dealings with me. I think it is five years this fall since I was brought to see my condition, and then I was at a Methodist meeting. The text that was spoken from was, "The harvest is past, the summer is ended, and we are not saved." These words went to my heart, and I was made to weep over my sinful condition. I went home, and that night, for the first time, tried to ask the Lord to pardon my sins. I thought I was the chief of sinners, and feared that God would not save such a wretched being as I was, and for a while I could not sleep at night. I wept and prayed over my sinful state, but my prayers did not seem to rise above my head. But after a while these feelings wore off, until one night I dreamed that I saw

the world on fire, and thought I must be lost, and awoke crying for mercy. I had two dreams nearly alike. Thus I continued three years. Sometimes I felt at ease, and at other times felt that I must sink down in endless woe. There was a meeting held by the New School Baptists, and I attended the first day, and could not help weeping over my sinfulness the whole time. I thought I had put it off until it was forever too late; that I had sinned away the day of grace. But then these words came to my mind, "Blessed are they that mourn, for they shall be comforted." I thought if ever any one mourned, I did. On the following night I went again, feeling as bad as ever, and on that night one of the members came to me and manifested a desire for me to go to the altar. I thought I had done all that I could do, and I would go and be prayed for. I thought hell was my portion. But all their prayers did me no good. I saw some who had professed religion, and they seemed to be so happy that I thought I must be the worst of all on earth. I would go home, but I could not work, nor did I have any appetite to eat. I would attempt to work, but would be so much troubled that I would leave the room. I would go to some secret place to ask for mercy. Thus I continued for nearly two weeks. One night I went to the altar, thinking it was of no use, and while there it seemed that every sin I ever committed was before me. I felt reconciled to the will of God, and thought if I were put to death it was no more than I deserved. Some one asked me if I did not love the Lord. I replied, I thought I did. They told me to praise him, for that was religion. I felt calm, not like shouting. I thought I wanted to sing, but it seemed that I was not satisfied. But my burden was gone, and I then prayed to have it back again, so that I might understand better how and when it left me. The next day, as I was crossing the room, it seemed as if something said to me, Praise the Lord, and then I felt like praising him. But I said nothing about it; but when I went to meeting again, every thing seemed to be changed, and while sitting back, these words came to my mind, "We know that we have passed from death unto life, because we love the brethren." I knew I loved them; I loved every body then, and thought my troubles were all over; but that was a mistake, for it was not long before doubts and fears began to arise, and then I thought it was all a delusion and I was deceived. But there remains a little hope which makes me rejoice, and I feel like thanking God that it is as well with me as it is. If you knew how sinful I am, I do not think you would say I have a right to the ordinances of God's house. But I do love to hear the truth proclaimed, for in setting forth the wonder-working power of God's Spirit, in making manifest and developing his children, in the life and liberty of the gospel, my own feelings are told better than I can tell them my-

self, and it is food to my hungry soul. I know there is a duty resting on God's people, but I fear I am not one of them. I sometimes think I would like to be numbered with them, but

"When I turn my eyes within,
All is vain, and dark, and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

I cannot find any thing in myself that I think the church can rest up on. But when I hear them telling of the indwelling Spirit of Christ, my soul feels a love that surpasses all earthly love. Why is this feeling? I sometimes hope we are all taught by the same great teacher, even Christ. The law of Christ says, "Be ye perfect, even as your Father in heaven is perfect." But O, so different am I, for when I would do good, evil is present with me. Surely, if I am saved, it is all of grace; it is for nothing I have done, or can do. If my hope rested on my works, it would be less than nothing. Yet small as my hope is, I would not take worlds for it; but the world can neither give nor take it away. I hope you will pray for me, for I feel that I need the prayers of all the saints. I did not think I could write when I commenced, but such as it is I feel that it is a little comfort to me, and I hope it may be some to you. I will bring my letter to a close, for I fear I have written more than I ought to. From

A POOR SINNER.

OTSDAWA, N. Y., Dec. 10, 1873.

ELDER BEEBE:—While in affliction and tribulation as I am at this time, I have concluded to send you, simply as a child, my experience for publication in the "Signs of the Times."

The first anxiety of mind that took place, was in the last part of Feb. 1829, at which time, I was at work by the road-side, about three miles from home; there came along in a sleigh, four Quakers, two men and two women; they stopped and gave notice that there would be preaching at the School House, about a mile from where I was, and towards my home. I immediately felt a curiosity to attend, as I had never attended one of their meetings. I was careful to be there in time to see the opening of their exercises; but there was nothing took place with me, until the closing prayer of the woman who had preached. In her prayer she repeated the words of the parable: Spare it yet for a little season, and dig about it, peradventure it will bring forth fruit. There was a thrilling feeling passed over me; and, I thought I would sink, from standing as I was upon the floor; and I was trembling and astonished at what had come over me; I walked out of the house and got into my sleigh, but found no relief, and, myself in a flood of tears that I could not suppress; but I tried to hide my feelings from my wife and a neighboring Presbyterian woman that was with us.

I felt very stout-hearted three weeks ago, when my wife was brought out rejoicing, and, christian friends came around to see what the Lord had done; so much so, that I got exceedingly mad at them; and, actually abused one old member of a church so, that I had to confess to him, and ask his forgiveness. And now, to be found in this situation, I could not account for it. I did not want them to discover it. My sins, up to that hour, were all presented before me like mountains, and it seemed as though I should sink. This was on Friday evening, and, the time passed on until Friday evening of the succeeding week, with this awful load of guilt and condemnation, during which time I had done no business; but, today, as it was necessary, I went into the woods to haul out some wood. In going, it was very rough, and I was so much afraid I should get killed that I dared not stay; for, I felt so sensible of my just condemnation, that if I should get killed I should sink into hell, that I left and turned out my team; and, as I left the barn, there was such a manifestation of divine wrath poured on my guilty soul that I walked about the yard wringing my hands in anguish of soul. I leaned upon my fence, and then upon the corner of my cow-shed and cried: God be merciful to me an awful sinner. After my feelings passed off a little, I walked down to the house and took up the bible, and it opened to Romans, and I read, "Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name may be declared throughout the earth." I closed the book. Oh, thought I, this is my case! and again I walked the floor in anguish of soul, feeling that God was about to destroy me; for I viewed him to be everywhere present; on my right hand and on my left, and I was conscious that he knew me altogether. On the next day, my wife, and our neighbor Presbyterian, proposed that we should visit a Deacon Williams. It was with reluctance I consented, and we went; and all day they talked of their joys and comfort of mind; but I sat like a criminal before the bar of justice condemned, and the wrath of God abiding on me.

At night there was a conference meeting at Russel Chapel's, (a Baptist member) and Deacon Williams prevailed on me to stay and go there with him. As we went on across the field on foot, we came to a certain rock, and he said to me, "If ever my soul was set at liberty it was by that rock;" and we went on a little farther, when he said, "let us kneel down here and pray," and I knelt with him and he prayed earnestly for my conversion; but it only seemed to augment my misery. We went on to meeting, and as we entered the door, I heard one say, in a low voice, There comes Mr. Chamberlain. I was so struck with shame that it was noised around that I was under conviction, that I got into a back corner of the room as soon as

possible. They went through with their worship, I hardly knew how, and dismissed the meeting. I started towards home, all the way pondering the past in my mind, and thinking what all this would amount to. The next morning being Thursday, and the sixth day of my trouble, I said to my wife, I have spent time enough in this way, I must go to cutting saw-logs again; three miles from home, and where the Quakers gave me notice of their meeting. She tried to dissuade me from going; but I went and worked on with that awful burden of sin on my mind, entreating God to have mercy upon me, if such a thing were possible, and deliver me from my load of guilt and misery, until about eleven o'clock in the forenoon, as I was standing on a log chopping, my load suddenly seemed to leave me. I stopped chopping, and there was joy unspeakable and full of glory. I stood for some time praising God for my deliverance. The whole creation seemed to be changed; the little birds seemed to be leaping and chirping praise to God. I stood amazed at the scene before me! Dear brother, Isaiah describes it, saying: "The hills shall break forth into singing, and all the trees of the field shall clap their hands." I returned home at night with joy. My wife said to me, You feel better in your mind. I said, Yes; and began to relate my trouble and deliverance, and what had taken place that day. And she also related her experience that she had just passed through, and it was a joyful evening meeting, never to be forgotten.

On the next day, being Tuesday, I went into the woods with my neighbor; and, about three o'clock in the afternoon we stood chopping down a tree, one of us on each side; all at once there was such a double portion of love and mercy bestowed on me that I stopped chopping. I said to my friend: I don't feel as though I can work. He replied, "If you are unwell, you had better not." I said, I know I am not unwell, but I have such an enjoyment of mind—and I have been such a vile sinner! He had always passed for a moral man. I stood, and in a manner something like Paul, for the space of half an hour, rehearsing to him my past life, which he well knew; and he stood as one amazed at me; but, as it is written, There shall be two in the field, and the one shall be taken and the other left. Time passed; and in about a week, I was at a Wood Bee, hauling wood near the public road, and the four Quakers were returning from their meeting at the west, and like a child, I was about to lay down my lines, and run and tell them, and the woman what she had been the means of in her prayer at the School house; but God, who is rich in mercy, saved me from thus dishonoring him in thus being brought up under such teaching. She prayed, but the Son of God quickened whom he would in the assembly; for no other one was

wrought upon at that time and place.

Time passed on, when one day, as I was chopping on a log heap in my meadow, in something of a devout frame of mind, and the Lord drew near to me in such a powerful manner that I was so carried away in Spirit, that before I was ware, I had walked off three or four rods, praising God for his redeeming love.

I will now submit what I have written to your better judgment; dispose of it as you will, and all will be well with me.

GEO. A. CHAMBERLAIN.

SOUTHVILLE, Ky., Dec. 15, 1873.

DEAR BROTHER BEEBE:—The church at Beech Creek, Shelby Co., Ky., met on the third Saturday in November, 1873, and after organizing and going through her regular form of business, voted the following tribute of respect to her much esteemed pastor and brother, Elder John Knight, who, as you have probably been notified, met his death at the Pleasureville Depot, Henry Co., Ky., on the third Saturday in September last, by being thrown from his buggy, his head striking the pike in his fall, inflicting a wound which resulted in his death on the evening of the same day. But as the church at Beech are still expecting that some of the brethren have, or will, have forwarded you his obituary notice, we will proceed no further in relating the circumstances of his death, but will proceed at once to produce some humble tribute of respect to the memory of the dear departed one alluded to above.

TRIBUTE OF RESPECT.

Elder John Knight is no more. All that he was by nature now reposes beneath the clod of the valley; and while the church at Beech, his brethren, his friends and relatives are left behind to mourn the loss of one we loved most dearly as a citizen, friend, father and brother, his spirit is gone to God who gave it, and his immortal soul is basking in the sunshine of heavenly bliss, where not a wave of trouble rolls across his peaceful breast. While the church at Beech Creek would not overrate the virtues of her departed pastor and brother, yet we think it meet to render some praise due to the virtues of our worthy departed brother; and while our hearts are made to mourn in sadness in this heavy providential stroke, we would tender our heartfelt sympathy to his children, who no doubt mourn as we do, yet not without hope, for we feel assured that our loss is his eternal gain. Elder Knight served the church at Beech Creek as pastor ten years to a day, having been chosen as her pastor at the August meeting, 1863, and acting in that capacity for the last time at the August meeting, 1873. During these ten years he was constantly, when not providentially hindered, at his post, manifesting his zeal in the cause of his Master, even, yes, "according to knowledge." His care and love for the little flock at Beech Creek, over which the Holy Ghost had made

him overseer, was constant and unremitting, by which he endeared himself to the brotherhood at Beech Creek by an indissoluble tie, which was only severed by the hand of death. He too had become attached to us, so that about one year previous to his death he joined us by letter, where his membership remained till his death, and where he proved to be a great help to the church, both in showing a forwardness and willingness to contribute of his ability to defray church expenses, and to counsel and labor with offending brethren and sisters, indeed he showed himself a pattern of good works. He was generous to a fault, as many of his brethren and sisters can of a truth testify, especially traveling ministers, dividing with them even to the last cent, and refusing to take a gift from a brother or sister of less ability than himself; so we can say truly a father in Israel is gone. He died in the full confidence, love and fellowship of the church at Beech Creek.

"For weary saints a rest remains
In heaven from all their toil and pains;
Where seas of joy eternal flow,
Without a taint of mortal woe.
There they from sin and sorrow free,
Shall spend a long eternity;
No more to strive with flesh and blood,
But cease from sin and rest in God."

WM. T. RITTER.

CHELMSFORD, England, Dec. 10, 1873.

ELDER BEEBE:—I send you the following few lines to tell you that I left Toronto last July for my native land, Old England, and that you need not send the "Signs of the Times" until I return to Canada, as I cannot send my two dollars for the same at the proper time.

I would say that I should prefer ending my days here, for the truth's sake and fellowship with kindred spirits in spiritual things, but for my children's sake I hope to return next summer. Eighteen years ago I left here for the Western States; there I staid six years without gospel food or the communion of kindred spirits. I then left for Toronto; there I found it a little better, there being some hungry souls that cannot feed upon the yea and nay teachings of the day. Even the general teachings in Canada do not satisfy the new born soul that has been experimentally taught that salvation is of grace from first to last. However I am thankful to say that the strict Baptists in Old England contend for the good old apostolic doctrine, as recorded in God's word, and as advocated in the "Signs." Since I have been in England I have heard about fourteen different ministers or elders; also I have attended the prayer meetings wherever I went, and I am happy to say that I have not heard, either from the preaching or the brethren, pray-ers direct or indirect, the unscriptural dogmas, namely, duty faith, free will, universal invitation or open communion, or anything advocating fleshly carnal doings; but the whole burden of preaching, prayer and praise is Christ and him crucified, to save needy, helpless sinners, made to feel

their lost condition by the Holy Spirit's convincing and regenerating work in the heart, bringing them to the fountain of Emanuel's blood, to cleanse them from all unrighteousness; and their final perseverance, being kept by the will and power of God's Spirit alone, until our heavenly Father will say to each one, Child, come home, and not one of the members of his body, the church, his bride, will or can be lost. My soul has often so rejoiced in hearing our precious Christ exalted, the only Savior, way, truth and life, that I never experienced but few times in the eighteen years on the continent of America, so that my experience here is the same as it was before I left England, when I first heard that godly man and soldier of Christ, Mr. John Foreman, thirty-two years ago, but he has gone home nearly two years. In May, 1866, I was baptized by him and received into the church; and in that church he preached until a few weeks of his death, dying, trusting in the same he had taught others more than fifty years. And I have to thank my covenant keeping God in Christ that my soul has been kept hitherto in the same truths, and I believe will be kept in the future. True, I have had to travel through much darkness, and have often departed from the way of truth, have erred in many things, yet not willingly, but led to feel and experience; I carry about a body of sin and death, and the flesh often strives with the spirit for the mastery, teaching me that my old Adam is the same, and will remain so until mortality cease at death, when I hope to enter into the presence of my Lord, there to see him as he is and be like him. Happy would my soul be now if my testimony here was according to my desire, which would be as those around the throne, ascribing their salvation to the blood of the Lamb slain at all times and in all circumstances.

I find here the Old Baptists are a distinct body as usual, maintaining gospel doctrine, &c., and the Fullerite Baptists, with their open communion, are a distinct body, not as in Canada or the States generally, immersion only constituting strict communion; while the churches, Noah's ark-like, admit free-will, duty faith, Universalism, Campbellism, &c.

But I must close, hoping to return, God willing, to take the "Signs" again.

Yours in covenant bonds,

HENRY BELL.

NAAMAN THE SYRIAN.

About 2,000 copies left over. 10 cents a copy; one dollar a dozen, and gratis to all who feel justified to accept them. Thanks to those brethren and sisters who took so much interest in their circulation, by which means thousands have been read. Address, J. R. RESPESS, Ellaville, Schley Co., Ga.

EDITORIAL.

MIDDLETOWN, N. Y., JANUARY 15, 1874.

Mt. LABANON, La., Jan. 1, 1873.

ELDER BEEBE.—If not troubling you too much, please give your views on Gen. i. 27. Was the natural man created in the image of God, or was it the spiritual man? Was the natural Adam a living being, as the animal creation were, before the breath of life was breathed into his nostrils, and before he became a living soul?

INQUIRER.

REPLY.—We have no knowledge of the creation of man, beyond what is given us in scriptures of truth: all that is necessary for us to know, is given us in the inspired writings of holy men, who have spoken and written as they were moved by the Holy Ghost. God spake to the fathers by the prophets, and through them has given us all the information we can have in regard to the creation of the world and of all that the world contains; and it is presumptuous in us to indulge in speculative theories on what God has not revealed. The plain and simple record in the text proposed for consideration, is, "So God created man in his own image; in the image of God created he him; male and female created he them." And in the statement of the generations of Adam, we are told, "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.

In this record there is nothing said of a natural or a spiritual man; but, in the New Testament, the apostle Paul, in comparing the first Adam as the type, with our Lord Jesus Christ as his anti-type, says, "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 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 also that are earthy; and, as is the heavenly, such are they also that are heavenly."—1 Cor. xv. 45-48. From this divinely authorized explanation, we learn that Adam the first, of whose creation we read in Genesis, was not a spiritual man in his creation; but a natural man; and, as he begat a son in his own likeness, all his posterity like him, their earthly progenitor, are natural beings. And we are informed that, "the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned."—1 Cor. ii. 14. This, to our mind, settles the question of "Inquirer," as to what man was created in the image of God. Creation, makes the things created, *creatures*; but, only that which is born of the Spirit is spirit, or spiritual. As natural men, all the human family were created in the

earthly Adam, and all sinned in him, all die in him: but all spiritual life must emanate from that Adam which is the Lord from heaven; for he is the Quickening, or spiritual life-giving Spirit. The natural man is a *creature* of God, but the spiritual man is a *child* of God, developed by a spiritual birth, born of God, and by birth the recipient of that life which was with the Father, and was manifested.—1 John i. 2.

In answer then, to the first enquiries of our friend, we say, that the natural man Adam, was created in the image of God, his Creator. The declaration that God created Adam, male and female, proves that the record is only applicable to the natural man; for, in the spiritual life of the spiritual seed, there is no distinction of sex; in Christ Jesus the second Adam, there is neither male nor female; for they are all one in him—And so in the resurrection of the dead, when our natural bodies, which as such are sown, shall be raised spiritual bodies, there will be no distinction of sex. As our Lord said to the Sadducees, "The children of this world marry and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection of 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. 24, 26.

The trouble, we presume, with "Inquirer," is to understand how Adam as a natural man, could be in the image of his Creator. The difficulty probably arises from a misconception of the particular sense in which Adam was created in the image of God. An image does not necessarily possess the life or attributes of the being or thing of which it is an image. Images are sometimes made of gold, silver, stone or wood presenting to the eye the outlines, form or shapes of that which it is intended to represent. We cannot suppose that Adam, in his creation portrayed the Eternal attributes of his Creator; for if so, he could not have fallen. Adam was not like God in self-existence, independence, or immutability. He certainly was not a type or illustration of the Eternal Holiness of his Maker; for in none of these particulars, is the image or likeness of the Eternal God to be found in any of the creatures which he has made. "For who in the heaven can be compared unto the Lord? Who among the sons of the mighty can be likened unto the Lord?"—Psa. lxxxix. 6. "To whom will ye liken God? or what likeness will ye compare unto him?"—Isa. xi. 18. "To whom will ye liken me, and make me equal, and compare me, that we may be like?"—xli. 5. It cannot be that man in his best estate, was like his God, in the essential perfections of his Eternal Godhead. Yet there is a sense in which he was created in the image

and likeness of his Creator. And in that sense we are told by the inspired apostle that "he is the figure of him that was to come."—Rom. v. 14. 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."

Those who have contended that Adam was, in his creation, the image of what they call the moral purity of God, have told us that when Adam transgressed and fell, the crown fell from his head, and he lost the image of his Maker; but, where they find scripture to sustain that declaration, they have not informed us. We are certain that up to the time that Paul wrote to the Romans, Adam had not ceased to be the image, or figure of him that was to come. A figure is an image, and an image is a figure or type, similitude, or typical representation. Paul does not say that Adam *was* the figure, as though he once was, but now had ceased to be; but, *Who is the figure of him that was (not is) to come.* Christ as the substance typified by the image, now has come; but Adam is still the figure or image of Christ. But, let us not confound the image with that which the image prefigured. The image was of the earth; the anti-type is the Lord from heaven. The image is the progenitor of all his fleshly posterity; the being thus represented, is the Head and spiritual progenitor of the chosen generation, royal priesthood, holy nation, and peculiar people, comprising all that seed that shall serve Christ and be counted to the Lord for a generation.

Adam in his creation imbodyed his wife, and all his natural seed or descendants; and thus figuratively presented the Second Adam, in whom is embodied his bride—the church, the New Jerusalem, which is the Mother of all his children, which were also chosen in him before the foundation of the world.—Eph. i. 4. Adam, the type, (or image) was not deceived, but the woman being deceived, was in the transgression. We cannot suppose that the second Adam was deceived, when he came under the law, and was numbered with the transgressors; and bore the sins of many. Adam, in this imagery, said, "The woman whom thou gavest to be with me, she gave me of the tree, and I did eat." Do not these words set forth the plea of the second Adam? Is it not true that the woman, the church, which the Father gave to him, gave him of the tree; and did he not follow her in her low estate, and assume all her transgressions, and thus carry out the grand design of God, who had given the church *to be with him*?

When Adam had followed his wife in the transgression, it was not said, Now behold the man has lost the image and likeness in which he was created. But what was said? "And the Lord God said, Behold, the man has become as one of us, to know

good and evil." &c. Adam in following his bride into transgression, seems to us to complete the figure; for though he could not deliver her from her guilt, he could share with her the penalty. But our spiritual Adam was able, not only to come under the law, but also to redeem his bride from under the law; to put away her sin by the sacrifice of himself and obtain eternal redemption for her.

If we are correct in regard to the sense in which Adam was created in the image of God, it consisted in his being the figure of Christ, delineating the Mediatorial relation of Christ and the Church, and the Mediatorial work of Christ, in the redemption of his people by bearing her sins in his own body on the cross. Now, God is a Spirit, and is visible to us only so far as he is revealed to us in the person of our Lord Jesus Christ, Who is the brightness of his Father's glory and the express image of his person.—Heb. i. 3. "No man hath seen God at any time; but the only begotten Son, which is in the bosom of the Father, he hath declared him."—John i. 18. All the eternal perfections of the Father are embodied in the Son; and, it is only as they are there revealed, that we can know the Father. "God was manifest in the flesh," that is, in the flesh of him who was made flesh and dwelt among us. Christ is therefore called, "The image of the invisible God, and the first born of every creature; for by him were all things created, that are in heaven, and that are on earth, visible and invisible," &c. And he is before all things, and by him all things consist; and he is the head of the body the church, who is the beginning, the first born from the dead; that in all things he might have the pre-eminence."—Col. i. 15-18.

An image is that which is perceptible to the eye, or to the mind; and, as all the revelation God has ever made of himself to men, is in and through Christ as the only Mediator between God and men, he is the image, and the express image of the invisible God. "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 sinful men: and being found in fashion as a man, he humbled himself, &c. An image to be perfect, must correctly delineate the form of that which it is the image of. As God, we could not have known him, if he was not manifested in his Mediatorial relation to the Father and to the church. "For God, who commanded the light to shine out of darkness, hath shined in your hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." This is all that we can see, feel or know of God while here in the house of our pilgrimage. He that hath seen the Son, hath seen the Father also; for

the Father is in him, and he is in the Father; and he and the Father are one. He is the Way, and the Truth, and the Life; no man can come unto the Father, but by him.

How glorious is the prospect opening to the faith of all the children of God, that God has predestinated them to be conformed to the image of him who is the brightness of his glory, and the express image of his person.

"That worms of earth should ever be.
One with incarnate Deity."

As they have, and do still in their flesh bear the image of the earthly Adam, so they shall bear the image of the heavenly Adam, who is the Lord from heaven. "Now are we the sons of God," the relationship is even now complete in him; but it doth not yet appear what we shall be; but when he shall appear, we shall be like him; and that will be enough.

"Enough our gracious God,
Let faith triumphant cry;
Our souls can on the promise live,
And in the promise die."

The last inquiry proposed by our inquiring correspondent is, whether Adam possessed animal life before his Creator breathed into him the breath of life. To which we answer, No. If our view of this subject is correct, the form of Adam was as inanimate as the dust of the ground out of which it was taken, until God caused the breath of life to enter his nostrils; then man became a living soul, or a living man. We are told that "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul." When we consider that God is a Spirit, infinite and eternal, whose existence was prior to the existence even of the air which mortals breathe, we cannot accept the theory that God literally exhaled from his mouth atmospheric fluid, and thereby communicated to him of his own nature; but the declaration brings to our mind simply that God; by his creative power, inspired the person of Adam with vitality and animation; and caused Adam to inhale the air through his nostrils to his lungs, and to breathe as we, and all creatures of the earth do.

We should not seek to be wise above what is written; nor indulge in vain and curious speculations. We have replied to the several questions proposed by "Inquirer," and we have expressed such views as we have upon the several points involved; but neither our views, nor the views of any others are worth having unless they are sustained by the scriptures of truth. Let us then diligently search the sacred volume; and ask counsel of God who giveth liberally to all men, and upbraideth not.

APPOINTMENTS.

If not providentially hindered, Eld. Wm. J. Purington will preach at the meeting house of the Ebenezer Baptist Church, in New York City, the fourth Sunday in January, 1874, at 10 o'clock a. m. and 3 o'clock p. m.

ELDER G. BEEBE—DEAR BROTHER:—After some deliberation, I have concluded, the Lord willing, to try to be with you on the third Sunday in January.

The brethren in New York City may expect me there in time to fill an appointment on Friday afternoon preceding the third Sunday.

JOHN G. SAWIN.

MISCELLANEOUS.

THE Salisbury Association was held with the Mesongos church, in Accomac Co. Va., and in their minutes they report but two ministers from abroad, namely: brother Francis from N. J., and brother Smoot from Va.,—these, with brother Poulson, the only ordained minister now remaining in the Association, supplied the stand, greatly to the edification and comfort of the saints.

We learn from the Minutes, that the little church at Fishing Creek, Md., have received by baptism five persons during the last associational year. This must be very cheering to our dear old brother Woolford and his family who were left nearly alone to keep up the visibility of the church in that place, for several years past.

While some of our churches seem to be in a cold and languid state, it is cheering to hear of seasons of refreshing in other parts of the Zion of our God. The churches under the pastorate of Eld. J. L. Purington in Va., have been greatly blessed.—Since he has been with them, we are informed that one hundred have been received into the churches of his charge, and the good work is still progressing.

We learn that brother Sawin, who has been with the Welsh Tract and London Tract churches for several months, whose ministerial labors have been highly appreciated, is about to return to the churches of his former charge in Illinois.

EXPRESSING MONEY.—We cannot afford to pay expressage on small sums of money, nor have we authorized our agents or subscribers to make their remittances by express at our expense. We have just received a package from brother Waldrif, of Ark., containing two dollars, express charges unpaid eighty cents—leaving us but one dollar and twenty cents. Hereafter, we shall only credit for what we receive exclusive of expressage. Those who cannot procure Post Office Money Orders, can for eight cents Register a letter containing money.

CORRECTIONS.

FORT SCOTT, Kansas, Dec. 31, 1873.

DEAR ELDER BEEBE:—In the "Signs" of January 1st, over the signature of "A Stranger," it appears necessary that a correction or explanation be made.

In the second column of said communication, near the bottom, the print reads thus: "I heard a brother say the other day (that while at Mt. Zion Association in Missouri, he had remarked that he could call them brethren," &c. Now this brother had no allusion to the brethren of Mt. Zion Association, nor to the "dipped Methodists," but to those (we will not call names) who strive about words, to no profit, yet contend earnestly, that "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God." These he can call brethren, because he believes them to be his people, notwithstanding they so far forget themselves as to speak harshly of each other.

Please give this a corner in your paper, and oblige

A STRANGER.

RECEIPTS.

NEW YORK—Nelson Horton 2, S Martin 4, Mrs E A Harris 2 20, Lorenzo Wait 2 15, James E Harding 4, Fanny Winslow 2, S Hull 4 75, Betsy Kelley 4 35, Wm Burton 4, Mrs A Canfield 2, J M Hall 2, Mrs E G Rowe 3 25, N P Rhodes 2, L L Harding 2, Elder Balas Bundy 20, Mrs Hannah Broughton 2, Noah Jenkins 2, A C Hill 1, Eld J D Hubbell 2, Wm Tiebout 2, Stephen Harding 2, J A Swartout 2, S M Preston 2, James Fannett 2, Mrs M Benedict 2, J W Alexander 4 50, J D Elston 2, David Odell 4, E N Holley 2, J Van de Water 2 50, Albert Van Gordon 2, Mrs P Cleveland 2 20, Wm P Haviland 2, John L Hait 2, Abraham Mattice 2, Thos H Seybolt 2, J N Coleman 2, Wm Jarrett 2, Eld K Holister 7 25, Erasmus Mills 2, John Slawson 2, Thos M Graves 5, David C Hicks 8 55, Elder J A Badger 2, Eld John N Badger 13 75, Mrs M Hulse 2, Charles Gordon 4, Thos Mauby 2, F Gates 2, John Higgs 2, Mrs R Gardner 2, James Emery 2, Y E Baird 2, Mrs S B Halstead 2, Mrs M J Swart 2, G T Choate 2, Mrs L Brewster 2, C P Hunt 2, J J Antes 2, Dr J Tyler 2, P H Denton 2 35, E C Reeve 2, S W Hoyt 2, Mrs Julia Derby 2, Miss Abby Hoyt 2, S C Howell 2, Ludlum St John 10, David Pence 6, Thos Terry 2.....\$213 80

MASSACHUSETTS—Asa Richmond 2 00

MAINE—Esther Bean 2, Isaac Curtis 4, S S Moody 6, S B Randall 2 15, Capt J Brown 2, Mrs Sarah Gould 2, Eld H Campbell 6, Mrs R Peaslee 2, Joseph Greene 2, Eld Wm Quint 8, Ivory Libbey 4.....40 15

NEW JERSEY—Dea Asa Elston 2, Charles Scott 2, Chester Smith 2, Mrs J Hulse 2, H Conklyn 2, Cyrus Risler 45, Joseph M Beers 2, Mrs C S Barklew 2.....59 00

PENNSYLVANIA—Mary Albro 4, James Thomas 18, Mrs M Murray 4, James Strawbridge 4, Jacob Chandler 2, Eld Wm J Purington 11, James Van Cott 2, F H Ely 2, John Brady 4, Jehiel Campbell 2 25, Moses Greenland 2, Eld S H Durand 10, Thos B Miller 2, Mrs A F Morton 4, Benj Vanderveave 4, Geo Strawbridge 2, A Hunsiker 2, Wm H Cope 2, Nancy Steel 1 20, John P Shitz 14, Wm Madden 2, Mrs L Wright 2, E C Delany 2, Moses Swope 2.....102 45

DELAWARE—Mrs M Furey 2, B P Truett 2.....4 00

MARYLAND—B R Ridgley 7, James Alexander 3, Mrs M Crampton 2, Jane Lindsey 2, J W Staton 2.....16 00

VIRGINIA—Samuel Rixey 5, A S Foley 2, Eld T M Poulson 2, Alexander Wood 5, Mrs V F Walden 2, J R Cockrell 2, Mrs C C Bracken 2, Eld J L Purington 27, C C Henry Axall 2, J B James 4, Mary G Osborne 2, F M Lewis 2, M P Lee 15, H Wayman 4, Elijah Buckman 2 65.....78 65

DISTRICT OF COLUMBIA—Mrs C A Towles.....11 00

ALABAMA—S P Wheelis 2, J M Killingsworth 2, B A Walker 2, R B Petty 2, W M Archer 14.....22 00

ARKANSAS—Jesse L Atkins 6, M C Cox 2, H S Fuller 2, S G Waldrif (exclusive of expressage) 1 20, S W Stark 2, A Tombin 22, A W Bacchus 4.....37 20

FLORIDA—James M Burnsed 2, R J Morgan 14.....30 00

GEORGIA—Jas A Eberhart 2, Jas B Singletar 4 50, Eld L W Patman 4, Wm Fenn 4, Wm Easam 4, E O Alexander 2, J G Borrow 4, Robert McCord 5, Susan Rouse 2.....31 50

LOUISIANA—George Shaw 2, E Hayden 2.....4 00

MISSISSIPPI—G W Pool 2, Mrs M Ball 2, Gabriel Adams 2, John Allen 2, M T Westmoreland 2, O M Ezell 4.....14 00

NORTH CAROLINA—R R Dupree 2, J T Windley 1, A E Gill 3 50, George Bell 2.....8 50

TENNESSEE—Thos W Roscoe 6,

Wm C Lipscom 2, John White 2.....10 00

TEXAS—Mrs C Adam 2, I N Rouk 2, Thos Shaddock 5, P Miller 2, J H Archer 2, J O Sheppard 1.....14 00

OREGON—A Shanks 6, Wm B Martin 6, F Wristman 2, M Lewis 2, David Parker 2.....18 00

CALIFORNIA—Capt John Briston 2, Levi Fickas 5.....7 00

OHIO—Levi Herrod 2, Fred Hinaman 4, Amy Davis 2, D L Reeve 2, D Moon 2, J G Ford 6, Wm Dine 2, Thos J Skinn 4, John C Scott 2, Isaac Mansfield 4, Mrs L Keever 10, A M Jackson 2 20, Fanny Claypool 5, Wm Betzer 2, Richard Hance 4, E Clark 2, Japtha Clawson 11, Eld L B Hanover 10, Mrs D Dillon 2, Mrs Ann Gordon 2, D Plesenger 2, Eld J Robison 12, S Collins 4, M J Spittler 2, B F Wait 4, E Ferguson 4, Wm D Wood 2, Ira Yeoman 9, J A Hill 4, Joseph Ely 2, E W Moore 2, J R Miller 4, S S Ward 4, Eve S Line 2, R A Morton 2, C L Branan 4, J P Conaway 4.....147 20

MICHIGAN—Mrs P Cook 2, Wm W Jennings 2, Stephen Thrush 2, Wm H Horton 2, Hiram Murray 2, Eld Thos Swartout 5.....15 00

WISCONSIN—Simon Dickens.....2 20

INDIANA—John Monroe 4, E L Worley 3 60, Eld John H Gammon 4, Geo Glick 2, Eld A B Nay 6, Mrs Kate Bartley 2, J P Brady 2, Wm Williams 3 95, Abraham Sabar 4, L N Hendricks 2, G D Porter 6, Archibald McMichael 2, L J King 3 50, Eld J A Johnson 34, Mrs S Hawk 2, Joseph Everson 4, Chilion Johnson 32 32, Eld J G Williams 15, H S Kelsey 6, S B Luckett 2, James G Bennet 2.....142 17

ILLINOIS—John Leach 2, A D Keene 2 75, Mrs R Boggs 2, J Z Hills, M D 4, Eld J G Sawin 2, Z Walters 2, John Montgomery, Jr 10, Eld R M Simmons 15, J W Rouse 10, Mrs B E Wright 2, Laris Pulman 11, B F Hilterband 4, Abraham Huddleston 2, Levi S Elmandorf 2, Sarah Haggard 2, John Friend 3, J Meackam 4 50, G M Newton 4, Jas Bartley 2, J W Reader 2, Jacob Hewitt 2, Milam Thomas 5, David Thomas 2, Margaret Hillman 4, Archibald Van Dyke 5, Elmira Peach 2, Wm Brickey 2 25, Eld I N VanMeter 2.....112 50

MISSOURI—W F Kircheval 10, S H Varner 2 50, Mrs E A Elgin 5, P L Branstetter 4, Wm B Triplett 2, Squire Willard 2, J L Singrey 5, A Graves 2, W J Puckett 2, Thos J Corn 3, J W Hutchison 2, H A Brooks 4, Isaiah Guymon 2, T Knight 12, Joseph Smith 7 50, Thornton, 2, Western Corresponding Association 14.....81 00

KANSAS—R L West 50c, David Collins 4.....4 50

NEBRASKA—Mrs Ann Connor.....2 00

COLORADO—Lydia Jewell.....1 00

IOWA—A F Tanquary 4, Jacob Wright 4, Wm Ferguson 4, J E Blackfort 2, Samuel Hewitt 2 20, Wm Rowland 2, Joseph Harris 4, John Frazier 2, C Rush 3, W R & B B Turner 4, Jacob Owings 2.....33 20

KENTUCKY—J T Trice 1, H Cox 2, Guy W Kivey 2, J S Smith 11, G R Dowd 6, Perry Wornall 5 50, Wm T Ritter 1, Wm R McGrew 2, Howard Earley 4, Jonathan Brooks 5, Eld J M Theobald 6, Wm Scott 2, James Dudley 6, W P Boone 4, J R Bean 2, J F White 4 66 50

ONTARIO—Geo Gammon 4, J A McKellar 2, Francis Elliott 2, Hugh Johnson 5 50.....13 50

Total.....\$1331 17

MARRIAGES.

Dec. 25, 1873, by Eld Gilbert Beebe, at his residence on Orchard Street, Middletown, Mr. James O'Brien, of Goshen, and Miss Mary C. Dunlap, of Walkkill, of Orange Co., N. Y.

Sept. 3, 1873, by Eld. Wm. J. Purington, at the parsonage in Southampton, Mr. James McKinstry, of Warrenton, Pa., and Miss Mary E. Wilgus, of Horsham, Pa.

Dec. 13, 1873, by the same, at the Memorial Baptist Meeting House, in Philadelphia, Mr. John D. Marshall, of Lewis, Del., and Miss Adelaide F. Howison, daughter of Mrs. Juliet V. Howison, of Philadelphia, Pa.

Dec. 13, 1873, by the same, at the residence of the bride's parents, Mr. John H. Suben, of Lower, Makefield, Pa., and Miss Angeline R. Vanartsdalen, of Southampton, Pa.

OBITUARY NOTICES.

DIED—At his late residence near Everton, Fayette Co., Ind., Aug. 26, 1873, Mr. Caleb Bowers, aged 74 years, 4 months and 25 days. His illness was caused by flux, terminating in chronic diarrhea, with which he was afflicted for many years. He was born April 1, 1799. From Washington Co., Pa., he emigrated to Ohio, and finally settled at Hamilton, about the year 1827, where he was married to Rebecca Saunders, with whom he lived until about eleven months prior to his death, when she went on before. In 1842 he removed to Iowa, then to Hamilton again in 1852, and in 1856 to his late residence in Indiana. Although not a member of any church, he loved to attend the meetings of the Baptist Church, of which his wife was a member, and it was his delight to entertain them, and to be entertained by them.

His natural kindness of heart made him friends wherever he went, and his high sense of honor kept him in the straight path of rectitude.

On the 16th day of November, 1873, brother James Conner departed this life, at his residence in Beaver Lick, Boone County, Kentucky, in the 78th year of his age. He was a brother of the late Elder Lewis Conner, and the last of a large family of brothers and sisters. He connected himself with the Baptist Church in the year 1811, and was baptized in White River, in the state of Indiana. In 1814 he removed his membership to Mad Lick Church, in Boone County, Ky., where he continued until his death, a zealous and untiring member. When last stricken down with sickness, his constant desire and oft-repeated prayer was to go home and be with his God, and we have every reason to hope that he is now basking in the smiles of his Savior. He was a good neighbor, a devoted husband, and a kind and affectionate father. He bore an untarnished reputation for veracity, and lived an exemplary life, which won for him the regard of all who came in contact with him. Now that he has gone from us, we regard him as one who has fought a good fight, finished his course, and kept the faith.

Yours in Christ,
J. W. CONNER.
Walton, Ky.

It becomes my duty to write a brief obituary of my dear grand-mother, sister Sarah, who departed this life May 1, 1873, in the 78th year of her age. She became a member of the Baptist Church at Mt. Gilead, by letter, in the year 1819, was baptized by Eld. Gardner before the division of the Old and New School Baptists, and ever after was a sound, consistent, orderly and devoted Christian. It can be truly said that she had few equals. In all the trials and divisions through which the church at Mt. Gilead was called to pass, she was firm and unshaken on the side of truth and order. She was not only well read in the letter of the scriptures, but was very deep in her understanding of the truth. Religion was the burden of her conversation. She lived to see her children, grand-children, great-grand-children, members of the church. She waited long for her Master to come and take her home to rest. Her favorite hymn was,

"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?"

She leaves seven children, with many other relatives and friends, to mourn their loss. She died in full assurance of faith, with full confidence in the God of her salvation. May God enable us who are left behind to imitate her example, with a life of piety.

As ever, yours in the kingdom and patience of the Redeemer,
J. H. WALLINGFORD.
Mt. Gilead, Ky.

DIED—At home, in Cincinnati, Ohio, Sept. 30, 1873, Dea. Joshua Howell, in the 63d year of his age. Our dear and much esteemed brother is gone to rest. He united with the Salem Baptist Church of Indiana, about 37 or 38 years ago. He moved to this city in 1847, and soon after united with the Mill Creek Church, Hamilton Co., Ohio, where he remained a faithful member and deacon until the great God in whom he believed sealed his passport from this world of sin and sorrow. He was taken sick at the Indian Creek Association, with a violent attack of inflammation of the bowels, which continued for some nine days, baffling the skill of the best medical treatment. I was with him much of the time, and held his hand while his head rested on his dear wife's lap, when the spirit left the body, calmly and serenely, without the slightest apparent pain. He was unable to talk for some time before he died, but no doubt retained his mind, and knew every one that came in the room.

As a member and deacon in the church, he had but few equals that I ever knew. He was always glad when it was said, "Come, let us go up to the house of the Lord," and his seat was seldom vacant there. His heart and hand were always open to the needy, and to the welfare of Zion. I have been acquainted with him some twenty-five years, and feel safe in saying that he was never weary in doing his duty, as a member and deacon of the church.

He leaves a wife, two children, one grandchild, together with the little church at Mill Creek, and many brethren and sisters, to deeply mourn their great loss, but not as those who have no hope, for we have no doubt that our loss is his endless gain. Though dead, he yet speaketh!

His funeral was largely attended, for he had many friends. He now rests in that land upon whose blissful shore there rests no shadow, falls no stain, where those who meet shall part no more, and those long parted meet again.

In much tribulation, your unworthy brother in hope of a better world than this,
L. SOUTHARD.

Departed this life August 3, 1873, at her home in Hurtville, Russell Co., Ala., Matilda F. Pollard, wife of W. S. Pollard, and daughter of Y. B. and Elvy Myhand, aged 26 years and 3 days, leaving a husband, and a sweet little babe ten months old, father and mother, sisters and brothers, and many other relatives and friends, to mourn their loss; but, thank God, we weep not as those who have no hope, for we feel that our loss is her eternal gain. Though she had not attached herself to any church, she told me about two months before her death that she hoped God for Christ's sake had forgiven her sins. She said she loved Christians and desired their company more than all else, and expressed a desire to follow Christ in the water. The Primitive Baptists were the people of her choice, but there was no preacher near us.

Her disease was typhoid fever, and she was confined to her bed twenty-nine days. She expressed no desire to get well, and said to her husband at the first that she was going to leave this world, and was going to heaven. She said she was so glad that God loved her, and she loved him because he first loved her. That God had saved her, Jesus had died for her, and she wanted to praise him. She put her hands together and said, Sing, and commenced singing—

"How happy every child of grace
That feels his sins forgiven;
This earth, he cries, is not my place,
I seek a place in heaven.

A country far from mortal sight,
Yet O! by faith I see
The land of rest, the saints' delight,
A heaven prepared for me."

Then she sang—
"Jesus, lover of my soul,
Let me to thy bosom fly,
While the raging billows roll,
While the tempest still is high.
Hide me, O my Savior, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!"

Her physician had just left, charging us very strictly to have no excitement whatever; that re-action had taken place, and he felt there was a chance for her to get well, and he wanted her to have that chance. She was very nervous. We all tried to be composed, and asked her no questions. While I sat by her bedside she said, "Ma, do you love me?" I said, Yes, my child. She then put both arms around my neck and kissed me.

Her virtues as a wife, daughter, sister, and neighbor, I leave with those who knew her.
ELVY MYHAND.

Deacon James Rittenhouse has been called to enter into the joy of his Lord. He died on the 6th of November, 1873, aged nearly 75 years. He was baptized by Elder D. B. Bateman in 1832, since which he has occupied a prominent place in the church, having for many years filled the office of deacon. Both he and brother John T. Risler, (whose obituary was published in No. 24, Vol. 41) were engaged in the battles that took place at the time of the separation, and both stood firm and unyielding on the principles of the gospel, contending earnestly for the faith once delivered to the saints, striving together for the faith of the gospel. Brother Rittenhouse was rather of a desponding turn of mind, a great deal of the time, doubting that he had ever received the gracious call. He once said to me that it was a cause of wonder to him that he had been permitted to continue in the fellowship of the church so long; that it had seemed to him many times that he must certainly be put away from them, or they would not do their duty.

He was sick so that he went out very little for nearly a year before his death. At one time he was brought very near death's door. I went in to see him, and found him, calm, and even rejoicing, calmly awaiting the summons that should call him home; but he was spared, and permitted to go to meeting a few times after that. About five weeks before his death, he was taken very bad, and a great deal of the time his mind wandered. He would at times complain of feeling tired, and say he wanted to go home. I have no doubt his wish is realized.

He leaves a widow and six children, besides many other relatives and the church to mourn; but we hope our loss is his gain. I was privileged on the occasion of his funeral to attend, and tried to present some of the assurances of God's word from the text, "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall he be brought to pass the saying that is written, Death is swallowed up in victory."

Thus in the short space of two months two of our oldest members have been removed from our midst, and with feelings of sadness we view their vacant seats at our meetings, which were seldom empty while they lived. May the Lord sanctify this dispensation to our instruction. May we follow the example of our dear departed brethren.

Yours in affliction,
A. B. FRANCIS.
Locktown, N. J.

Our dearly beloved brother and father in Israel, Elder John Knight, departed this life Sept. 20, 1873, a few minutes after four o'clock p. m., caused by injuries received by being thrown from his buggy at eight o'clock a. m. the same day, at Pleasureville Depot, Henry Co., Ky.

Elder Knight had passed his four score years, since August. He was one of the few surviving veterans of the war of 1812, and was highly respected as a citizen and friend. As an indulgent father, he was much doted upon by his children, and was much beloved by his brethren and sisters among whom he mingled. He had been for a number of years pastor of the church of Providence, in Trimble County, and Beech Creek, in Shelby County, Kentucky, which churches, especially the latter, prospered much under his ministrations. His departure is deeply and sorely felt by his brethren, but we should bow to the dispensations of him who does all things well. We trust our brother is realizing that fruition for which he sighed; for oft did he sing his favorite hymn—

"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?"

He has left five surviving children, one in this state and four in Missouri, with a number of grand-children, who have the profound sympathy of his many brethren and friends in their sore bereavement.

Brother Knight united with the church at North Six miles, Shelby Co., Ky., on the third Saturday in November, 1823, and soon became an active member. Subsequently, North Six miles and Rock Lick, in Henry County, consolidated and took the name of Mt. Pleasant, which church he served many years as deacon, also exercising the gift of exhortation and prayer. In 1850 he moved to Missouri and united with the church called Big Shoals, in Clay County. In 1851 or 1852 he was ordained to work of the gospel ministry, and traveled much among the churches in Missouri, until 1859, when he returned to his native state, where he remained until his death.

Brother Knight was truly a marked exemplification of God's electing love and sovereign grace; was a pattern of good works, ever showing by word and deed his love for the blessed Redeemer, and desire for the peace and welfare of Zion. With his substance he was liberal, almost to a fault, ever administering to the necessities of those in want.

On the occasion of his funeral, which took place at Sulphur Fork, Elder R. M. Thomas, of Missouri, preached an able and comforting discourse to a solemn and attentive congregation, from 2 Tim. iv. 8.

Yours in hope,
J. M. DEMAREE.
Pleasureville, Ky., Nov. 15, 1873.

DEATH OF AN AGED PILGRIM.

My dear and aged mother is no more, and as many of her relatives and acquaintances, both in and out of the church, are scattered over the western states and territories, and as I believe a brief history of her life would interest even the general reader of the "Signs of the Times," I ask the insertion of the following:

Departed this life Oct. 8, 1873, Mrs. Sarah Vanmeter, consort of Abraham Vanmeter, deceased, aged 95 years, 9 months and 6 days. As so many of the Vanmeters have borne the same name, I must explain: Isaac and Jacob, two brothers, emigrated from Virginia to Kentucky just before my father's birth, in 1786. He was the son of Isaac, and my mother the daughter of Jacob Vanmeter, making them cousins. Their fathers in early times had to shelter in Hynes' Fort, (now Elizabethtown, Hardin Co., Ky.) from the scalping-knife of the red man, and they often met to worship God under a large sugar tree in the forest, around which they stacked their rifles while engaged in public worship; but their God stood sentinel, and they were never interrupted by an Indian during worship.

The two cousins thus raised, as it were together, in pioneer life, were joined in marriage Nov. 8, 1807, and soon afterward moved into Grayson County, adjoining, but a day's ride from where they were raised. They both had become acquainted with, and accustomed to refined and religious society as it progressed in their former county; but now they were again in a wild and dense forest, with but few neighbors, and were surrounded with the howling of the wolf, and

the hooting of the owl, and where the sound of the gospel trumpet never echoed. It was here, in her log cabin in the woods, with none near but her two little ones, and my father's axe sounding in the clearing at a distance—it was here, and at this time, (1810) that my mother became concerned about herself as a sinner. No preacher near, no human means used, but God, who alone can open the eyes of the blind, was there, and she was awakened by his Spirit to see her lost and helpless condition, and by him alone she was led to the fountain opened for sin. The deep work of grace in her heart, her strong convictions for sin, and her glorious deliverance by a faith's view of her Redeemer, may be seen in the verses appended to this notice, composed by the writer from a manuscript of her experience written by herself, and at her request, that it might be read by her children and friends after she was gone. The verses were composed in 1838, while I was comparatively young, but they embrace the substance of her experience. My father and mother were both baptized in March, 1812, and not long afterward he was chosen deacon of the Concord Church, in his county, which office he filled until his death, in 1855. From my earliest recollection I have seen my mother prepare the sacramental bread for the church, and I have never seen her look more solemn in dressing a corpse than while spreading the table of her Lord and Master. She not only was always ready to extend a cup of cold water to her brethren and sisters who called on her, but often said she felt honored by the visits of God's ministers, and was unworthy of their notice and company. My father was an exemplary christian, and I honored him; but my mother, in all the relations of life, as wife, mother, sister, friend, neighbor and christian, gave me the first early impressions of what I then thought, and yet think, was a model of a good woman. I have been intimately acquainted with many precious sisters and mothers in Israel, but none were her superiors, perhaps, in the christian graces.

Since my father's death, mother has lived with two of her daughters, first with her eldest, Elizabeth Carlton, and last with her youngest, Sarah P. Wilkerson, at Cloverport, Ky. Mother was able to write her own letters till since she was eighty-five, and her solemn advice and exhortation to me in the work of the ministry I hope has been words fitly spoken. One particular expression from her pen I must quote. She says to me, "O, Isaac, do try to keep humble, and remember where your strength lies." May I keep her words.

Mother suffered but little during the last years of her life, and often said she was wonderfully blessed by her Lord in her old days in that respect, and her daughter's christian company was a great comfort to her. During her last illness, of three weeks duration, she often prayed to be gone, and to be at rest, saying on one occasion,

"I gaze on my treasure and long to be there, With angels, my kindred, and Jesus my dear." She departed in perfect peace at 11 o'clock, Oct. 8, 1873, at Cloverport, Ky., and was interred at the family grave-yard at the old homestead. She had been the mother of twelve children, six of whom survive her.

L. N. VANMETER.
Ye children of Zion; and saints of the Lord, Lend me your attention, and I will record The wonders of Jesus and his righteousness, In bringing a sinner from nature to grace.

I spent all the flower and bloom of my youth, With little regard to religion and truth. Nor did I regard what my parents did say, But trifled and wasted my time all away.

I off heard the gospel declared unto me, But slighted the precepts, and never could see A time for beginning to altar my way, And thought I would wait until some future day.

But Jesus, kind Savior, the sinner's dear friend—

On whom all my blessings and mercies depend—

Impressed a deep sorrow and shame on my mind,

For slighting the favors of days left behind.

Twas in eighteen hundred and ten, while alone,
That I saw the distance to which I had gone;
Near two years and twenty had glided away,
Which filled me with wonder and awful dismay.

I thought it presumptuous for me then to pray,
But left my own cottage and wandered away,
My awful condition in silence to mourn,
And never expected again to return.

I fully concluded that my day of grace
Was past, and that judgment would come in its place;

The doves of the valley for me seemed to mourn,
And my sad condition, indeed, was forlorn.

At length I returned without any relief;
Of all wretched sinners, I thought I was chief;

And while the dark watches of night passed away,
In deep meditation and anguish I lay.

Sleep, like a light shadow, fled far from my eyes,
Until the bright sun had ascended the skies;

I then, with a burden of guilt on my mind,
Went to the most secret retreat I could find.

There, kneeling with terror, and trembling with fear,
I cried unto Jesus, a sinner to hear.

But all my best prayers seemed to fall to the ground,
Polluted, imperfect, and naught but a sound.

Thus, full of pollution, depraved and undone,
My pleasures on earth I concluded were gone;

And were I consigned to the regions of woe,
I thought it but just that there I should go.

I passed many gloomy and sorrowful days;
I longed to find Jesus and learn of his ways;

Yet I felt unworthy his grace to obtain,
And better deserved his displeasure and pain.

But while I was sitting distressed and alone,
Desponding of mercy, a sinner undone,

I saw one a-standing in whom I could trust,
Between me, a sinner, and God, who is just.

What comfort sprang up, in a moment, to me!
A reconciled Savior I thought I could see!

Twas when I expected his wrath to appear,
That, in a sweet whisper, he bade me "not fear!"

The plan of salvation, in Jesus alone,
I trust, at that moment, to me, was made known!

A plan of such beauty, and glory, indeed,
That when I first saw it, from sin I was freed.

My troubles and sorrows all vanished away,
My sorrow was gladness, my darkness was day!

When first I beheld the immaculate Lamb,
My storms all subsided, and all was a calm!

But darkness and doubts, often since I believed,
Have made me feel fearful that I was deceived;

Yet, sometimes a cluster of grapes do I find,
That cheers up my spirits and comforts my mind.

My faith is in Jesus, and grace is my theme;
I'll trust in his promise, and lean upon him;

And when my time comes, and he calls me to die,
I trust he will grant me a mansion on high.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

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NO. 3.

POETRY.

THE FLUTTERED DOVE.

My soul amid this stormy world
Is like some fluttered 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.

The visage mar'd, those sorrows deep,
The vinegar and gall,
Were Jesus' golden chains of love,
His captives to enthrall.

My heart is with him on his throne,
And ill can brook delay;
Each moment listening for the voice,
"Rise up, and come away."

With hope defer'd oft sick and faint,
Why tarries he? I cry;
And should my Savior chide my haste,
Sure I can make reply,—

May not an exile, Lord, desire
His own sweet land to see?
May not a captive seek release?
A prisoner 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.

For the "Signs of the Times."

EVERGREEN MOUNTAINS OF LIFE.

There's a land far away, mid the stars, we
are told,

Where we know not the sorrows of time;
Where the pure waters wander through val-
leys of gold,

And life is a treasure sublime:

'Tis the land of our God, 'tis the home of the
soul,

Where the ages of splendor eternally roll;
Where the way-weary traveler reaches his
goal,

On the evergreen mountains of life:

Our gaze cannot soar to that beautiful land,
But our visions have told of its bliss,
And our souls by the gales from its garden
are fanned,

When we faint in the deserts of this;
And we sometimes have longed for its holy
repat,

When our spirits were torn with affliction
and woe,
And we have drank from the tide of the riv-
er that flowed

From the evergreen mountains of life.

Oh, the stars never tread the blue heavens at
night,

But we think where the ransom have trod,
And the day never smiles from the palace of
light,

But we think of the smiles of our God:
We are traveling homeward through changes
and gloom,

To a kingdom where pleasures unchangingly
bloom,

And our guide is the glory that shines
through the tomb,

From the evergreen mountains of life.

E. D.

January 13, 1874.

DEAR ELDER BEEBE:—At my husband's request, your son, Wm. L. Beebe, kindly sent us the accompanying expression of his understanding of the text submitted, which you are at liberty to publish in the "Signs of the Times."

MRS. HENRY EXALL

"My son, give me thine heart, and let thine eyes observe my ways."—Proverbs xxiii. 26.

In seeking the correct understanding of this text, as in considering every other portion of the words of Inspiration, it is needful to notice the manner in which the language is recorded. Parables must not be understood as literal narration, nor figurative expressions as actual truth; neither must the promises of God to the saints be applied indiscriminately to the whole race of carnal men. Such misapplication would pervert the very truth of God into falsehood, and lead to the absurdity of contradictions in the scriptures. To avoid this terrible error, it is well to observe the words quoted, and see by whom they are spoken, and to whom they are addressed, as well as their import in the connection where Divine Wisdom has placed them.

The speaker in this book of Proverbs is called by name as Wisdom, and all the admonitions and instructions recorded are addressed to her children. In this case it was peculiarly appropriate that her words should have been recorded by *Solomon*, whose name signifies *peaceable, perfect*, thus marking the instruction given as not of earth, but from above, as described James iii. 17. It is therefore the instruction given from God to his children, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Words addressed by an earthly parent to his children would not be thought to apply to the whole human race, nor even to the children of his friends and nearest neighbors, none of whom could justly claim an interest in the words thus spoken. So, none but the children of Wisdom have any interest in this instruction. These children are not all the human race, for throughout this book a reverse character is mentioned in contrast with them, denominated *fools*. These are they who talk of things which "*God cannot do*," and it is natural that they should imagine such vain things, since "The fool hath said in his heart, There is no God." Children of God being taught of the Lord, can all unite with the tried man of Uz, and say, "I know that thou canst do everything, and that no

thought can be withholden from thee."—Job. xlii. 2. See also Psalms xxxv. 6, "Whatsoever the Lord pleased, that did he in heaven, and in earth, in the seas, and all deep places." See Jer. xxxii. 17, & Prov. xxi. 1. These passages will suffice to refute the blasphemous assumption that the God of Israel, having no power to accomplish his will in the salvation of sinners, is reduced to the humiliating necessity of supplicating the favor of ungodly sinners for admission into their hearts, or as in this text begging such obdurate rebels to give their hearts to him. Again, If God must be controlled by the will of the sinner in saving him, does it not necessarily follow that the will of man must be consulted before he can be condemned? And if the same obdurate sinner should refuse either to be saved or condemned, what would the powerless deity of arminianism do with such a case? But to leave this vain theory of falsehood, let us endeavor to arrive at the proper application and true signification of the language in the text.

As already shown, the expression is spoken by Wisdom, and specially addressed to a character whom she calls, "*My son*." Evidently this can only be applied to living, sensible, rational beings; and to such the address comes not as a petition or request, but with the authority by the Creator vested in the parent, it commands, and enforces obedience.

In the first clause of the text, the direction is positive, "*Give me thine heart*." This no more contemplates an alternative subject to the pleasure of the son addressed, than did the command, "Let there be light," consult the natural sun which had not then been made. Hence, "Wisdom is justified of all her children."—Luke vii. 35. In its application to the subjects of grace this direction is equivalent to the command of our Lord, Matt. vi. 33, "*Seek ye first the kingdom of God*," &c., for this is the dictate of Wisdom. The treasure of the saints is in heaven, and there is their rest. How inconsistent, then, for them to be enamored of the trifling vanities of earth, which all are to perish with the using! But there is a sense in which the children of God may not practically obey this injunction, and as the consequence of their disobedience they will reap corruption. For their benefit, therefore, the Spirit of God moved holy men of old to write the scriptures as a chart for their instruction and guidance, wherein the Comforter, whom the world cannot receive,

shows them both the transcript of the law of holiness which is written in their hearts, and the changes of joy and sorrow through which the saints have ever been required to pass while sojourning in the body of this death. Finding these marks identical with their own experience they through patience and comfort of the scriptures have hope. If it were only as a request, or invitation, that Wisdom speaks this language, there could be no more criminality in rejecting than in complying with the advice. Therefore the popular notion that sinners are lost for rejecting offered mercy, involves this absurdity: That while they might be forgiven for transgressing the law of God, on condition of voluntary compliance with a general proclamation of terms of compromise, their folly in refusing such terms places them beyond the reach of infinite mercy, thus making the gospel a curse instead of a blessing to them.

It will not be claimed by any theorist that the command is to be regarded literally, as requiring the surrender of the fleshly organ called the heart, without which natural life would be extinct; neither can it apply to that heart which is deceitful above all things and desperately wicked, every imagination of the thoughts of which is only evil continually; but rather to that *new heart* and *new spirit* which the Lord will give to his redeemed ones.—Ezekiel xxxvi. 26. On this point the tried children of God are often greatly troubled for want of a proper observance of the distinction between the natural and the spiritual heart. That which is born of the flesh is still flesh even after the saints are manifestly born of God, and it continually struggles against the new creature, which being *Christ in you*, is holy, and loves holiness, and hates iniquity, just as He is righteous. Now, the revealed will of God in your heart is the very same with that recorded in the inspired scriptures, and the heart [that holy, new heart,] responds to the command in the text with a longing desire as expressed by David, "I shall be satisfied, when I awake with thy likeness." And "When thou saidst, Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek." These expressions cannot emanate from that corrupt carnal heart wherein the searching light of Divine Justice can reveal nothing but evil; but they arise without ceasing in that new man which after God is created in righteousness and true holiness. The infallible test by which to try the spirits which

speak to your secret mind is this inspired scripture, "Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God." Now, to confess that Jesus Christ is come, is to acknowledge that his blood cleanseth us from all sin, and that he did finish the work he came to do, and secure the salvation of all his people not only from the punishment due to them as sinners, but also from their sins; so that in their Redeemer they have the perfect righteousness which is accepted in the sight of God, and without which no man can see the Lord. This new creature of God is the *inner man*, the *new man*, in contradistinction to the *outer*, or *old man*. It is the *spirit*, while the natural man is called the *flesh*.

"And let thine eyes observe my ways." After noticing the former clause of the text, and its proper application, this direction is plain, being but an emphatic specification of what was therein expressed. Without a practical observance of the ways of Wisdom, all professed dedication of the heart to her, is but solemn mockery. The conclusion of the whole matter is to "Fear God and keep his commandments; for this is the whole duty of man." This, then, is the way to obey this admonition. May we by grace be enabled to so "number our days that we may apply our hearts unto wisdom."

I know of no other view of this text in which it so fully gives witness to Jesus as the Savior of his people from their sins. May the Holy Spirit lead us with all who love his appearing to receive Jesus experimentally as "Of God made unto us wisdom, and righteousness, and sanctification, and redemption, that, according as it is written, He that glorieth, let him glory in the Lord."—1 Cor. i. 30, 31.

My Dear Friend:—The foregoing is at your disposal; if it meets your approval, you are at liberty to forward it for publication in the "Signs of the Times;" but that is immaterial with me. I remain as ever with most sincere regard yours

In hope of eternal life,

WM. L. BEEBE.

COVINGTON, Ga., Jan. 5, 1874.

DRESDEN, Tenn., Dec. 16, 1873.

BROTHER BEEBE:—Having to write to you on business, I feel impressed to say a few words, by way of admonition, to the dear children of God, upon the relation they sustain one to another. It is said in the laws of Zion, to the disciples or children, "Beloved, let us love one another." Do they love one another? I answer, Yes; for love is of God. Wherever this love is found in any of Adam's sons or daughters, it gives evidence that those who possess it love God. If we love not our brother, how dwells the love of God in us? Love is of God, and every one that loveth is born of God, and knoweth God. Then if we love not him that is begotten, we love not him that be-

gat. He that loveth is born of God; he that loveth not, knoweth not God. Will the reader ask himself, Do I love the children of God? Yea, my brother, if we love one another, God dwelleth in us, and his love is perfected in us. This is what we rely upon as evidence that we have passed from death unto life. 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 if we are of the day, we have the light of the sun to walk by; for Christ, who is the Sun of Righteousness, is the true light that lighteth every one that cometh into the world. All the church of God are by the Spirit of life freed from the law of sin and death. Jesus Christ, the Quickening Spirit, has quickened them from death unto life. We were dead in sins, but are loved by the Father, and quickened by the Spirit of the Son; therefore we behold the love of God, and we love him because he first loved us, and saved us by his grace, which was given us in Christ Jesus before the world began; 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. This is sufficient for all of God's children, for they all will say, He that glorieth, let him glory in the Lord. All we have, we have received from the Lord, and by grace we are what we are. I have faith in the Son of God as my Savior, and my faith is the substance of what I

hope for. I hope to be admitted into the blissful presence of God, where Abel and all who have gone before have safely reached. So faith is the substance of things hoped for, the evidence of things not seen. Thus faith, hope and charity dwell in the children of the light. 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. So charity is an abiding principle; it is the love of God our Savior, and abides in those who are born of God. Therefore they sin not, for they are begotten and born of God, and they love God, and all who are begotten of him. For it is God's love that binds us together; for we are of one Spirit, and the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty. Therefore, being made free, ye have your fruit unto holiness, and the end everlasting life. So then, brethren, ye are of God, freed by the Spirit of his mighty power, cemented together by his love; heirs of God together; so live as children of God; live in peace, as the God of peace has called you to love one another. 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; and if he hear thee, thou hast gained thy brother. I entreat you not to bite and devour one another. Dear brethren, take your Lord for your example, and listen to the words of his

mouth. If ye love him, follow his example and keep his commandments. Be ye wise as serpents, and harmless as doves. Do you bear malice? Are you whispering, or backbiting one another? If so, take heed lest ye be consumed one of another. We sometimes hear those whom we love say of an erring brother, I cannot forgive him. Remember the last prayer of your blessed Lord, "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 say to 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 ways. Go, said Jesus, and tell him his fault; go to him, to no one else; he is the one with whom you are grieved. Don't publish it abroad. Oh no. Go to him, as Christ has commanded; not to the church, but to him. Can words be plainer? 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. Forgiveness is a glorious flower, transplanted from above, and is enriched by the christian's humble prayer, and watered from love's own goblet; it blooms and sheds its delightful perfume throughout the church. Yes, love to God and love to men. We are taught that faith works by love and purifies the heart. It opens the heart, and so our heart should be open to each other; and if any be hungry, or thirsty, or naked, our heart should be touched in sympathy to minister relief to their necessities. And if our enemy hungers, our love to God says, Feed him. Our lives should be squared by the straight edge of the square; and if so squared, we cannot bear malice or hatred one to another. There is no hatred in love. Perfect love casts out hatred, and covers a multitude of sins. It reclaims an erring brother, and knows no bounds but faithfulness one to another. Is this love glowing in your breast, O ye sons of God? Have I this love? should be the inquiry of all the children. Do you love your brother whom you have seen? If so, there is no occasion of stumbling; for he that loveth, dwelleth in light. But he that saith he is in the light, and hateth his brother, is in darkness even until now, and walketh in darkness; therefore he stumbleth, for darkness hath blinded his eyes. Therefore I admonish you to let brotherly love continue. Greater is he that is in you, than he that is in the world, by whom you have overcome the lust of the flesh, and the lust of the eyes, and the pride of life. For ye have a holy unction, by which ye know all things; for it teaches you all things, of love to God, and to the brethren, of all your practical life, and every duty to God and man. So ye need not that any man should teach you; for the anointing of God's Spirit teaches you all truth. I therefore pray you, be ye all of one

mind, and be not unequally yoked together. Let brotherly love be cherished, and let no root of bitterness spring up to mar your union or grieve the holy spirit whereby ye are sealed. He that loveth the world, the love of the Father is not in him.

Therefore I entreat you, brethren, to seek the kingdom of God; for we receive a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably, with reverence and godly fear. Let it be our meat and our drink to do our Master's will, and to do all things without murmuring, and so fulfill the law of Christ. Are there any in the church who would rather gratify their carnal lusts, even to the destruction of the church? Are not the members of the church all brethren? "Whoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." Then when we come to the altar, and there remember that our brother has aught against us, we should leave there our gift, and first go and be reconciled, and then offer our gift, and under no other circumstances. If we digress from this rule, we wound, and if we go on in this way, death will follow—death to the visibility, order, harmony and fellowship of the church. We perceive the love of God, if a brother lays down his life for his brethren, the church. This is the love of God. So let us not love in word, neither in tongue, but in deed and in truth. If our heart condemn us, God is greater than our heart; but if our heart condemn us not, then have we confidence toward God. We are commanded to put on the whole armor of God, having our loins girded, our feet shod, and to be up and doing; for the day is far spent. Let us be doers of the word, and not forgetful hearers; let us show our faith by our works, working out our salvation with fear and trembling; for it is God that worketh in us, both to will and to do of his good pleasure. We work out God's will in doing good to all men, in visiting the widow and the fatherless in their afflictions, and keeping our garments unspotted by the flesh. This is pure religion before God and the Father, and it is proving our faith by our works. A living body with a living spirit to animate all its actions, as a light that cannot be hid. Time would fail to speak of all the duties we owe to each other, to prove that we love God; therefore I commend you to God, and to the word of his grace which is able to guide you into all truth. Pray for each other, and pray without ceasing, and in all things give thanks.

Farewell, brethren. Let brotherly love continue.

Brother Beebe, do with this as your ripper judgment may dictate, and I am satisfied.

Yours in hope of eternal life,

J. B. SLATE.

ROME, Ga., Jan. 6, 1874.

"There are three that bear witness in earth, the Spirit, and the water, and the blood: and these three agree in one."—1 John v. 8.

A man to know that he has faith, understanding its power, knows that he has everlasting salvation. To one born of God, this knowledge is unspeakably desirable. But no fact, however desirable, can be established without evidence. Faith itself must be evidenced, and these evidences must be witnessed before convinced of their legal validity. In the first verse of this chapter the Apostle places faith as a foundation principle built upon Christ, whereon must rest works, as evidence—"Whosoever believeth that Jesus is the Christ is born of God." He then goes on to detail the witnesses, and brings home the evidence, if it exists: which to find confirms faith, and gives sweet and happy assurance of ultimate bliss, and also grants peace in this life.

The epistle is then to believers, and their interest and privileges are set forth. For their exclusive good and edification it was written.

Then, first, love is presented as a witness—"Every one that loveth him that begat, loveth him also that is begotten of him." Love is then a self-evident fact—that if we love God we love the brethren; and if we love the brethren we love God; love is born with faith, and faith saves. And, now, to know that we love with the right kind of love, becomes a point. The apostle proceeds to give the evidence,—“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.” Here rests the weight of evidence—to keep his commandments. This is what the apostle would impress, knowing that every one born of God is asking the question, Do I love God and his children? Am I saved? Then if one wants to know whether he loves the brethren, let him but know whether he keeps the commandments of God, and decide. If he has the witness that he does, he can overcome all things to the contrary.

The apostle would teach them that faith of itself would never give the desired assurance—that faith without works is dead, being alone; and if dead, would be unavailing in effort to find affinity with, or confirmation by the Spirit, which alone could make it acceptable with God. For even as faith without works is dead, so works not joined with faith, also is dead. It is by works that faith lives, and by faith that works find access to the spirit. Then behold how vastly important works become. And not only so, but that faith and works find union so as to be recognized by the spirit, and be presented by the spirit in its name, so as to be presented to, and received of God as a spiritual worship; for such only God seeks or accepts. Besides, this conjunction alone can produce the witness of the Spirit. For says the apostle in continuance, “It is the Spirit that beareth witness, because the Spirit is truth.”

However desirable one born of

God is to establish the fact of their having saving faith, still they do not want a false witness. They feel that the Spirit alone can establish the fact, because the Spirit alone is truth in the premises. He knows also that a definite number is saved according to the covenant of grace, and that this borne record to by the three in heaven is irrevocably fixed: but to the poor sin-clad child of God this is not enough, nor should it be. He is not able to comprehend the divine Mind as to *who*, or how many is saved—or whether himself. If he is saved he desires to make his calling and election sure—not to change or establish a decree, but to make it *sure to himself in this life*. And to this end God has given the witnesses.

“For whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith.” Now it is already evident that faith, to be faith in the living active sense, must be joined to works. So when he speaks of faith overcoming the world—faith as a victor, we know it was not a faith without works—not a lone faith; but faith and works in unity, testified by the victory; or Spirit bearing witness proved by the victor.

Then, by a bold combining stroke, the apostle sums the whole matter of evidence in the verse under consideration—“There are three”—not faith, or works, or Spirit, singly or separately—“that bear witness in earth, the Spirit, and the water, and the blood; and these three agree in one.”

These are figures, and must find their representatives in the principle to which they naturally apply. The “earth” is figurative of the body in contradistinction from the Spirit, or “heaven.” To manifest the love of God is to keep his commandments: this is comprised in the command or declaration “that the life also of Jesus might be made manifest in our body.” Then, the three to bear witness “in earth” must manifest the life of Jesus in the body. The life of Jesus then produces the witnesses and the base of operation, we might say is the body. From Jesus’ body came the water and the blood as distinct elements, and yet from the same cleft, at the same time. This idea the apostle impresses in conjunction with that of a union of faith and works, Jesus came by water and by blood: this, together with their flowing in conjunction, and yet distinct from his *body*, is emblematical, and should teach those who follow him. Though his life manifested the three that bear witness in earth as figured by the water and the blood that flowed from his side.

As said, the water and blood are figures; and these figures must find a representation in the element or principle to which they naturally apply. The blood of Christ applies to the soul. The soul is the abode of faith. This application of the blood of Christ is an invisible, internal, spiritual application; renewing an invisible, internal, spiritual principle:

and FAITH springs as an invisible, internal, spiritual witness, and answers to “the blood.” No outward physical effort or action is admitted. No mortal hand could reach to regulate or administer, or even to understand, no more than it could the vital fluid of natural life in action upon the mortal body through the medium of the nervous system.

No man can produce, or of himself exercise faith; no more can he generate blood. Blood is life naturally. Faith is life spiritually: and hence so beautifully answers to the figure.

Water is a material tangible substance, seen and handled, and when applied in natural and ordinary use, is an external application for cleansing the body; requiring physical effort and action. In the figure therefore, it must find a representation in the principle to which it applies, even as the blood did. The Lord, in referring to the church as his body—as the Savior of the body; who loved it and gave himself for it, “that he might sanctify and cleanse it with the washing of water by the word,” has reference to the same water or witness. So “to cleanse ourselves from all filthiness of the flesh is to present our bodies a living sacrifice, holy, acceptable to God”—because cleansed by the washing of water by the word, that is according to the word—“which is our reasonable service:” (this shows the nature)

—To “wash our bodies in pure water,” that is, observe the pure word of Christ unmixed with the traditions and commandments of men—in short, to keep the commandments of God, comprises the representation; and ~~works~~—gospel works, spring as a witness and answers to “the water.” While the spirit pervading the whole, or other two, gives evidence of their legal nature and acceptance as such by the answer of a good conscience and blest assurances coming by way of love, joy, and peace in the Holy Ghost—bearing witness with our spirit that we are born of God, and thus becomes a witness also in which the other two, faith and works—agree. And these are the three that bear witness in earth, or body; faith, works, and the spirit: and these three agree in one, which is the spirit.

And this is the worship of God in the beauty of holiness. Faith and works fully performing their respective functions—harmonizing with each other and the word, finds agreement in the spirit, and *through* the spirit are accepted of God as a *spiritual* worship in the true beauty of holiness. Then the spirit of God reviews the witnesses in earth, or body, and gives evidence to the fact of acceptance, by bearing witness with our spirit that we are born of God, and have an interest in that borne record to by the Father, Word, and Holy Ghost, in heaven.

Do we wish to worship God acceptably? Then we must bring forward these three witnesses. We must not separate them; for the loss of one makes void the others. The

testimony of God to the point is, that “whatsoever is *not of faith* is sin”—*without faith* it is impossible to please God; also, that “*faith without works* is dead.” Also, “if ye have *not the Spirit* of Christ ye are none of his.” The water and the blood flowed together from the same cleft, as when, as having found agreement in—*through* the eternal Spirit, Christ offered himself to God.

Then as faith can never stand as a solitary witness, how important that we bind the water, which is but our reasonable service. The rule of Christ is a perfect, pure one. And according to the figure and what it implies, as blood is in contradistinction from the flesh, so must faith be from the deeds of the law. And so pure water from a muddy, poisonous ingredient; or gospel works, from the commandments and doctrines of men. And the spirit from the spirit that works in the children of disobedience.

And, as to the matter of faith, it is a spiritual gift of God. We can no more generate it, than we can blood. God gives it, and commands us to add all christian virtues to it. But when we are in possession of it, we may feed it, as it were, as we feed the blood naturally, by literal food. Literal food is dead foreign matter: we take it into the body, and it assimilates to blood. Thus, works are dead, foreign, until they form conjunction with faith; then they become gospel works, when they assimilate so closely to faith that may be received as the result or fruits of faith. And to obtain these gospel results, we exercise (not to produce, but to see) faith as though it was ourself in action—as though it was ourself that must work out our common timely salvation, and make our election sure; but that part of ourself which is one with Christ may say, “the life that I now live, I live by the faith of the Son of God.”

And as to the matter of works, they are not abstractly spiritual; no more than food is abstractly blood. We may eat naturally, and live; or we may abstain and die. We may eat proper food, properly prepared, and the result will be a sound healthy body, buoyant with the vital force and fluid of life. We may eat stones, and serpents, and poisonous improper food, not adapted to the demands of nature, and become weak, and sickly; or we may eat none at all, and die. So with work and faith. An apostle said that some were weak and sickly from not keeping the commandments; and that those that lived after the flesh—digested no gospel work—should die. Upon the same principle that God accepts no work out of Christ. Christ accepts no work out of faith. Work, however legal as to *form*, can never find agreement in the spirit without the seal of faith.

Behold how important that we come by water and by blood! not by water alone, nor by blood alone, but by water and by blood.

I have thought that some spiritualized a little too much, and that they

weakened the water and relied in proportion on the spirit, and thereby obviated the necessity of a *practical* manifestation of the life of Jesus in the body: and then seeing the result, are inclined to burden the *purpose and predestination* of God with the death-like results of this inactive and false position, void of a single witness. And this, in some sort of way, to develope that *salvation is by grace alone* without works. Of all people in the world, I think the Predestinarian Baptist should follow after gospel works. They to whom it is *given* to know the riches of redeeming grace without money or price, should of all people love and serve God—Love is to serve.

As to the matter of practical manifestation, we might admit that the spirit could act independently; yet without admitting or denying, we may safely say it relative to salvation, it does not so act; nor does it bear witness except in close conjunction with the two other witnesses. Because we know that God knows our heart, and spiritual desire to worship him, we must not conclude he will accept this devoid of work. In every offering the three must bear a part.

Then, on the other hand, some would increase the water by throwing in some muddy foreign ingredient, and the body is made all the worse for the washing. So much so, that faith could find no affinity, thus severed, (as in either case) and cut off from its lawful exercise, grows dim and faint in waiting a manifestation of the Spirit. Wherefore the Holy Ghost is no more a witness. All such, who think to panople their faith in easier looser garments than Jesus ever wore, are sure to feel the need of the three witnesses that Jesus ever possessed. Nor can such ever overcome the world; but will himself be often broken and sore afraid.

But a three-fold cord is not easily broken when twined together, but separate the cords and all is vain. There are *three* that bear witness in the earth. This rule is applicable to little things as well, in our walk and conversation as christians: for instance, if I suffer wrong, faith discerns and abides the law. "Vengeance is mine saith the Lord, I will repay it." Work, to harmonize, so as to agree in spirit, abides also, and thus retains conformity to the spirit in all quietness and meekness and long-suffering, keeping the *unity* of the spirit in the bond of peace, and thus practically manifesting the three that bear witness in earth. Now, for either of these to be wanting, would have broken the unity of the spirit, and bond of peace. So in all worship faith and works harmonizing with each other, and the word of God, finds affinity with, and agreement in the spirit, and the whole, whether of great or small matters, is thus presented to, and received of God as a one *spiritual* worship, the only worship he seeks or accepts.

In conclusion, I would impress one particular work upon the brotherhood

by the three that bear witness that we are born of God—Shall we muzzle the oxen that tread out the gospel corn? By *this* we know that we are born of God—When we keep *his commandments*. God commands us to "UNMUZZLE THE OX." "Let us not love in word, neither in tongue, but in deed;" and, "assure our hearts before God."

Affectionately,

R. ANNA PHILLIPS.

HEAVEN.

DEAR BROTHER BEEBE:—I received a letter last September from Jackson Cooley, of Oregon, requesting my views through the "Signs of the Times," on HEAVEN, "what it is, and where it is," and after reflecting more or less on the subject, I have concluded that I know very little about its glorious realities; and if it was not for the difficulties on the mind of the querist, and his rather urgent request for me to write something, I should beg to be excused. It is true that the Holy Scriptures say a great deal about heaven, and also true that I often speak of that glorious abode in trying to comfort the saints; yet I am reminded that I am yet in the flesh, or in the body, that I am finite, a very short-sighted creature, and see through a glass but darkly, and think I feel sensible of my inability to appreciate or explain the sublime realities of the spirit world—of the Paradise of God.

"Will the final place of the saints' rest be on earth, or on the *new earth* that shall be created?" I answer, No. As I am requested to give only *my views*, such as they are, I shall venture to do so in a few words, and shall try to be guided solely by the revelation of God, as human reason and philosophy will utterly fail to shed any reliable light on the subject. The new heavens and new earth spoken of in Isaiah lxxv. 17, and lxxvi. 22, I understand to set forth in figure the future New Testament church, after the old legal dispensation had passed away, and the new heavens and new earth still looked for by Peter in the year 66 of the christian era, a few years before the destruction of Jerusalem, and the cessation of the Jewish oblations, either alluded to the same glory of the church militant, or to some future prosperity and glory of the church before the end of time.

I am not fully satisfied in my dark and shallow conceptions, that Peter here (2 Peter iii. 13.) should be understood in a metaphorical sense, but when we compare him with Isaiah, as cited above, and with John in Rev. xxi. 1, who saw his vision perhaps in about 94, and who saw the new heaven and new earth as the abode of the city of God, or *tabernacle of God with men*, I cannot apply this state of the church to her final rest, or conclude that her final destiny and glory will be in a *new earth literally*. Whatever may be the future glory of the church on earth, and her exemption during that period from the common calamities and sorrows incident to our sin-cursed

world, it appear to me that her final and eternal destiny is elsewhere.

Paul was caught *up to the third heaven*, to the paradise of God; (2 Cor. xii.) Christ came *down* from heaven, and ascended *up* into heaven where he was before; the saints at the resurrection shall be "caught *up* into the clouds to meet the Lord in the air," and ever be with the Lord. —1 Thess. iv. 16, 17. The expressions, "up to heaven," "in heaven above," "from above," "on high," &c., abound throughout inspiration, referring to where the risen body of our Redeemer has gone, and where his redeemed are to go finally in their risen and celestial bodies, convey the idea to me of an abode far removed from earth. And whether some of the redeemed shall be on one side of our globe, and some on the other, it will make no difference when the "earth and the heavens shall *fly away*, and there shall be no place found for them," no matter, dear sir, (I hope, brother,) where we may be at the time our Redeemer shall *come again*, to receive us unto himself, to behold his glory; we shall be caught up, and away from this polluted clime, of sin, sorrow and death.

I do not pretend to know, neither am I much concerned about *where heaven is located*; for as my God, my Redeemer is there, and has a place prepared for each of his saints, where they shall enter into his joys, and behold his glory, I have no uneasiness on this question. I once had a slate and pencil in my hand, and was questioning a deaf mute, who had recently been baptized, and among others I wrote the question, "Where is heaven?" The young lady took the slate and looked at the question a moment, then quickly wrote the word "GOD." I was struck with the answer, as involving a glorious and beautiful truth. Even while here in the body, when and wherever the Lord manifests himself to us as he does not unto the world, whether in prison, or in church, whether among friends, or exiled on some lonely Patmos, we are in a heavenly place; and we often realize that we have a little earnest of the inheritance, a foretaste of the joy, but the incorruptible inheritance of the saints in light is reserved in *heaven* for them.

Every thing in nature, and in art that is most delightful and happy, and every human passion and pleasure that is the most ravishing and full of joy is used by inspiration to represent the glory and joy of *heaven*, and yet, all fail, utterly fail to convey to our finite minds, and to our depraved understandings, an adequate idea of the things which God hath prepared for them that love him. God must reveal them unto us by his Spirit, and does give us, even here, a foretaste and glimpse of them. The tongues of angels, of inspired men, and of all the sweetest strains of human eloquence fail to bring to our understanding its glorious realities.

"We speak of the realms of the blest, That country so light and so fair;

And oft are its glories confessed, But what must it be to be there!"

The happy hunting grounds looked for by the wild red man of America; the golden paradise of the Mussulman of Turkey, and the literal and earthly paradise of the Adventist, all seem to me to be far below the enjoyment of the saints when they shall be changed from natural to spiritual in their bodies, and who have been renewed in the spirit of their mind, and shall be "as the angels of God in heaven." I promised to be brief, and shall not therefore attempt to answer all the questions that have been agitated in respect to the nature of the enjoyment of heaven, &c. I am not much concerned whether there shall be degrees in glory; or whether we shall know each other there; or whether our knowledge shall be progressive; or what language or tongue shall be used there in the praise of God and the Lamb. I believe the saints will be perfectly happy, and perfectly satisfied when they awake in the likeness of their glorified Redeemer, and shall be like him. If there shall be *degrees* in glory we shall never know it, as every vessel will be full. If there should ever be many languages in heaven, there will be no discord or confusion, and all shall join in one chorus of praise, saying, "Salvation to our God which sitteth upon the throne, and unto the Lamb."—Rev. vii. 10. I believe our knowledge shall be vastly increased, so that we shall know even as also we are known; that we shall *know each other there*, but not with fleshly feelings or affinities, for these shall have passed away, and been swallowed up in immortality, and natural affections be exchanged for a far more exalted and seraphic love.

The enjoyment and happiness of heaven are set forth in the scriptures by two modes of representation, the negative and positive; the one informing the saints what they shall be released from, and the other what they shall be brought in possession of, and shall enjoy. There, in that blessed abode, shall be no more death; it shall be swallowed up in victory and immortal life. Neither sorrow nor crying, neither shall there be any more pain. We shall neither hunger nor thirst there. And no scorching sun, nor any heat, and there shall be no night there. There, father Beebe, and brethren in the ministry, will be no snow-storms, nor tempests for us to meet; no weariness, hunger nor fatigue; no perils at home or abroad, no doubts, fears nor fightings; no anxieties, disappointments and hard trials; no temptations, conflicts nor wrestlings with the powers of darkness, and with spiritual wickedness in high places. No, none of these things, nor anything else that is painful will be witnessed or felt in heaven. No sickness, no dying couch, no severing of kindred ties, no slow tolling bell, no dreary grave. No, glory to God! Christ hath conquered death, and brought life and immortality to light.

In that heavenly clime of celestial light and dazzling glory, the weary

shall rest, the thirsty shall drink of the ocean of love, eat of the tree of life and live forever, put on immortality and a crown of glory, behold their risen and glorified Redeemer, and he assimilated into his likeness. The complete absence of everything painful, and enjoyment of everything extatic to the soul is enough to anticipate, and enough to wean us from earth, and to fix our thoughts above.

"In hope of that immortal crown,
I now the cross sustain;
And gladly wander up and down,
And smile at toil and pain."

My own trouble, my strange querist, is not about *where* or *what* heaven is, but about myself. Am I destined to that blessed abode? Hope tremblingly says, Yes, through the Redeemer's blood.

I. N. VANMETER.

P. S. I have written the foregoing in presence of company and conversation, and it appears to me now, in looking it over, that truly I know but little about heaven, or any thing else that is good. Other engagements forbid my pursuing the subject any farther at present.

I. N. V.

Macomb, Ill., Jan. 7, 1874.

LEXINGTON, Ky., Jan. 3, 1874.

MY DEARLY BELOVED BROTHER BEEBE:—Although my natural vision is so much impaired that I can read or write but little, without suffering more or less, yet my thoughts are more busy on the things of the kingdom of our dear Lord, I think, than when less embarrassed, and I sometimes hope my spiritual vision has not been obscured by bodily infirmity.

There are two problems which the wisdom of this world has failed to solve, and a solution of which "The Faithful and True Witness, the Beginning of the creation of God," has prevailed to disclose to the understanding of his spiritual children, to their comfort and delight.

The first problem is, How can God be just, and save a sinner? The second, Reconcile the justice of God with inflicting the penalty of the law upon him "who did no sin, neither was guile found in his mouth."

I am your senior in years, but you are my senior in the public service to our gracious King. I therefore propose submitting some of the convictions of my judgment to you, with the hope that if wrong you will act the part of Aquilla and Priscilla, and teach me the way of God more perfectly. The text I propose investigating is found in Romans v. 14: "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."

I remember that in my early ministry the question was mooted, Who were they that had not sinned after the similitude of Adam's transgression? The answer generally given was, "They are infants." I have been unable to see the propriety of this conclusion, and cannot restrict the expression to infants, because

within the long series of years which intervened, death was not confined to either young or old, but was common to both. I find no authority in my bible that warrants the belief that God has made another man in his image, after his likeness, combining in him a vast posterity, and pronounced, with the rest of God's creatures, very good, and to whom a law, permissive and prohibitory, was given, threatening death, as the result of transgression, and who, transgressing the law, has conveyed to that posterity all the ills to which flesh is heir. I cannot therefore concur in opinion with Doctor Gill, and others, that infants, to the exclusion of all others, were they "who had not sinned after the similitude of Adam's transgression." Now with regard to the figure, I believe it is generally, if not universally, conceded that the expression, "Him who was to come," Christ, the second Adam, is intended. Now if the first Adam be the embodiment, the head and representative of all his natural family, ("And he called their name Adam") is not the figure lost, if the last Adam be not the embodiment, the head and representative of all his spiritual family, "even every one that is called by my name;" "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named."

Could the first Adam convey to those not vitally united to him all the ills resulting from transgression? If the last Adam be not vitally united to his spiritual family, could he convey all the spiritual blessings to that family? The decree had gone forth, "The soul that sinneth, it shall die." "The wicked shall be turned into hell, with all the nations that forget God." This sentence pertains alike to head and body. "And He is the Head of the body, the church." "For His body's sake, which is the church." "Ye are the body of Christ, and members in particular." "For we are members of his body, of his flesh, and of his bones." "As the body is one, and hath many members, and all the members of that body being many are one body, so also is Christ." Now the law and justice of God spent their whole force on head and body, when Christ said, "It is finished." "For if we be dead with him, we believe that we shall also live with him." For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him that died for them, and rose again." Hence Paul said, "I am crucified with Christ; nevertheless I live, yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me." Now we know that the law and justice of God only pursues the offender to the suffering of the penalty. Henceforth "ye are not under the law, but under grace." In this arrangement, seeing that Christ

"was delivered for our offences, and raised again for our justification," have we not a full and complete solution of our two problems?

I might have added, "As the husband is the head of the wife, even so is Christ the Head of the church; and He is the Savior of the body." Again, "For this cause shall a man leave his father and his mother, and shall be joined to his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church."

Based on the foregoing considerations, Paul says, "Being justified freely by his grace, through the redemption which is in Christ Jesus, whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God: to declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus." "Who was delivered for our offences, and raised again for our justification."

Regarding what has been previously said, we see how God can be just, and save a sinner, and can reconcile the justice of God with inflicting the penalty of the law on the Mediator of the new and better covenant. Where, then, is the justice in charging us with contending that nothing is done for the old man, or sinner? Especially when we maintain that all that Christ did and suffered on earth was for and on behalf of the sinner. But, brother Beebe, this indispensable work of the Mediator did not prepare men to "serve God acceptably, with reverence and godly fear." "Ye must be born again," or ye cannot enter into or see the kingdom of God. A higher order of life, even eternal life, must be had, to "know the only true God, and Jesus Christ whom he hath sent." Or to believe the record that God has given of his Son. "But as many as received him, to them gave he power to become the sons of God, even to them which believed on his name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Without this birth we should be unprepared for the heavenly glory.

Brother Beebe, we cannot too highly appreciate the pardon of sin. But though the chief pardon the guilty culprit, and he goes free from suffering the penalty his crime deserves, yet it does not remove his guilt. I desire more than pardon. I want to be clothed in "fine linen, which is the righteousness of saints." This will enable us to hold up our heads, being justified from all things from which we could not be justified by the law of Moses. If Christ did not exist from the beginning in another nature than his eternal, underived, unbegotten, unproduced Godhead, what Mediator had the Old Testament saints? Could any approach God but through a Mediator? Now Paul said, "There is one God and one Mediator between God and men, the Man Christ Jesus."

And Jesus said, "No man cometh unto the Father but by me." "I am the way, the truth and the life." "For no man can come unto me, except the Father which sent me draw him, and I will raise him up at the last day."

"He saves, and none beside him can;
Come, sinners, come, behold the man."

Brother Beebe, I have not written the foregoing pages for publication, as they may provoke controversy, and injure the pecuniary interests of the "Signs," but with a hope that you may find a leisure moment to reply. Really I feel some hesitancy in taxing you so far as to read it, with the assurance that I will at no time intentionally embarrass you.

As ever, most faithfully and affectionately your friend and brother,
THO. P. DUDLEY.

COUNCIL BLUFFS, Iowa, Jan. 9, 1874.

DEAR BROTHER BEEBE:—Enclosed I send you a letter from Eld. F. A. Chick, in which are views expressed on John v. 34. To me they are quite satisfactory. I had asked his views on the above text, ("And these things I say unto you, that ye might be saved.") because I had no light on it, though I had thought much about it, and had sought after it from many brethren, dating back to forty years ago. It is because I think brother Chick has found the proper key to unlock the mystery of Jesus, saying to the same pharisees that he told, "Ye believe not, because ye are not of my sheep," and also saying, "These things I say unto you, that ye might be saved,"—is the reason of my wishing you to publish his letter, at least that portion of it relating to the above text, John v. 34. Most affectionately your brother in the Lord,

WM. B. SLAWSON.

REISTERSTOWN, Md., Nov. 20, 1873.

MR. WM. B. SLAWSON—DEAR BROTHER IN GOSPEL BONDS:—Your letter of the 7th inst. is received, and I feel like occupying a few moments this morning in attempting a reply. I am glad that you feel to so heartily concur in the views I gave of the text, "Their works do follow them." I have been thinking the subject over more carefully still, since writing you, and my view has been confirmed by all that I have thought concerning it. I hesitated about presenting my views of the text, when I wrote you, because I had never heard the same view from any of our brethren. Since writing the letter, I have seen a similar view in "Gill's Comments," with some additional remarks in the same direction, which have strengthened my view of it. While I do not pin my faith to Gill, as some used to do, and as some do still, yet I regard him as being generally sound, and a man of experience, and so I am encouraged when I find that he agrees with me, just as I am when I find that Elder Beebe, or any of our brethren, agree with me.

In regard to the text, "And these things I say unto you, that ye might

be saved," I will say that it seems almost presumption in me to say any thing about it, when so many older brethren say that it is dark to them. I cannot help wondering, my dear brother, that you should make such a request of me as to write upon it through the "Signs." Yet it is well for brethren to talk and write about such things, and in such conversations even the young *Elijahs* may show their opinion. I prefer writing to you privately, because I have not time to carefully prepare an article fit for publication, and because I have been writing a great deal for the "Signs," and besides, have sent a number of articles written by others. I have sent one yet unpublished—an experience.

There is no doubt that Jesus was addressing the pharisees, and there is no doubt that they were incapable of receiving the truth, because of their carnal minds. It is equally clear to my mind that the salvation Jesus speaks of was not eternal salvation. Even if they could have been saved eternally, (and perhaps some of them were) that salvation was by the atonement, and not by the things spoken to them. So that in any case, the salvation spoken of in the text was not redemption from sin and its results. This was not addressed to believers—there is a *time* salvation they have in belief of the truth. But it was not such a salvation as this, for those dead in sins, as were the pharisees, cannot receive and believe the truth. You have suggested the text, "Who is the Savior of all men," &c. But I think even this cannot be intended, because this common salvation does not arise through Jesus speaking to them, but simply through his overruling providence, keeping the nations, and blessing them for the good of his church. The salvation of the text depended upon something SAID to them. This was addressed to Jews, and to a class who were considered, and who considered themselves, "Jews of the Jews." I think that, whatever the salvation was, it was meant to be limited to them. In the connection, John the Baptist is referred to, and also Moses, who had also declared the truth. They had both spoken the same things to the Jews. Both had pointed to Christ. But they (the Jews) had neither believed the one nor the other. You know that to that people there were national blessings provided for obedience, but destruction was sure to follow disobedience. I think that salvation from this destruction, NATIONALLY, is what is meant in the text. I think this is the same salvation referred to in that other text, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how oft would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. BEHOLD YOUR HOUSE is left unto you DESOLATE." He had sent them prophets, and wise men, and scribes, and some they had killed, and all they had rejected. The last one

that came was himself. Still they pursued their mad course, and swift and sudden vengeance fell upon them nationally. Their house was left desolate. This was but carrying out the provisions of the old covenant. By the mouth of prophets, wise men, scribes, and lastly by his own mouth, he had urged them to obedience; but their obduracy was unsubdued, and they were bitterly punished. To this agrees that parable, Matt. xx. 35, &c., also recorded in Mark and Luke, of the householder who let out his vineyard to husbandmen, and went on a journey. This was addressed to the same class of people. The parable goes on to say that he sent servants to receive his due. Then the wicked husbandmen wickedly entreated, and stoned, and slew. Lastly he sent his own son, and him they also killed. Then this householder is represented as sending an army and destroying those wicked husbandmen. These evil deeds of theirs was the reason they were destroyed. So the Savior says that all the righteous blood shed, from Abel to Zachariah, should come upon THIS generation. But I think the most conclusive text upon this point is Luke xix. 41-44. "If thou hadst known, even thou, at least in this thy day, the things that belong to thy peace; but now are they hid from thine eyes." (Read the connection.) Now from all this it seems to me that the Savior's words in John v. are not ambiguous. Jesus wept over Jerusalem, sorrowing for the fate they persisted in invoking. And this weeping, these reproofs, these exhortations to avert the impending calamity, by returning to their allegiance, are not inconsistent with God's foreknowledge of the certain end, any more than the law given by the hand of Moses to the Jews, promising blessings in obedience, and curses for disobedience, was inconsistent with God's purpose and knowledge of what the event should be. Jesus spoke to the Jews as Jews. They were still under the law. But still they persisted in their enmity, and the crowning act and evidence of their enmity was the puffing to death of the Savior. Notwithstanding all their rebellion as a nation, and refusal to hearken to the Lord's messengers, and their killing them, the bolt of vengeance was withheld until the Son was sent, and they had killed him, too. Nationally speaking, as the Savior is in all these scriptures quoted above, there was room for repentance until this last act sealed their doom. You know he says to Capernaum, Bethsaida and Chorazin, if the mighty works which had been wrought in them had been done in Tyre and Sidon, they had a great while ago repented, &c. Thus, though Jesus was delivered by the determinate counsel and foreknowledge of God, yet the hands that crucified him were none the less wicked. And their sin repeated so often, as a nation, at last overtook them.

Now, my dear brother, I present all this only as my thoughts upon the matter. I think I can trust you to tell me exactly what you think upon

the matter. I have not been very concise or very orderly in presenting these thoughts, still, perhaps, you will be able to see what I mean. If you have any thoughts upon the text that leads you to different conclusions, I wish you to write them out, for I am not fixed in the view that I have given, beyond change, if there be good reason for one, I hope.

You refer to the spirit of life that is given us, that allies us to heaven, and enables us to commune with heaven. It is by this Spirit that we cry, Abba, Father. I fear there has been a disposition to ignore the *we*, *I*, and *us*, of scripture, and speak as though all these matters concern the "spirit," independently of the "we," "I," and "us." This, I have ever felt, is the whole key to the difficulty that some have felt in the matter. I hope the unprofitable discussions upon this matter have about stopped; as they seem to make nothing but trouble.

I have written you a longer letter than I expected to when I sat down. If you are not tired out with it, please let me hear from you soon. I have been for some time past in rather a comfortable frame of mind, and in preaching have felt more than is usual with me—an unction that I would fain believe arises from the Spirit of Truth within. I would that it might always abide with me. But this is too much to expect.

I remain, my dear brother, as ever your unworthy friend and brother,

F. A. CHICK.

BLANCHESTER, Ohio, Dec. 15, 1873.

BROTHER BEEBE:—I have received the 24th number of the "Signs of the Times," which admonishes me that it is time for me to remit to you my small subscription. I see by your prospectus that forty-one years have passed since you started your paper. How swiftly time flies; to me it seems but a few days when looking back, but how great and variable the changes! I then was young, just entering into life, twenty-one—now sixty-two. How many sore trials and grievous disappointments, fiery temptations, despondent and dark days and gloomy nights, long and dreary winters it has taken, commingled with many undeserved blessings, with feasts of love, with great grace abounding. Some beautiful spring seasons have filled up the forty-one years, and still stumbling along, trying to follow the old way-marks. 'Midst all the multiform changes and conflicts through which the people of God have been called to pass, I now see, but did not then, that there is nothing new under the sun. When the fashionable religionists came on from the East with their religious books, pamphlets, tracts, papers and hireling priests, like clouds of consecrated locusts, bringing division and confusion in their train, in my innocence and ignorance I concluded that the Lord had quite forsaken Zion. But it was as a "sharp thrashing instrument" of the Lord; "whose fan is in his hand, who will gather the wheat in his

barn, and burn up the chaff with fire unquenchable." After the mission effort had accomplished its work, the churches, though greatly reduced in numbers, enjoyed peace, walking in the way of the Lord, and were established, contending earnestly for the faith once delivered to the saints. We who were young and ignorant of Satan's devices, vainly thought that our troubles among ourselves were at an end, that our fighting henceforth would be altogether with foreign foes, that being so few in number and of such little repute in the world, we might dwell alone in peace, that no presuming, ambitious, aspiring Diotrephuses, loving to have the pre-eminence, would ever condescend to unite with us, and thus be able to spy out our liberties; vainly supposing, as the world loves its own, worldly designing men would unite religiously with worldly religious institutions, and the little flock of Christ would have no traitors within to harass and disturb them. But by said experience I have been taught what I neglected to learn from our school book, that "Men of your own self will rise up to draw away disciples after them." And if Satan himself is transformed into an angel of light, no marvel if his ministers are transformed into ministers of righteousness. One enemy in the camp does more injury and mischief than a score of open opposers. The enemy of all righteousness has lost none of his malice against Christ, nor his hatred of his church, neither has he by his defeats been taught true wisdom; but remains master of his inherent cunning; knowing well the power of subtlety, cunning and falsehood, for he is the father of lies. Falsehood is his banner, and his ministers are known by this sign of his, viz.: "Accusers of the brethren." No lie is of the truth. These false ministers have "tongues smoother than oil," "while they lay in wait to deceive," and if it were possible they would deceive the very elect. It becomes us to watch as well as pray, to apply the test of eternal truth without reserve, which is sure to cover them, to vince sorely and vent their spleen against the truth, by misrepresenting those who speak thus plainly by charging them with heresy of some sort, such as Arianism, Antinomianism or Dudleyism, or that they deny the fundamental doctrine of the new birth, regeneration &c.

We have long and sore conflicts in this part of Ohio. I feel with Elijah of old to say, "Lord, they have digged down thine altars and slain thy prophets, and I only am left, and they seek my life to take it away." If cruel slander and wanton misrepresentation could take life, I should have ceased to live long since; but having obtained help of God, I have been enabled to testify that salvation is of the Lord, that it is finished, the church is complete in him, that the blood of Christ cleanseth from all sin, that in him we stand justified, and also glorified. 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, how shall he not freely give us all things? "There are a few names even in Sardis [Miami] who have not defiled their garment," though Satan has thrust sorely at them. Nevertheless the foundation of God standeth sure, having this seal. "The Lord knoweth them that are his; let him that nameth the name of the Lord depart from iniquity." Now as I have complained sufficiently for this time; and probably too much; let us look on the bright side for a few minutes. "For no strange thing has happened unto us." "In this world ye shall have tribulation, but be of good cheer, for I have overcome the world," says Jesus. These trials, temptations, dark seasons, disappointments, persecutions and slanders, and being counted the offscouring of all things, are but a few of the "all things that work for our good, who are the called according to his purpose," and will have a tendency to wean us from the world, and lead us to the good Shepherd of the flock, who said, "Fear not, little flock, for it is your Father's good pleasure to give you the kingdom." If such poor, wayward, murmuring creatures as we know ourselves to be in the flesh, are begotten again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God ready to be revealed in the last day. Though if need be ye are in heaviness through manifold temptation, 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. Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth forever. The Christians are called heirs of God, sons of God, children of God. "If children, then heirs, heirs of God and joint heirs with Christ." What strong language does the apostle use to cheer, confirm and establish the saints while in their wanderings in this wilderness of sorrow and sin. In my meditations I often ask myself the question, Am I a child of God? Have I an interest in that incorruptible inheritance? How can these things be? How shall corruptible man be one with incorruptible Jesus? This is the Lord's doings, and it is marvelous in our eyes. This belongs to the great mystery of his grace, that was hidden to the world, for the world by wisdom knew not God, neither does now, for "the natural man receiveth not the things of the spirit of God, neither can he know them, for they are spiritually discerned. But the Spirit searcheth all things, yea, the deep things of God." Thus we read of them, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Begotten of God, Jerusalem which is above is free, which is the mother of us all. 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." Thus in brief is this revealed to the heirs of promise. In the flesh we are by nature the children of wrath even as others, having Adam for our father; but in our spiritual Head the promised seed, in which dwelleth all the fullness of the godhead, bodily, from whence all spiritual blessings flow, we find in store all things that pertain to life and godliness. As the overshadowing of the Holy Ghost produced Jesus the Son of God; so those that are born of God are begotten of the same Spirit; for he that sanctifieth, and they that are sanctified, are all of one, so he is not ashamed to call them brethren. For as much then as the children are partakers of flesh and blood, he also himself [in time] took part of the same, that through death he might destroy him that had the power of death, that is the devil. For verily he took not on him the nature of angels, but the seed of Abraham; in a word, the whole church in spirit, life, justification, sanctification, redemption and glorification was as complete in Christ when he arose from the dead as was the sin, guilt and condemnation of the world in Adam, when he transgressed the command of God in Eden. As the whole world was corrupted by Adam's disobedience, so at the time he sinned, in like manner was the heirs of promise saved, justified and glorified when Christ ascended on high. But as it took centuries to develop the curse, so centuries must pass before Zion's blessings will be developed.

My sheet is full.

J. C. BEEMAN.

CYNTHIANA, Posey Co., Ind., Jan. 9, 1874.

ELD. G. BEEBE—DEAR BROTHER:—As I have to write to you on business, I thought that I would drop a few lines for the consideration of the poor tempest-tossed children of God while finishing their pilgrimage here below.

The year that has just closed upon us has truly been an eventful one, as I believed it would, and so expressed myself in a former volume of the "Signs." The awful scenes that the world has passed through, the pestilences, famines, calamities by sea and land, the bloodshed and the awful amount of corruption now reigning, not only in this, but likewise in the Eastern Continent, all go to prove the fulfillment of divine revelation; and certainly the saints in the present day ought to feel interested in these matters, for in my humble judgment we are in the days of the sackcloth prophecy. It is very evident that the man of sin is using the most tremendous means for the accomplishment of his programme; and if any now dare to question his power, they are set down as the most illiterate people upon the earth. I took the ground in a former volume that the true church is now suffering from the power of the second beast or Protestant Anti-christ, and we have seen the progress that it is now making,

and but few in the present day can "discern the signs of the times," or know to what extent they are working. The measure of iniquity has to be filled, and according to divine revelation, it takes both the first and second beasts to fill them. Now the first or Roman Catholicism has had its part in the different State Governments, and its power now is almost gone to control any part of the world. But the second beast seems to me now in the zenith of its power, and the true church of God is now feeling its mighty workings. The great apostle to the Gentiles tells us in his second letter to Timothy, that "In the last days perilous times shall come." I believe that we are now in those days; and the question might be asked, as it was formerly, Who shall be able to stand? When I walk about Zion I behold an awful apathy, coldness and declension which hangs like a pall over her. Truly the words of our Lord seem to be fulfilled: "Because iniquity abounds, the love of many shall wax cold;" and the apostle said that "there should be a great falling away." This is certainly true. In the present day the corruption that pervades the world has in a measure entered into the church as the apostle said it should. "Also of your own selves shall men arise, speaking perverse things to draw away disciples after them." I believe that the true church of our Redeemer has ever stood aloof from all the isms of the time in which her lot has been cast upon the earth, and ever will, though she is in an awful minority, which has always been the case ever since her organization. God in his alwise providence has been pleased to choose his church in the furnace of affliction, and has given them the rule and order of her doctrine, practice &c.; and because she has never tolerated any innovation in that faith and practice, she is hated by the hosts of anti-christ that surround her. Nor is this all. Some that have professed to belong to her for the sake of personal aggrandizement, have been willing to compromise with the enemy. The course of the Waldensian churches was the scripture rule; whenever they found out such characters they put them away; and I do consider that the church of God in the present day ought to carry out the same rule according to the scripture injunction. I understand that the bishop or elder (if he is a man of God) is the gift of God to the church, and is the servant, not the Master; as a servant, to discharge his duty as such, and not to lord it over God's heritage. But alas! in the present day we see much of that spirit that desires to be called Rabbi, and to move in the more polished circles of society. I have had experience enough in my time. I think upon this subject and the most of the troubles among the saints have been caused by those men called preachers. Ought it not to be the case that the church should bring a proper discipline to bear upon these characters? Does not the true preacher with the fear of the Lord

before him desire to labor for the comfort and edification of the church, or in the words of the apostle, "To feed the church of God which he has purchased with his own blood." Much has been said about their remuneration, some contending for one thing and some for another. Now it is a well known fact that the hordes of the anti-christian preachers of the day demand a salary, and it is paid to them according to their talent to pervert the truth; but I come to the gospel preacher, what is right in his case, does not the word of the Lord lay down the rule, and ought not the church to act accordingly? It seems to me that it is unnecessary for me to quote the scripture in this case; surely the children know where they are fed; that it is their duty to minister to the wants of their servants as the word of the Lord so especially lays down the rule. Having a large acquaintance among the ministers, I find that the most of them are poor men, dependent on their daily labor for their support; and it is yet a wonder to many how they go and preach so much without a salary; but as before stated the word of the Lord is so plain that the saints in all ages have attended to their wants as their circumstances admit of.

But I find that I am exceeding my limits; I merely intended to stir up the minds of the children, that they might not leave any of the obligations undone so as to give our enemies an advantage. Dear brethren, I am now going down the steep of time, and I know according to the course of nature I cannot be here long, and I wish to see the church of God carrying out all that is demanded of her by her divine Lord. In conclusion, among all the din and confusion of the present day, and the great sport that is made of the Primitive Baptists, may the Lord enable them to stand by their posts and show themselves men of valor, and in so doing put to flight the armies of the aliens.

In much tribulation your unworthy brother,

JOHN H. GAMMON.

A COMPARISON BETWEEN THE OLD MAN AND THE NEW.

A man that is regenerated consists of two men; namely, the "new man" and the "old man."—Col. iii. 9, 10. The old man is like a mighty giant; the new man is like David, compared with Goliath. The old man is perfectly born; the new man is not perfect until the day of his general resurrection. The old man is more strong, lusty and stirring than the new man, because the birth of the new man is begun now—the old man is perfectly born. Their two natures are contrary; the old is earthly and corrupt, with Satan's seed; but the nature of the new man is heavenly, blessed with the celestial seed of God. So that one man, inasmuch as he is corrupt with the seed of the serpent, is an old man; and the other, inasmuch as he is blessed with the seed of God from above, is a new man. And inasmuch as he is an old man,

he is a sinner and an enemy to God. So, inasmuch as he is regenerate, he is righteous and holy, and a friend to God, who preserves him from sin, so that he cannot sin as the seed of the serpent, wherewith he is corrupt, inclineth him; yea, enforceth him to sin, and nothing else but sin; so that the best part in man before regeneration is in God's sight not only an enemy, but enmity itself.

The new man is just, in respect of God's seed and his regeneration; sinful in respect of Satan's seed and his first-birth. Between these two men, therefore, there is continual conflict and most deadly war.—Gal. v. 17. The flesh and the old man, by reason of his birth that is perfect, often for a time prevails against the new man, which is but a child of comparison, and that in such sort that not only others, but even the children of God themselves think they are nothing else but the old man, and that the Spirit and seed of God are gone away and lost, whereas, notwithstanding, the truth is otherwise; for the Spirit and seed of God at length appear again, and dispel the clouds which cover the seed of God from shining, as the clouds in the air do the natural sun, so that sometimes a man cannot tell by any sense whether there be any sun, the clouds so hiding it from our sight. Even so our blindness and corrupt affections often shadow the sight of God's seed in God's children, as though they were plain reprobates, whereof it comes that they, praying according to their sense, but not according to the truth, desire God again to give them his Spirit, as though they had lost it, and he had taken it away, which God never did, although he causes us to think so for a time; for he holds his hand under his children in their falls, that they lie not still as others do that are not regenerate.

And this is the difference between God's children which are regenerate and elect before all time in Christ, and the wicked. The elect lie not still continually in sin, as the wicked do, but at length return again by reason of God's seed, which is in them hid as a spark of fire in the ashes. Christ has taken our nature upon him, communicated with it and by it in his own person to us, his children, his divine Majesty, as Peter says. And so he is become our flesh and bones substantially as we are become flesh of his flesh and bone of his bones spiritually; all that we have pertaining to him, yea, even our sins, as all that ever he hath pertains unto us, even his whole glory. So that if Satan should summon us to answer for our debts or sins, (the wife is not sueable, but the husband) we may well bid him enter his action against our Husband, Christ, and he will make him a sufficient answer. For as the wife will keep herself only for her husband, although in other things she is content to have fellowship with others, as to speak, sit, eat, drink, go, &c., so our consciences, which are Christ's wives, must needs keep themselves faithful to their Husband, and be joyful together. If

sin, the law, the devil, or any thing else, would creep in, then complain to thy Husband, Christ, and forthwith thou shalt see him play the part of Phineas.

Thus I have given thee in few words the sum of all the divinity that a christian conscience cannot exist without.

VERMES.

DUNWICH, Elgin Co., Ontario.

SANTA ANA, Cal., Dec. 26, 1873.

DEAR BROTHER BEEBE—If you will permit one who is so unworthy to claim that sacred relationship. I have been a reader of the "Signs of the Times" about sixteen years, and they have been a great comfort to me. When I review all the way in which the Lord has been pleased to lead me, which has been sometimes rejoicing, sometimes mourning, sometimes hoping and sometimes fearing, I have been made to rejoice with joy unspeakable and full of glory. I sometimes hope I am one of the redeemed of the Lord, and that my sins have been removed far from me, and that I am clothed with the robe of the Savior's righteousness. I have been thinking for some time of writing to renew my subscription to your precious paper, but have delayed to do so from time to time; but I now send my remittance, for I feel that I cannot well do without them, for I have no other preaching except what I receive through the "Signs of the Times." When I remember how many there are who have no other preaching than what they receive through that medium, I feel thankful that so many who are deeply experienced and taught of God write for your columns. I have been in this state twenty years, in which time I have heard but very little Old School Baptist preaching; but we have here plenty of New School Baptists and Methodists, and in fact all the *do and live* systems of the day. But one ray of light from the Sun of Righteousness is stronger than all the powers of darkness, and one word spoken by the Son of God to the soul, breaks over all the darkness and depravity of our nature, and makes us feel and rejoice that salvation is by grace alone. Satan tries to make God's children forget this; and either forgetfulness or ignorance of it is the base of all false doctrine and of every religious work which is not directed by a "Thus saith the Lord." How good and refreshing it is to those who are cast down to hear from others who have been thus cheered with it. I am often in darkness and suffer much at times from doubts and fears. I have long felt well assured that salvation is wholly by grace, and I long to sit under the sound of the gospel once more. I crave an interest in your prayers that I may at all times be enabled to say, Thy will, O Lord, be done.

Brother Beebe, I know that you have a great deal to do, and are advanced in years, and I hope this will not wrong you; but if it does, cast it aside.

May the Lord give you help in every time of need, is the prayer of your sincere friend,

DORCAS BATES.

PATOKA, Ind., Jan. 5, 1874.

ELD. G. BEEBE—VERY DEAR BROTHER:—I write to pay you my subscription to the "Signs of the Times;" I have been a subscriber since 1852, and have always been pleased with the doctrine they contain editorially. I believe they contain the doctrine of the bible, and I hope you may be spared long to contend for the faith once delivered to the saints. We have a little church here at Potoka, which I think holds the same doctrine that is advocated in the "Signs of the Times." But we are surrounded by enemies, yet we trust in the Lord who works all things for the good of them that love him, and are the called according to his purpose.

Brother Beebe, I would be so glad if I could meet you once in the flesh, and hear you preach. When I read your editorials my poor heart is drawn out in love, and I desire to see you and take you by the hand, for I feel at times that you are my near kinsman. I have had a name with the Old Baptists a long time. I was baptized by Elder John Wilson, in February, 1842, but I have always felt unworthy, for I am prone to evil, and often out of the way. I have many doubts, and sometimes fear that I am deceived. Still I think I do love the brethren, and often when I hear them talk they tell my feelings better than I can, which strengthens my hope and makes me rejoice. But those feelings do not generally last long.

Pray for me, that I may be kept from bringing reproach upon the cause which I hope I love. If any of the Elders or brethren of the Old Baptist order pass this way, please give us a call, for we are always glad when our brethren visit us. Our meeting house is in the town of Patoka, on the Evansville and Crawfordville Rail Road.

Yours in hope of a better world,
JAMES M. ALVIS.

CARTHEGENA, Ohio, Dec. 29, 1873.

DEAR ELDER BEEBE:—The time is come for me to renew my subscription. Inclosed I send you two dollars for the "Signs of the Times" for the incoming year. They have come regularly through the past year, every paper, which makes a good volume of reading. I am pleased with the "Signs," they are a welcome visitor, laden with instruction. The many able communications of brethren from different parts of the country are cheering, strengthening and edifying; hearing so many speak the same things in doctrine and practice, who will know nothing amongst the people save Jesus Christ and him crucified, and at the same time opposing all the inventions of men in their so-called Benevolent Institutions.

There are but few in this part of Ohio that have not bowed the knee

to the image of Baal. But I am glad and should be thankful that there are a few (in comparison with the advocates of the popular doctrine) who contend for the faith once delivered to the saints. I will say I have had a name amongst that despised people since 1820, and am now in my 73d year. I cannot say I have been any benefit to the church in the time. Notwithstanding the brethren have never put themselves to the trouble to deal with me, I have often, thousands of times, dealt with myself, and found I was wanting in every part, and can say that if I am saved it is by grace alone, sovereign grace. I desire an interest in the prayers of the church.

May the Lord give you grace to enable you to do all his will while in his church below, and afterward receive you to glory, is the wish of the unworthy writer.

EDWARD W. MOORE.

HINDSBURGH, N. Y., Dec. 23, 1873.

DEAR BROTHER BEEBE:—It has been eight years since I first became interested in spiritual things enough to feast on the rich promises of Jesus advocated in the "Signs." Although a partial believer in Christ as my Friend and Redeemer, yet conviction and conversion did not appear strong enough to be manifested, until compelled by providential circumstances to manifest my light, which to my great grief and astonishment was considered but darkness by those to whom I first expressed my mind and dealings of the Lord with me; for when I mentioned the glorious doctrine of election and final preservation in Christ, I was told by the New School Baptists that Christ chose those who chose him. Immediately this passage occurred to my mind, "Ye have not chosen me, but I have chosen you." Again, "I am found of them that sought not after me." Also, "It is not of him that willeth, nor of him that runneth, but of God who sheweth mercy."

Come all ye ransomed of the Lord,
Your hearts and voices raise;
Join in a song with sweet accord,
Our glorious King to praise.

Sing how he interposed his blood,
And washed your sins away;
Sing how he brought you home to God,
To worship, praise and pray.

Sing how he died and rose again,
Victorious o'er the grave;
From death his people to redeem,
From all their sins to save.

Sing of his pardoning grace and love,
Immanuel's name adore;
Soon we shall sing his praise above
On heaven's happy shore.

We there a starry crown shall wear,
Though tried and tempted here;
Dear Jesus doth our trials share,
He speaks, Be of good cheer.

M. J. RHODES.

NAAMAN THE SYRIAN.

About 2,000 copies left over. 10 cents a copy; one dollar a dozen, and gratis to all who feel justified to accept them. Thanks to those brethren and sisters who took so much interest in their circulation, by which means thousands have been read.

Address, J. R. RESPESS,
Ellaville, Schley Co., Ga.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 1, 1874.

MATT. XXIV. 14, AND ACTS XXII. 16.

At the request of brother Benjamin Muddle, of Peoria, Indiana, we will give such views as we have on the above named passages. The first named reads thus: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

As we perceive no immediate connection between the two passages, we will consider them separately, and in the order stated. The first passage was addressed to the disciples, by our Lord Jesus Christ. The other was addressed to Saul of Tarsus, by Ananias, who was sent by the Lord to preach to, and baptize him.

Three questions had been asked by the disciples, when he had told them of the destruction which was soon to come upon Jerusalem, and the ruin of the magnificent buildings of the temple. They asked him privately to tell them, "When shall these things be?" and "what shall be the sign of thy coming?" and of the end of the world? In the course of his reply, the words proposed for consideration occur. We do not propose at this time to comment on the whole connection of the text, which would swell our article to too great a length, but briefly consider what appears to be the plain import of the text. "And this gospel of the kingdom." This, in distinction from all other gospels, doctrines, or preaching. This, as peculiarly the gospel of the kingdom of our Lord Jesus Christ. From no other source can this gospel emanate; it is adapted only to the kingdom of Christ; it is the meat and drink of all the subjects of the spiritual kingdom; but it has no charm or attraction to any other people on earth. It is glad tidings of great joy to all who have an ear to hear what the Spirit saith unto the churches. But to all who have itching ears, it is hard sayings which they can neither hear nor love. There is much passing currently in the world for gospel which has no connection with the kingdom of our Redeemer. Nominal professors of christianity and graceless hypocrites teach for doctrines the commandments of men: and the apostle John testifies that "They are of the world; [not of this kingdom which is not of the world] therefore speak they of the world, and the world heareth them." But, he continues, "We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error." Worldly religionists receive their doctrine, and what they call gospel, not from God, but from the world. Worldly schools are by them instituted, to teach what they profanely call divinity. Their preachers receive their qualifications from worldly schools, which are sustained by worldly policy and worldly treasure; but

Christ's kingdom is not of this world. It is a spiritual kingdom, invisible to all the sons of Adam who have not been born again. And this gospel of the kingdom is a spiritual gospel, which the natural man receiveth not, neither can he know it, because it is spiritually discerned.

"This gospel of the kingdom shall be preached in all the world." At the time these words were spoken, the preaching of the gospel of the kingdom was, by divine command, restricted to the cities of Judah, to the lost sheep of the house of Israel. But the time was at hand when the partition walls which separated the Gentiles from the Jews should be thrown down. "And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory." And he shall send his angels [ministers] with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

This declaration was verified after the resurrection of our Lord from the dead, when he breathed upon his apostles and caused them to receive the Holy Ghost. When he caused them to understand the scriptures, and having duly qualified them, he said unto them, "All power is given unto me in heaven and in earth. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and lo, I am with you alway, even unto the end of the world."—Matt. xxviii. 18-20.

It is quite observable that he did not say, I will retain part of the power, and I shall expect you to organize Mission Societies, and Mission Boards, and Theological Schools, and send out mendicants to beg funds to sustain your institutions, and thus aid me in the great work. How very differently the record stands. All power in both worlds is in his own hands, never to be transferred to any other hands either in heaven or earth, including "power over all flesh, that he should give eternal life to as many as the Father has given him." In the execution of this work the Son of God himself comes in the clouds of heaven with power and great glory, "Riding upon the heavens in our help, and in his excellency on the sky," making the clouds his chariot, and riding on the wings of the wind. Too high in the clouds of heaven to be reached by aspiring men, and too omnipotent in power to require the aid of men. To the earth's remotest bounds the preaching of this gospel of the kingdom shall be extended, before the end can come; and all the elect of God shall be gathered together, out of every kindred, nation and tongue. His sons from far, and his daughters from the ends of the earth, even every one that is called by his name.—Isa. xliii. 6, 7. No want of funds, no lack of power, can possibly

retard the work. No national boundaries, no monarchical edicts can either facilitate or prevent the spread of the gospel into every part of the habitable world where God designs it shall go. Nor will the King of glory, to whom the gates of death and the prison doors of the grave have been unbarred and thrown open, accept of that "other gospel" which is not another, in its spread over the surface of the earth, as the fulfillment of what he has himself engaged to do. This very gospel of his kingdom, which never was nor ever can be known outside of his kingdom, shall be preached in all the world, precisely as he has declared, and all the preachers necessary for its spread will be supplied by himself; they shall be raised up and called as was Aaron, and no man shall take this honor to himself; for, "The Lord gave the word, great was the company of them that published it." "The chariots of God are twenty thousand, even thousands of angels: The Lord is among them as in Sinai, in the holy place."—Psa. lxxviii. 11 & 17. Yea, he has ascended up on high, has led captivity captive, and received gifts for men; and an inspired apostle has informed us that in giving gifts unto men he has given some prophets, some apostles, some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ.—Eph. iv. 11-13. And the same apostle tells us, in Eph. i. 23, that the church, of which Christ is the Head, is the fullness of him that filleth all in all.

So we are assured that the same Jesus who has engaged that this gospel of the kingdom shall be preached in all the world, has raised up all the gifts that can be required, and holds them in his own hand. His chariots are not moved or guided by men, but by his own wisdom, power and grace.

We need not be surprised that the ministry of anti-christ must be supplied from the schools of men; for our exalted Prince and Savior received no gifts for them; nor are the gifts which he bestows such as they desire. The gifts for the work of the ministry are only for the edifying of the body of Christ,—the church of God, qualifying them unto whom they are given to preach the gospel of the kingdom, and consequently only they who know God, will hear them who are called, qualified and sent forth by him. This draws the discriminating line with unerring exactness between the two parties. He that knoweth God, saith the apostle John, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error. By this rule the saints are commanded to try the spirits, and forbidden to believe every spirit; because many false prophets are gone out into the world.

There are still two points farther

in our text to be considered before we close this article. First, the design of our Lord, namely, "For a witness unto all nations." And secondly, when this shall be accomplished, "Then shall the end come." In the illustration of this part of our text, our Lord has given a parable, in the next chapter, in which the subject of the twenty-fourth chapter is evidently continued. "When the Son of man shall come in his glory." Observe it was for the sign of this coming the disciples had inquired. He was first to be put to death in his flesh; in his humiliation was to humble himself and become obedient even unto the ignominious death of the cross; but he was to suffer these things and then enter into his glory. When this suffering should be accomplished, he was to be raised from the dead by the glory of the Father, and then enter into his glory, which he had with the Father before the world began. For this joy which was set before him he endured the cross, and despised the shame. Rising from the dead he was to sit upon his Mediatorial throne; having all things put under his feet, and all the power of heaven and of earth vested in him. Coming thus in his glory, with all his holy angels, "Before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on his left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," &c. Then shall he say also unto them on his left hand, "Depart from me, ye cursed," &c.

The Son of man has come in his glory, and from the time of his inauguration to his Mediatorial throne, this work of separation has been, and still is progressing. "His fan is in his hand, and he will thoroughly purge his floor, and gather the wheat into the garner, and burn the chaff with unquenchable fire. He separates the nations as a shepherd divides his sheep from the goats." He putteth forth his own sheep and goeth before them; and the sheep hear his voice and they follow him; and he gives to them eternal life, and they shall never perish, neither shall any pluck them out of his hand.

When and wherever the gospel of his kingdom is preached in all the world, by the gifts which he has received for, and given to his ministers, his voice is heard (by those whom he has quickened) saying unto them, Come ye blessed of my Father, inherit the kingdom prepared for you," &c. This is the gospel of his kingdom, and in it his sheep hear his voice, and recognize it as the voice of their Shepherd. And it is certain beyond a doubt, that "All that the Father has given him shall come to him, and that they shall in no wise be cast out. Though dead in sins, the dead shall hear his voice, and they that hear shall live."

This gospel is and shall be preached

for a witness, and by the testimony of this witness we stand or fall. By the disclosure of the gospel, we take our position at the right hand of our enthroned King, or file off with the multitude to the left. To every heaven-born child the gospel brings the testimony of his calling and election: and by its testimony the ungodly are manifested, as enemies to God and enemies to the truth. The gospel of the kingdom of Christ is opposed by what men regard as gospel, (the gospel of the kingdom of darkness) and shall as a faithful and true witness identify all the redeemed of the Lord, in distinction from all others, "and then shall the end come."

"Thus shall this moving engine last
Till all the saints are gathered in;
Then for the trumpet's dreadful blast
To shake it all to dust again."

Our remarks on the other text, Acts xxii. 16, must be deferred till our next issue.

CORRESPONDING LETTERS.

The Hillsborough Old School Baptist Church, to the Western Corresponding Association of Missouri.

BELOVED IN THE LORD:—Another year with its lights and shadows, its joys and sorrows, its hopes and fears, has passed away, and the time for another of our annual meetings brings afresh the remembrance of the tender mercies of our God, and of the rich benefits wherewith he has loaded us; of the precious privileges he has given us to enjoy, and of the wonderful spiritual blessings with which he has blessed us; so that we have the evidence that we are of those who can say, "And of his fullness have all we received, and grace for grace." And if we are of that number, we have the assurance of an inspired apostle that the God and Father of our Lord Jesus Christ hath blessed us with all spiritual blessings in heavenly places in Christ. He also tells us how and why. "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. And also "Unto the praise of his glory." While the hypocrite and false professor seek to evade the force of this evidence, by asserting that it applies to the apostles alone, or to the Jews as a nation, or as some presumptuously claim, to a character set forth in the scriptures, to be attained by any sinner, by his own works of obedience; those whom God has graciously been pleased to call and manifest by his grace, are oftentimes, through tribulations and manifold temptations, in great heaviness, grievously beset with the sin that dwells in them, with darkness and gloom, which almost brings them to despair; and with doubts and fears, not in regard to the evidence which the apostle gives, or to the purpose and power of the Lord concerning those who have this testimony, but with regard to the application of it to themselves, for they very often cannot see any evidence that they are "holy and without blame before him in love," or that they are "unto the praise of his glory;" for they see an-

other law in their members, warring against the law of their mind, and bringing them into captivity to the law of sin which is in their members, which makes them say with the apostle, "O wretched man that I am! Who shall deliver me from the body of this death?" This, dear child, is proof satisfactory to others, if not to yourself, that you are not a hypocrite or false professor; yea, it is proof to yourself on the behalf of others, for it testifies to you of the meekness, the patience, the humility, and the sufferings of Christ in them, which you could not see if you had no life, or were blind. Hypocrites and false professors never know such agonizing sorrows, such tormenting doubts, such fierce and unceasing conflicts; therefore they know not the sweetness, the love and the power of the blessed Jesus, to deliver, to comfort and to save. But we can say, "Now unto him that is able to do exceeding abundantly above all that we ask or think, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

Dearly beloved, suffer the word of exhortation given by the apostle: "I therefore, the prisoner of the Lord, beseech you that ye 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." And now may he whose promise is to the little flock, whose blessing is upon the poor in spirit, be with you and bless your meeting to his own glory and the good of his people, is the prayer of your weak little sister called Hillsborough.

R. M. THOMAS, Mod.

J. T. MURDOCK, Clerk pro tem.

The Western Corresponding Association of Old School, Predestinarian Baptists, of Missouri, in session with the Hillsborough Church, Platte Co., Mo., October 3d, 4th & 5th, 1873, to the several associations with whom she corresponds, greeting.

BELOVED IN THE TRUTH:—We have been favored with another of our annual meetings, and we feel enabled to say, "The Lord is good, a stronghold in the day of trouble, and he knoweth them that trust in him." The letters from the churches composing our little body bring the cheering news of peace, with an occasional gleam of light and hope, which greatly revives and encourages us.

The coming of your messengers, and the reception of your loving messages, have been refreshing and comforting to us, inasmuch that we earnestly desire the sweet and loving correspondence shall be kept up.

Our next annual meeting is appointed to be held with our sister church at Sugar Creek, Buchanan Co., Mo., to commence on Friday before the first Saturday in October, 1874, when and where we hope to greet your messengers and receive your messages of love and peace.

R. M. THOMAS, Mod.

W. A. LOWE, Clerk.

J. T. MURDOCK, Ass't Clerk.

MISCELLANEOUS.

BROTHER Caleb Jones of Sandy Hill, Warcester Co., Md., contemplates removing to the West, and desires to be informed of some location in Nebraska, where he can have the society of Old School Baptist brethren. His address is stated above.

A worthy Quaker thus wrote: "I expect to pass through this world but once. If therefore there be any kindness I can show, or any good thing I can do to my fellow human beings, let me do it now. Let me not defer or neglect it, for I will not pass this way again."

If there is any preacher of the Old School or Primitive Baptist Order in Eastern Oregon, he will confer a favor on us of Union County, by letting us know of his whereabouts, either through the "Signs," or by letter, addressed to Joseph Harris, Somerville, Union Co., Oregon.

REMOVED.—Brother Beebe, please announce through the "Signs," my change of residence from Ridgedale, Polk Co., Iowa, to Clarksville, Merriek Co., Nebraska. If any of our brethren desire to move into this part of the country, there are yet good opportunities for homesteading or buying Rail-road Lands. If any should desire information, and will address me, I will respond to their enquiries.

J. B. LEWIS.

THOSE that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing; to show that the Lord is upright, &c.—Psa. xcii. 13-15.

BROTHER Thomas P. Dudley, now more than four score years of age, between the twenty-first of November and the twenty-ninth of December last, preached five discourses at Georgetown, two at Paris, three at Richmond, two at Frankfort, and he also preached two in Jessemine, and two in the city of Lexington. We cherish a hope that he will so far renew his strength as to be able to visit our eastern Associations next Spring.

Since the issuing of our last number, we have received the painful intelligence of the death of two esteemed sisters of the New Vernon Church, viz., sister Polly Harding, relict of our late brother Lemuel Harding, formerly of New Vernon, but for many years a resident of Pennsylvania; also our sister Harriet Stage, wife of brother William Stage, of this vicinity. A suitable obituary notice will soon be prepared and inserted.

The editor of the *Watchman's Cry* is of the Second Advent persuasion, and in a recent number he stated that it was sent out with some misgivings that it would never reach those for whom its words of comfort were intended.

Life has such hard conditions that every dear and precious gift, every rare virtue, every pleasant faculty, every genial endowment, love, hope, joy, wit, sprightliness, benevolence, must sometimes be put into the crucible to distil the one elixir—patience.

ORDINATIONS.

FARMERSVILLE, Texas, Dec. 17, 1873.

DEAR BROTHER BEEBE:—Please publish the following ordination. I have not the records before me, but will give the substance.

Previous to our October meeting (the 4th Saturday and Sunday) the usual call was made on sister churches for aid, (although we have three able ordained preachers and five deacons) which call was responded to, and the presbytery for the purpose of ordaining brother John Gotcher organized by brother J. M. C. Robertson being called to the chair.

The candidate was then called on to relate his christian experience, call to the ministry, doctrinal views &c., which he gave in the most satisfactory manner I ever heard.

He was then regularly ordained to the full work of the ministry.

A bright star has risen among us.

Your poor erring brother,

JOHN O. SHEPPARD.

BROTHER BEEBE:—By request of the Presbytery, I send you a copy of the ordination of brother George W. Murry, which you are requested to publish in your valuable paper.

JAMES HARPER.

DECEMBER 27, 1873.

The Friendship Church of Regular Predestinarian Baptists, at Winchester, Scott Co., Ill., being in session called for the reference referring to the ordination of brother George W. Murry to the office of the ministry, and the elders which had been previously called for that purpose being present, were as follows: E. T. Morris, of Menestare Church, Wm. L. Campbell, and John H. Taylor of Friendship Church, all of Morgan Association, and S. R. Williams of Hopewell Church, John Fanshier, of Camp Creek Church, and James Harper, of Mt. Gilead Church, all of which Churches are in the Mt. Gilead Association of Regular Baptists, also Allen Murry, of Union Church, Concord Association. By request of the above named Friendship Church these were organized into a Presbytery, choosing Eld. E. T. Morris Moderator, and Eld. James Harper Clerk.

1st. The candidate was presented and given into the hands of the Presbytery, when a full and free investigation was made as to his hope, call to the ministry, and general deportment. After due consideration the Presbytery unanimously agreed that he possessed the qualifications laid down by Paul, and then proceeded:

2d. Ordination prayer by the Moderator; at the close of which, the Presbytery joined in laying on hands.

3d. Charge given by Eld. John Fanshier, in reference to a minister's duty and course in life.

4th. The right hand of fellowship was given by the Presbytery to the candidate and the Church.

5th. Minutes received by the Church and the Presbytery discharged.

E. T. MORRIS, Mod.

JAMES HARPER, Clerk.

RECEIPTS.

NEW YORK—W R Emory 7, Elder J D Hubbell 5 35, Mary Roberts 2, Mrs H Webb 2, Miss C Reed 2, John A Morse 2, P W Gordon 2, James A Dorman 4, A B Dickerman 4, Mrs I R Fenton 2 35, Wm Jackson 2, Adeline Freeman 2, E M Bradner 3 25, Mrs Tus-ten Moore 3, Henry Carlew 2, S Wheeler 2, Mrs A R Ivory 2, Col S Clark 2, Mrs C H Smith 2, Mrs Esther Roberts 2, Dea A Acker-son 17, John Harding 2, R C Hile 2 35, David Everett 2, Mrs R Wilson 2, Luther Salisbury 2..... \$82 30

MASSACHUSETTS—L D Swart 3, B F Flagg 6, Hollis Danforth 3 35..... 12 35

MAINE—Samuel Parker 2, A P Top-ley 2, Mary Bailey 2, Lewis Butler 4, Mrs George Small 1..... 11 00

NEW HAMPSHIRE—Aaron Nichols 4, Ivory H Ford 2..... 6 00

NEW JERSEY—Amanda Durand 2, Eld P Hartwell 49 50, Abraham Sper-ling 5..... 56 50

PENNSYLVANIA—Eld Wm J Pur-ington 10, W E K Frazier 2, Lewis C Thomas 2, Caleb T Frey 2, Wm K Blas-dell 2, S W Evans 2, Thos Baner 2..... 22 00

DELAWARE—H B Plummer 3, Jas S Spicer 2, Eld E Rittenhouse 16 25, M R Barton 2, Eld John G Sawin 14..... 37 25

MARYLAND—Joseph White 2, Eli-sha Holloway 2, Mrs Mary McCane 2, Mrs Stall 2, Wm Meredith 2, R T Hast-ings 6..... 16 00

VIRGINIA—Joseph B Reid 2, James Snider 4, J B Johnson 4, Eld T M Poul-son 4, Eld J S Corder 4, Mrs Julia Wee-don 2, Mrs Hattie N Tobey 2, Wm M Smoot 7..... 29 00

CALIFORNIA—W B Wilson 1 80

Dorcas Bates 2..... 3 80

OREGON—Joseph Harris..... 4 00

MISSISSIPPI—O W B Barnett 7 20, A F Girard 1 15, J H Rose 2, G S Pace 3, I C Wilkerson 50c, Eld John Brown 4, Kymon Pipkin 3 50, J G Creelius 4, James Harlin 2..... 27 35

GEORGIA—J J McCullar 2, Mrs R Anna Phillips 3, J D Vaughan 2, B F Chambliss 2, J K P Lester 4, J J Smith 2, Mrs A David 6, W H Dollar 2..... 23 00

ALABAMA—James Webb 5, Seaborn Sutton 11, Wm Garton 5, A C Legg 9..... 30 00

NORTH CAROLINA—A H Temple 2, B P Pitt 2, W C Fancette 2, Mrs S N Biggs 2..... 8 00

TEXAS—L G Aspley 5, J N Walker 2, J M Robertson 8, Ben Parker 2, A C Speers Jr 4..... 21 00

ARKANSAS—W C Porter 2, N J Kirk 6 50, Solomon Ring 6..... 14 50

TENNESSEE—W R Grigsby 2, Robt C Marsbury 6, J A Gates 3 75, M M Har-riston 4..... 15 75

LOUISIANA—Mrs Sarah Taylor..... 4 00

OHIO—B W Powers 2, James Lewis 2, Isaac Swanger 4, Eld Lewis Seitz 25 60, J B Bevis 4, David Seitz 24, Eld J Parker 2, Elder J C Beeman 4, B Martin 2, Benj M Yeager 8, Ansel Hard 4, Rebecca M Craft 2, John Barley 2, Asa Phelps 2 60, Wm L Pence 2, Wm N Corey 1 50, J Stephens 2, Abner Kel-sey 2, J D Counts 2..... 97 70

MICHIGAN—Jacob Gander..... 2 00

INDIANA—James Tyner 8, E H Vre-denburgh 2, Mrs E Black 1, James M Johnson 4, Eld Harvey Wright 15, Jas M Alvis 5, N S Straghan 2, H Hoffine 2, Wm A Smith 18, Isaac Sawin 4 20, John Overman 20, Lewis Bailey 4, Eld D Fawley 2, Thomas Racer 1, Joseph Sharp 2, Morris Woods 2, Eld John H Gammon 6, John H Baker 11, A P Pound 3..... 112 20

ILLINOIS—Wm FitzJerral 7 30, Na-than Perry 15 20, E Cool 2, John Moulds Sen 8, Elias Reed 2, Isaac Thrushman 6, G M Bourland 2, Eld I N Vanmeter 2, Craig White 50c, P P Lucas 2, Eld J Castlebury 6, Dennis Olehi 4, George Wagover 6, Smith Ketcham 5, Elkana Smith 4, C A Jackson 4, Mrs Phebe Seroggin 1, John Byler 6, N W Turner

4, Hannah Riley 2, Thomas Bailey 2, Thomas Pond 2, Bryan and others 14, J M Applegate 2, Elder R M Simmons 8 50, E D Varnes 4, Eld J E Armstrong 15 75, Andrew Wood 4, Robert Si-fleet 2..... 143 25

MISSOURI—L L Coppedge 2 20, John L Wilkes 2, Jas H Alexander 2, R S Mundy 2, N S Williams 2, Mrs L F Allen 2, John S Davis 6, Calvin Asber-ry 5, Mark Whittaker 4, Mrs J S Huges 3, Henry Bayne 13, Wm J Hall 2, Lu-cinda Stevenson 2, Sarah J Dunning 2..... 49 20

NEBRASKA—J W Anderson 4, J A Tipton 1..... 5 60

KANSAS—Lewis Heman..... 2 00

COLORADO—Levi Bloomfield..... 2 00

DAKOTA TER—Mrs Eliza I Eldon..... 2 00

IOWA—A Vanwinkle 3, S L Case 2, James Swart 5, L B Thompson 6, B T Williams 2, J A Evans 2, Wm Ferguson (all right) A B Davis 2, C F Bell 6, M M Hanna 2, D S Hahn 2, S P Mosher 8..... 40 00

KENTUCKY—Jesse J Riley 8, Eld J M Demaree 11, J E Settle 1, B Farmer 24 05, A Boyd 4, Eld T P Dudley 6, I H Dewees 6, George Ringe 2, J P Trueax 15, A D Newland 13..... 90 05

ONTARIO—Mrs Eliza Elliott..... 1 00

James P Hall—what post-office and state?..... 2 00

Total..... \$972 20

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MARRIAGES.

June 21, 1873, by Elder P. Hartwell, at his residence, Mr. Amos Thompson and Miss Ra-chel Tucker, all of Hopewell, N. J.

Sept. 20, by the same, at his residence, Mr. Isaac Leigh, of Princeton, and Mrs. Sarah C. Drake, of Hopewell, N. J.

Nov. 19, by the same, at the residence of the bride's father, Mr. Aaron W. Smith, of East Amwell, and Miss Sarah E. Updyke, of Blawenburg, N. J.

Nov. 26, by the same, at the residence of the bride's father, Mr. Samuel V. Leigh and Mary F. Blackwell, daughter of Mr. Wm. L. Blackwell, all of Princeton, N. J.

Dec. 3, by the same at his residence, Mr. James C. Hoagland and Miss Mary Anna Merrell, all of Hopewell, N. J.

Dec. 3, by the same, at his residence, Mr. John E. Dixon, of Montgomery, and Miss Su-san E. Craft, daughter of Theodore Y. Craft, of East Amwell, N. J.

Dec. 17, by the same, at the residence of the bride's parents, Mr. Charles H. Blackwell and Miss S. Lizzie Moore, daughter of Mrs. T. P. Moore, all of Hopewell, N. J.

Jan. 1, 1874, by Eld. Thomas M. Poulson, Mr. Wm. H. Hall and Susan Andrews, all of Accomac Co., Va.

In Baltimore City, on Wednesday a. m., Dec. 24, 1873, by Eld. F. A. Chick, Mr. Charles Whittaker and Miss M. Fannie Wilson, both of Harford Co., Md.

Jan. 1, 1874, at the parsonage in Southamp-ton, by Eld. Wm. J. Purington, Mr. Frank P. Kerr and Miss Rachel W. Rutherford, both of Warwick, Bucks Co., Pa.

Jan. 15, 1874, by the same, at the residence of the bride's mother, Mr. Morris H. Tregg, of Newtown, and Miss Josephine D. Willard, of Northampton, both of Bucks Co., Pa.

In Warwick, Orange Co., N. Y., Dec. 31, 1873, by Eld. J. N. Badger, Mr. A. H. Drew and Miss M. A. Conklin, all of Warwick.

OBITUARY NOTICES.

DIED—Of paralysis, at his residence in this village, on Tuesday morning, Jan. 20, **Mr. Henry P. Roberts**, aged 68 years and 5 months. Deceased was a son of Mr. Eli and Mrs. Fan-nie Roberts, late of New Vernon. For many years he has been a prominent and esteemed citizen of this village. He leaves a widow, two daughters and one sister, with many re-latives and friends to mourn their loss, which we hope is his unspeakable gain.

Within the short space of about ten days three of the former residents of New Vernon, who were formerly constant attendants of New Vernon Church, have been called away by death, viz: Mrs. Polly Harding, Harriet Stage, and Mr. Roberts. Truly we are pass-ing away.

DIED—September 23, 1873, at the advanced age of 82 years, our beloved sister, **Rebecca Kemper**, consort of our late brother Jona-than Kemper, of this county.

Sister Kemper was one of those quiet, un-assuming members of the church, whom, to fully appreciate, requires an intimate ac-quaintance. Many of the brethren and sis-ters who have been wont to visit her house will bear witness to this truth. The house of brother and sister Kemper was always open to receive the wayworn ministers of the gos-pel, and their efforts untiring in adminis-tering to their comfort. Sister Kemper died as she had lived, in humble trust in the Lord, leaving a comforting evidence that she is now with Jesus, which is far better. She died at the house of her daughter, sister Joshua Kemper, in Owen Co., Ky. In her death her two surviving children and the church at Little Hope have sustained a great loss, but the Lord gave, and the Lord hath taken away, and blessed be the name of the Lord.

Please publish the death of our beloved brother, **Elder B. O. Allen**. He was born in Madison County, September 27, 1816, and with the exception of two years, spent his life in that county. He united with the Old School Baptist Church in 1841, and was or-dained a minister in 1848. He lived a Chris-tian life, advocating the cause of Christ and his church up to his death. He was very fee-ble all the winter and spring, and often spoke about his departure. He said he saw the plan of salvation plainer every day. He gained health and strength sufficiently to preach on the third Sunday in June before his death, which was caused by a fall from his horse, in Fredericktown. His horse was frightened by a locomotive, ran against a post, breaking the buggy in pieces, and throwing him about eight feet high. He was speech-less for several hours, after which he knew his family and talked with them. He died on the sixth day, leaving his wife and one child, (a daughter) with one brother and many friends to mourn their loss, which we hope is his eternal gain.

By request, I send for publication a notice of the death of **Mrs. Sarah Jenkins**, aged 87 years, 7 months and 4 days. She was the widow of our late brother Nathaniel Jen-kins, of Rock Springs, Lancaster Co., Pa. After the death of her husband, being left rather lonely, and having a son and daughter living in the vicinity, she thought best to spend the few remaining days of her life with them, and finally died at the house of her son, Nov. 14, 1873.

Mrs. Jenkins never made any public pro-fession of religion, that I have been informed of. She attended regularly our meetings at Rock Springs as long as she was able, and particularly near the close of her life she manifested that love to the brethren, and de-sire to hear the word preached, which led us to believe that she was a subject of divine grace. She told me, when near the time of her departure, that she was reconciled to the change, and hoped to be quietly taken away to rest. Having no disease of body, but worn out with age and infirmities, like a

shock of corn in its season she was gathered, as we believe, where the inhabitants shall not say, I am sick.

She left a son and daughter, together with a number of grand-children, and friends. May the Lord prepare them and us for this important change.

WM. GRAFTON.
Forest Hill, Md.

By request of sister Fanny Carey, I send for publication the obituary of her husband, **Nathaniel Carey**, who died at his residence in Chemung, N. Y., Nov. 3, 1873, aged 83 years, 11 months and 4 days. He left a request that Eld. St. John should preach his funeral sermon from John xvi. 19, 20; also that the 990th and 446 hymns be sung on that occa-sion. Eld. St. John being from home, the sermon was not preached until the following Sunday.

The subject of this notice was born in Brookfield, Orange Co., N. Y. He experienced a hope in Christ about fifty years ago, but did not unite with the church at that time, feeling, as he said, unworthy. He emigrated to Chemung about forty years ago. The Che-mung Church was constituted under his roof, Jan. 17, 1846, with but nine members, three of whom are still living. Brother Ca-rey united with this little band June 15, 1848. Truly a good man in Israel is fallen. His house was always open for the preaching of the gospel, and he was always ready to min-ister to the wants of his brethren. The church has lost a meek and quiet member, his wife a good husband, his children a kind and indulgent father, and the community a good citizen and neighbor. But our loss, we believe, is his eternal gain.

J. E. HARDING.

DIED—In Palermo, Maine, Dec. 7, 1873, brother **James Dennis**, aged 75 years and 2 months. He experienced religion in the year 1818, and united with the Second Baptist Church in that town. Some thirty years sub-sequent he united with the Old School Bap-tist Church in Whitefield, of which he re-mained a consistent member till his death. He had been a constant reader of the "Signs of the Times" for many years. Having for some years been paralytic, much of his leisure time was spent in study at his own fireside. The "Signs" were ever welcomed by him, and from them he drew much to edify his mind and encourage his faith. The bible was his constant companion, and he rested implicitly in Christ, the only foundation. Whenever he exercised his gift in religious meetings, he would set forth the ideas that had interested his own mind, evincing much originality of thought. He was firm in his adherence to the doctrine held by the Old School Baptists, and ever stood ready to defend it. His Christian life has been exemplary and con-sistent, having the fellowship of all Christians with whom he was associated, and was al-ways at their meetings.

He had been declining for some weeks, and amid all his sufferings, in patience possessed his soul, calmly and smilingly speaking of his approaching dissolution, often expressing his feelings in these words: "I know n whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." At times, referring to the conversation of Jesus with the thief on the cross, he would re-hearse it with much apparent satisfaction. As death drew near, he exhibited an unsha-ken faith in the Redeemer, and calmly and happily passed away from the scenes of earth.

"Dear as thou wert, and justly dear,
We will not weep for thee;
For thou art now where oft on earth
Thy spirit longed to be."

SOPHIA BOWLER.

DIED—At the residence of her parents, on the 17th of August, 1873, in Burlington, Boone Co., Ky., **John Wallace Jr.**, son of Gen. John and Artie Wallace, in his 29th year.

The deceased was in usual health the day previous to his death, but in the evening com-

plained of his head; but as he had been subject to severe attacks of headache, (from the effects of a sun-stroke several years ago, as it is thought) no danger was apprehended by his family. Shortly after retiring to bed he became entirely delirious. The family physician was immediately summoned, who administered, perhaps unjudiciously, medicine that quieted and put him to sleep. He awoke no more in time, but breathed his last at one o'clock the same night, leaving a young, loving wife, father, mother and sister, to mourn their irreparable loss.

Mr. Wallace was a young man of fine promise, of a kind, noble, generous, tender temperament, and also an energetic business man, having filled for five years the office of Master Communion, and also the duties of the Circuit Clerkship, for his father, who holds that office, but was in bad health the greater part of the time. His son proved to be remarkably efficient in the discharge of his duties, and the loss is deeply felt by all those with whom he was associated. Indeed, in the death of our young friend we feel that the county has sustained a real loss. The high estimation in which their loved one was held by his numerous friends should surely be a comfort to the bereaved family. May they, and particularly our sister Wallace, while thus tried in the furnace of affliction and sorrow, have ample assurance that the Eternal God is their refuge, and underneath are the everlasting arms. May he enable them to say in truth, Thy will be done.

We cannot see the turnings
Of God's long cord of love;
We cannot trace the windings
By matchless wisdom wove,
E'en as a skein unraveled
Still holds the hidden end,
So love's mysterious twinings
Amid our chastenings blend.
And when the Father chasteneth,
His children's faith to prove,
The cord is held by Jesus—
The unseen end is love.

DIED—At his residence in Naples, Ontario Co., N. Y., Sept. 22, 1873, of cholera morbus, **Harvey Weld**, aged 65 years, 7 months and 10 days.

The subject of this memoir was born in Dutchess County, N. Y., Feb. 12, 1808, and at the age of about twenty years his father, (David Weld) moved to Middletown, Delaware Co., N. Y., and in the summer of 1828, during a religious revival among the Baptists, under the ministration of Elder David Mead, he experienced a hope in Christ, and although he never united with any church, he was ever an ardent and able defender of the doctrine of salvation by grace alone. In 1830 he, with father and the rest of the family, moved to Prattsburgh, Steuben County, and in the fall of 1831 was married to Mary Degolier, and settled in the business of farming. In 1863 he moved to Naples, Ontario County, where he spent the remainder of his days. I will add the following from the *Naples Record*:

"Harvey Weld, aged 65 years, died on Monday morning, September 22, of cholera morbus. Mr. Weld had not complained much, and put off too long medical aid. At the last all was done that could be, but of no avail. Mr. Weld was the head of a family of grown up children, who are highly respected, and was himself a model of uprightness. He was an old resident of Riker Hollow, and was closing his life of industry in our village. The funeral services were held on Wednesday, at the house, at noon, and at Riker Hollow at 2 o'clock, where a sermon was preached by Elder St. John to a large audience of mourners and sympathizing friends."

W. W. WELD.

Riker Hollow, N. Y.

DIED—At his residence in Patoka, Gibson County, Indiana, brother **John Hargrove**. He was born in Pulaski County, Kentucky, November 29, 1799, and died October 30, 1873, of rheumatic paralysis, having suffered the most severe affliction for twenty months, which he bore with Christian fortitude. He moved to this state in 1803, and in 1818 was married to Isaphenia Latham, and moved to

Warrick County, where under the preaching of Elder Daniel Parker, he was led in such a way to see his condition as to convince him that a law righteousness would do him no good; for the preacher, he said, described his condition as a sinner better than he could have done himself. He continued in gross spiritual darkness until 1823, when it was the pleasure of the Lord to reveal himself to him as he doth not unto the world. He continued hoping and doubting until Eld. Jeremiah Cash paid him a visit, and encouraged him to take up his cross, by coming home to his friends and telling them what great things the Lord had done for him. So he joined the Little Union Church of Regular Baptists, in 1826, where he lived a devoted member until he moved back to the neighborhood of Patoka Church, where he lived until his death. Since 1833 he has been a very devoted member of Patoka Church, never failing to fill his seat unless providentially hindered.

But few persons have been more favorably known among the Regular Predstianian Baptists than was our lamented brother; for he served this church as her Clerk, next as her Deacon and Moderator, and having also served the Salem Association as her Clerk oftener than any other one person, while Patoka Church was a member of that association. He was also chosen by the people to many offices of trust and profit, which offices he filled with entire satisfaction. It has never been our good fortune to be acquainted with a more devoted Christian, for he was ever ready to give the reason of the hope that was in him. His theme was Jesus and the resurrection.

Eld. John Adams delivered a short discourse at the residence, which enabled some of us to rejoice in the Spirit that it was ours yet to die.

He has left a widow and seven children, many grand-children, with many other relatives and friends, and the church, to mourn, but not as those without hope.

T. E. W. HILLMAN.

Brother **Alexander Mackintosh** departed this life Dec. 25, 1873, aged 74 years, 7 months and 7 days. His disease was a chronic affection of the heart, producing dropsy. He was born in Glenkirk, Scotland, in May 1788, and was raised a Scotch Presbyterian. He came to America in 1825, and settled in Washington D. C. At a little before this time, he experienced a hope in Christ, and was baptized by Elder Trott, I think, and became a member of the Shiloh Church. With this church his membership remained until his happy release. In 1851 he was married to Ann Blizzard, and moved to Westminster, Md., and has ever since resided there.

I have known brother Mackintosh for nearly five years, and in that time have met him nearly every month. I have had many pleasant seasons in conversing with him of those heavenly things in which he so much delighted, and which was his theme. About four weeks before his death he sent me word of his illness, and requested me to come and see him. I found him as peaceful as though the dark valley was not just before him. I asked after his state of feelings, and he said, "All is peace. I am willing to live if the Lord so will; I am willing to die if it is his will; but I would rather die." In our conversation he said, "I have been wonderfully blessed all the days of my life, and now the Lord is dealing gently with me." (Alluding to the fact that he suffered no pain.) He said, "I have been a constant sinner, but my hope has continued to abide, and I still feel that it is bright and strong; and O, brother, it is all of grace, all of grace." I saw him once more before he fell asleep, and he still said that his sky was bright, and his hope firm.

I attended his funeral on Saturday, Dec. 27, and tried to preach the Word from John xvii. 16.

He leaves one son, (the only relative this side of the Atlantic, so far as I know,) and a large circle of friends to mourn their loss. May God make us all as ready to depart when the end shall come, as he was, in my prayer.

Yours as ever,

F. A. CHICK.

Reisterstown, Md.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42. MIDDLETOWN, N. Y., FEBRUARY 15, 1874. NO. 4.

POETRY.

THE NEW CHURCH ORGAN.

ELDER BEEBE:—I send you the following verses by request, and they are submitted to your discretion whether to publish them or not, by an aged sister.

They've got a bran new organ, Sue,
For all their fuss and search;
They've done just as they said they'd do,
And fetched it into church.

They're bound the critter shall be seen,
And on the preacher's right
They've histed up their new machine,
In everybody's sight.

They've got a chorister and choir
Agin my voice and vote,
For it was never my desire
To praise the Lord by note.

I've been a sister good and true
For five and thirty years;
I've done what seemed my part to do,
And prayed my duty clear.

I've sung the hymns both slow and quick,
Just as the preacher read,
And twice, when Deacon Tubbs was sick,
I took the fork and led.

And now their bold new fangled ways
Afe comin', all about,
And I, right in my latter days,
Am fairly crowded out.

To-day the preacher, good old dear,
With tears all in his eyes,
Read, "I can read my title clear
To mansions in the skies."

I always liked that blessed hymn—
I s'pose I always will—
It somehow gratifies my whim
In good old Ortinville.

But when that choir got up to sing,
I couldn't catch a word;
They sung the most dog gondest thing
A body ever heard.

Some worldly chaps were standin' near,
And when I seed them grin,
I bid farewell to every fear,
And boldly waded in.

I thought I'd chase their tune along,
And tried with all my might,
But though my voice is good and strong,
I couldn't steer it right.

When they was high, then I was low,
And all contrary wise,
And I too fast, or they too slow,
To mansions in the skies.

And after every verse, you know,
They played a little tune;
I didn't understand, and so
I started in too soon.

I pitched it pretty middlin' high,
I fetched a lusty tone;
But oh! alas! I found that I
Was singin' there alone.

They laughed a little, I am told;
But I had done my best,
And not a wave of trouble rolled
Across my peaceful breast.

And sister Brown—I could not look—
She sits right front of me;
She never was no singin' book,
And never meant to be.

But then she always tried to do
The best she could, she said;
She understood the tune right through,
And kept it with her head.

But when she tried this mornin', oh!
I had to laugh or cough;
It kept her head a bobbin' so,
It e'en a most came off.

And Deacon Tubbs, he all broke down,
As one might well suppose;
He took one look at sister Brown,
And meekly scratched his nose.

He looked his hymn book throu' and throu',
And laid it on the seat,
And then a pensive sigh he drew,
And looked completely beat.

And then they took another bout—
He didn't even rise,
But drew his red bandanner out,
And wiped his weepin' eyes.

I've been a sister good and true
For five and thirty years;
I've done what seemed my part to do,
And prayed my duty clear.

But death will stop my voice, I know,
For it is on my track,
And some day I to church will go,
And never more come back.

And when the folks get up to sing,
Whatever that tune shall be,
I do not want no patent thing,
I'll sing the olden melody.

WILL M. CARLETON.

IN MEMORY OF ISRAEL HUMPHREY.

At the request of my aged mother, I send the following lines for publication in the "Signs of the Times," in memory of our dear father, who fell asleep in Jesus last July.

He has crossed the silent river,
On whose banks we still must stand;
Through the darkly troubled waters
Jesus led him by the hand.

And while we were weeping, kneeling,
At the threshold of the door,
He had passed beyond its portals,
He had gained the "shining shore."

Of that land that knows no shadows,
Where all tears are wiped away,
Where the presence of the Savior
Makes an eternal day.

Past beyond the weeping watcher,
Past life's turmoil and its strife,
Past the hoping, fearing, waiting,
He has gained eternal life.

Free from sin, O blest assurance,
That which was in weakness sown,
Rising heir to life immortal,
Spotless robes and starry crown.

Yes, the toil-worn hands are folded,
And the tired feet at rest;
All life's weary burdens lifted,
That so grievously have pressed.

No more suffering or sorrow,
Only light and joy and love,
For our dear departed father,
In the peaceful home above.

L. B. H.

January 6, 1874.

CORRESPONDENCE.

ALEXANDRIA, VA., Jan. 18, 1874.

DEAR BROTHER BEEBE:—Hastily I pen a few lines to you, as I often feel like conversing with you. As I have had the privilege of hearing the gospel preached, quite recently, in its pristine simplicity and excellency, by the brethren D. Bartley of Illinois, and J. N. Badger of N. Y., I have been quite refreshed, and comforted in all my tribulations. As I have to do an abundance of preaching, and as I become tired of the sound of my own voice in preaching, (not tired of preaching the gospel of Christ) and tired of the sound of my own voice in public prayer, (not tired of praying in the Holy Ghost) and as I seldom have the opportunity of hearing the gospel of the Son of God preached by any of my brethren, and as I become very hungry, and in a starving condition, just ready to die at times, it is a great privilege to me, and to the saints in these parts, to hear the glad sound of salvation preached by other brethren. I feel to say with the inspired apostle in reference to the gospel ministry, "Now

to triumph in Christ, and in every place. For we are unto God a sweet Savor of Christ in them that are saved and in them that perish: to the one we are the savor of death unto death, and to the other the savor of life unto life. And who is sufficient for these things? For we are not as many, which corrupt the word of God, but as of sincerity, but as of God, in the sight of God speak we in Christ."—2 Cor. ii. 14-17. These words are full of excellency, of preciousness, and of glory, beyond my ability to expound. I am overwhelmed with wonder, love and praise.

I have learned quite recently that a dear sister in Orange County, N. Y. desires my views through the "Signs" on Amos iii. 12, which reads as follows: "Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legs, or the piece of an ear, so shall the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus in a couch." I suppose the sister concludes I have some views on this scripture, or she would not have asked my views. I will write as I may have light on the subject.

These are the words of Amos, who was among the herdmen of Tekoa, which he saw concerning Israel in the days of Uzziah king of Judah,

and in the days of Jeroboam, the son of Joash king of Israel. He saw the things of which he speaks. They were made known to him by the Holy Ghost. In the midst of his prophesying he was told by Amaziah, the priest of Bethel, not to prophesy any more at Bethel; for it is the king's chapel, and it is the king's court, for he (Amaziah) had said before to the king of Israel that the land is not able to bear all his words. As a faithful servant of the Lord he declared by what authority he prophesied. He answered Amaziah, "I was no prophet, neither was I a prophet's son; but I was an herdman, 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." Amos was not raised up nor educated in those institutions which existed in Israel to make prophets, which prophets always proved to be false prophets, but was called of God without any literary qualifications in those days. In this particular, as well as in other respects, he was like the chosen ministers of the gospel.

Christ now, of the Lord, of God without any colleges of human erudition, or theological seminaries, established by men. In the calling and experience of Amos we have the calling and experience of all the Lord's chosen ministers.

The prophecy of Amos was about forty years, as near as I have been able to obtain chronological dates, before the ten tribes were carried into captivity by the Assyrian kings. Perhaps the prediction in our text had its literal fulfillment when the ten tribes were carried into captivity, and never returned, being carried away by the adversary, represented by the lion in the verse preceding the text, and the two legs the tribes of Judah and Benjamin, were preserved or saved from destruction by the Shepherd of Israel, the Lord of Hosts. The piece of an ear presents to my mind a small portion or remnant of that nation, preserved for the fulfillment of Jacob's prophecy, which was more than sixteen hundred years before. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh [Christ] come, and unto him shall the gathering of the people be.—Gen. xlix. 10. The largest portion of that national people were destroyed forever; and though they were two nations, the houses of Israel and Ju-

dah, yet they were the natural posterity of Abraham, Isaac and Jacob. It is evident that Amos traveled from Judah into the northern kingdom of Israel, or Ephraim, as spoken of by Hosea, and there prophesied for a short time. Literally and historically the children of Israel, meaning the tribes of Judah and Benjamin, did not dwell in Samaria or Damascus, but considering the calamities which came upon the ten tribes, and the close proximity of the tribes of Judah and Benjamin, and the danger to which they were exposed, their deliverance or preservation was like taking the legs, or the piece of an ear, out of the mouth of the lion. Hence the imminent danger to which they were subjected was as though they dwelt in Samaria in the corner of a bed, and in Damascus in a couch, and were saved in God's providence from their enemies. In the midst of the terrible judgments which came upon the ten tribes, a remnant of Israel was preserved, notwithstanding the Babylonish captivity, until Christ came in the flesh. Those who dwelt in the corner of a bed, or in a couch, are the remnant, or preserved of Israel, taken out of danger, or saved from the calamities which came upon the ten tribes. So much for the literal fulfillment of Amos' prophecy. I will now speak of it in another sense, which will be, perhaps, more interesting and edifying to the saints.

When the children of Israel (the tribes of Judah and Benjamin now all in one) were under the Roman government, and the Holy One of Israel, who had been again for the

and triumphantly ascended into the heavens. Some years after the ascension of our Savior, and the preaching of the gospel on the day of Pentecost, and elsewhere, and the apostles and ministers of Christ had nearly or quite finished their labors, the certain destruction of that national people took place. But the children of Israel in the gospel covenant were delivered from that destruction, though as illustrated in the text by two legs, or the piece of an ear, there was a very small remnant according to the election of grace, saved from among that national people. To this there is a perfect agreement of the word of the Lord by the prophets, and confirmed by the testimony of Christ and his apostles. They are called the tenth in Isaiah, sixth chapter and thirteenth verse, and the third part in Zachariah, thirteenth chapter and ninth verse. They are called "an afflicted and poor people," also "the flock of slaughter," and in numerous other places they are spoken of. There was a very small remnant of the antediluvian world, both of man and beast, saved in the ark, and only Lot and his family saved from the destruction of Sodom and Gomorrah. Only a remnant of seven thousand men with Elijah in that day. But a very small remnant in Isaiah's time. A remnant only of that national people, according to the election of

grace, in Paul's time. Not all that were Israel after the flesh were the children of God in the heavenly covenant. The children of promise, whether Jews or Gentiles, are counted for the seed. In Isaac shall thy seed be called. Paul says to the churches of Galatia, "Now we, brethren, as Isaac was, are the children of promise."

To enter into a more positive application of the text, or in other words, to show its application in gospel times, I will say there have been periods of times since the nation of Israel lost its nationality, and the gospel church has been set up and established among the Gentiles, that the sweeping declaration of the text would apply. Since the name of christianity has had its existence in the world, the same spirit of idolatry, of fanaticism, and all kinds of religious abominations which existed in the days of ancient Israel has developed itself, and is being developed under that name. It is awful to contemplate the development of the man of sin in our day; no tongue or pen can describe it. And the fearful increase of infidelity and all manner of wickedness is shocking to think of. But it is not a new thing under the sun; for the scriptures are being fulfilled. Whole communities of nominal christians, worldly religionists, are devoured, or swallowed up in the jaws and bowels of the adversary, the devil, who, as a roaring lion, walketh about, seeking whom he may devour. The saints are commanded to be sober and vigilant, and to resist the devil, steadfast in the faith.

The verse preceding the text is necessary in the person of the Assyrian kings. God says, "An adversary there shall be even round about the land, and he shall bring down thy strength from thee, and thy palaces shall be spoiled." God raised up this adversary, as he did Pharaoh of old, to show forth his power, and that his name might be declared throughout all the earth. While the devouring work of this adversary is going on, the Shepherd of Israel is saying his chosen flock, the flock of slaughter, out of the mouth of the lion. Here is an exhibition of his grace and salvation. Two legs, or the piece of an ear. How little they are. Mere fragments, or broken pieces only. They are all that are left. Yet they are saved. So it is now. The Old School Baptists are a fragment, broken pieces only; yet they are saved by the Lord.

Two legs separated from the body, or a piece taken from the ear, will cause blood to flow. As the blood of Christ was shed freely for his people, their blood must be shed in vital union with him, in their sufferings with him, in their experience of heavenly truth as it is in Jesus. They must know the fellowship of his sufferings, being made conformable unto his death. They are cut off from the world in their crucifixion with Christ, and are made to suffer with him, that they may be glorified to-

gether with him. They are circumcised in heart by the circumcision of God. This is not circumcision outward in the flesh, but in the heart, whose praise is not of men, but of God. Here is a separation, a cutting off, a division of soul and spirit, joints and marrow, a martyrdom, a dying daily, being killed all the day long, and accounted as sheep for the slaughter. To be crucified to the world, and the world to us, is a terrible ordeal to pass through, but a glorious one. In this way the saints are taken out of the mouth of the lion in their salvation from sin, death and hell.

Truly two legs, or the piece of an ear, are but little, if any account among men. They would be thrown away as useless mangled meat, or bones, to be devoured by buzzards and unclean beasts, or to bleach and waste away upon the earth. So the church and people of God have ever been thrown away, and reputed as the refuse of mankind. They were so considered in ancient days, and they are considered in the same light now. And why? Because of the doctrine of God our Savior, and their love and devotion to the word and commandments of their exalted Redeemer.

When the body of a sheep, or a lamb is devoured by a wild beast, and nothing is left but two legs, or the piece of an ear, that which is left is literally dead, and of course is not susceptible of action or motion. Those who are saved by the grace of God from that destruction which devours the adversaries of God and truth are dead to sin, but alive to

themselves, and have no more life in themselves, in reference to their salvation, and final glorification, than two legs, or the piece of an ear, separated from the body, have life in themselves. Christ is the life and salvation of his people.

To speak of the Baptists within the last fifty years, and we have a striking illustration of our subject. They have been devoured by the overflowing scourge of the false and carnal doctrines and institutions of men, except a few of God's elect left in the land, who, as fragments, or pieces of the body, have been taken out of the mouth of the lion. While the great body of nominal Baptists are swallowed up in the great abyss of worldly religionists, and even some who claim our name to take away their reproach, are ready to bite and devour in the way of misrepresentation and abuse. God's power and grace are manifest in bringing one of a city and two of a family to Zion. When we contemplate how few there are in the cities of our country, and comparatively but few in the rural districts, who, manifestly, are of the circumcision, and who worship God in the Spirit, and rejoice in Christ Jesus, and have no confidence in the flesh, we are forced to the conclusion that our text is having its fulfillment even now. He that has eyes to see, and ears to hear, let him see and hear were the church of God is in our day.

The Lord, by the prophet, makes an application of the figure, or metaphor, used in our text. "So shall the children of Israel be taken out that dwell in Samaria in the corner of a bed." The expression seems rather obscure. As a part of the literal rendering of the name Samaria is, his prison, perhaps we may be able to reach the prophet's meaning, or rather the meaning of the Holy Ghost. God's elect are in the prison of this world, the prison of this earthly tabernacle. Paul, speaking of our glorious Lord, says, "Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Here is the gist of the subject. God's people are prisoners of hope. Paul says, "We are saved by hope." Their condition in this world, altogether considered, is awful. Though continually exposed to danger on every side, yet they are safe in the hands of the great Shepherd and Bishop of their souls. This is a great comfort to them who feel the weakness of their condition, for when they are weak in themselves, they are strong in the power of God's might, God is their strength and salvation, in whom they trust.

In the corner of a bed. According to outward appearance, the followers of Jesus have a distressing hard time in this world. They are crowded, pressed, and jammed tight in a small place, as in the corner of a bed. The world, the flesh and the devil are against them. It seems, sometimes, they have no room to breathe, and are really in a smothering condition. In the corner of a bed in the prison of condemnation, they are subject to the smothering, panting, gasping, expiring process of death in all its horrors of condemnation, as guilty wretches before God. It is death with all its awful throes, yet there is a resurrection unto life in Christ Jesus. They are taken out of this dwelling in prison, this dreadful state of condemnation and death where they have ceased breathing in the old element of sin, the putrid atmosphere of pestilential fevers, smothering epidemics, and nauseating carcasses. They are brought into a new state of being, and now breathe the atmosphere of heaven. They enter into a state of joy and happiness in Christ Jesus. Old things have passed away, and behold, all things have become new. They see things in a different light from what they ever did before. The body is dead because of sin; the spirit is life because of righteousness. They cannot enjoy the pleasures of sin any more. Their enjoyment is in heavenly things, and the world and its vanities no longer can feed and comfort them.

In the after experience of the saints they are often brought into captivity to the law of sin in their members, with enemies without and within, and are often terribly alarmed. Though shut up and in prison in the earthly house of this tabernacle, they experience a captivity which is truly distressing. When kicked about of Satan at his will and pleasure, with all

kinds of shocking sensations of mind beyond description, in mental agony they cry, "O Lord, I beseech thee deliver my soul." Again, "Out of the belly of hell cried I, and thou hearest my voice." The sweet psalmist of Israel points out the experience of the saints in a clear and distinct manner. So numerous are the different sensations of mind experienced by those who have eternal life in them, that I cannot at this time say anything more than to mention that the same power and grace which saved them from the condemnation of the law brings them out of the sweltering, consuming depths of darkness and damnation to which they are subjected in their captivity to the law of sin in their members. One of the most potent and common devices of Satan by which he holds many of the saints, and lovers of the truth, in prison, closely pressed, as it were, in the corner of a bed, is to make them believe they are not subjects of grace, but are deceived in their hope, their profession, and experience of grace. In this particular, as well as in many other particulars, they are hard pushed, terribly cramped, and most awfully beset. The more they learn of the awful selfishness of their fleshly minds in refusing to receive the testimony which God has given them in their experience that they have passed from death unto life because they love the brethren, the more they are made to see their ingratitude and unthankfulness to God in saving them by his grace, and are led to wonder at his long-suffering towards them, unworthy sinners. Blessed be the holy name of our God for his love and mercy to his people.

And in Damascus in a couch. Damascus means, *a sack full of blood*. The word *in* is supplied. Damascus is a couch, a sack full of blood. This, perhaps, is its meaning. I will not attempt to force a meaning. One thing is certain where there is a persecution of the church by unrighteous legislation, arbitrary edicts, or any oppressive laws, there is always suffering, distress and death, more or less. Under such circumstances there is no resting place for the saints on earth. Their rest, if any, is a bloody couch, a sack full of blood. They are bound there, and there they suffer until the Shepherd of the flock of slaughter takes them home. Though they may not be subjected to be put to death by violent hands in our country and the British empire, yet every means is resorted to that can be, on earth and in hell, to persecute and waste the church of God. In a book entitled the "Dialogues of devils," published in England about the year 1780, we find a vivid statement of the depths of Satan, which I conclude the writer had learned by experience. While I am certain it is more desirable to learn by the teachings of God's Spirit the deep things of God, yet by way of contrast we are compelled to learn something of the depths of Satan. The mystery of eternal redemption, and the mystery of iniquity, exist in terrible op-

position to each other. Those malignant fires of hell, namely, pride, jealousy, envy, an evil eye, prejudice, hatred, self-conceit, bigotry, self-righteousness, infidelity, and thousands of other evil spirits from the bottomless pit, are arrayed in direct opposition to the church of God, to waste it, and to destroy it. Awful sufferings, beyond all description, attend the saints, sometimes, in the terrible conflict experienced by them. In Adam, that is in the flesh, they find no rest nor peace; it is death there; but in Christ Jesus they find rest and peace; no death there. In Christ, mortality is swallowed up of life, and death is swallowed up in victory. The children of Israel, God's new covenant people, who dwell in Samaria in the corner of a bed, and in Damascus in a couch, shall be taken therefrom into the full glory of their ascended Lord, and be forever with the Lord.

There is a fullness in the text from the consideration that Jehovah says what he will do. There can be no mistake on that point. His word is settled in heaven. The beloved prophet rejoiced in the will and purpose of God. Though he prophesied more than seven hundred years before the birth of Christ, he saw the day of Christ, and rejoiced in it. As confirmatory of the positive declaration contained in the text, and also in direct accordance with the text, the prophet says in the ninth chapter, eighth and ninth verses, "Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it from off the face of the earth, saying that I will destroy the house of Jacob, saith the Lord. For lo, I will command, and I will sift the house of Israel among all nations, like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth." Here we have an exact counterpart, though in a different mode of expression, with the subject of our text. The sinful kingdom, which was the ten tribes, or Ephraim, was destroyed from off the face of the earth. The house of Jacob was not utterly destroyed until after Christ came in the flesh, and not then, only in reference to the national house of Jacob, or Judah. The spiritual house of Jacob is the house of Israel which God is now sifting among all nations, and is the church of the living God, the pillar and ground of the truth. It is a comforting consideration that in these evil times God is sifting his people as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. While in the sifting of corn or wheat in a natural sense the shriveled grains will often pass through the sieve, yet in the election of grace, in his purpose of love and mercy in the sifting of his people, none of those who in their feelings are weak, feeble and shriveled grains, and who love God's truth, and his people, can be lost, or fall upon the earth.

In the conclusion of this lengthy article, and in connection with my last quotation from the prophet Amos, the Lord God says, "In that day

will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old, that they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this." In Acts, fifteenth chapter, when the apostles and elders came together to consider the matter of circumcision, at Jerusalem, this last scripture was quoted by James, and applied to the people of God in the gospel covenant and kingdom among the Gentiles. Herein is presented the family of God, his redeemed chosen people. Peter says, "But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

I close in haste, and though very poor in spirit, I hope I am strong in the grace which is in Christ Jesus.

Yours very unworthily,

JOSEPH L. PURINGTON.

P. S.—Since I closed this article I have read all of the prophecy of Amos again. I am not able to reach any other conclusion in my views on the text than what I have expressed. Such at least are my views, and if they are not a correct exposition of the scripture I know not its meaning. I do not believe, as some suppose, that the ancient prophecies are to be understood altogether in a literal or natural sense, but that there is a spiritual application of them to Christ and his kingdom upon earth. And there are strong figures and metaphors used by the inspired writers in the presentation of the family of God, which family are born of God, and have their standing in the Sonship of our Lord Jesus Christ. It is not in the flesh, or in Adam, that they are the children of God, but in the Spirit, or in Christ. In their experience they receive the Spirit of adoption, whereby they cry, Abba, Father. The adoption, says Paul, is "the redemption of our body," or the resurrection of the dead. In the accomplishment of God's work of salvation, he makes use of the adversary, or Satan, to bring down the pride and haughtiness of his own chosen people, and to spoil all of their palaces, or high-estimations, as Israel was spoiled, or as Peter was sifted as wheat by Satan, and they are placed in a situation to realize the sovereignty of God's grace, and his electing love in their salvation. Helpless and broken down in every sense of the word, they are saved of the Lord and by the power of his might. This was not only the truth in ancient days, but it is the truth now. There were a few then, and there are a few now. With a feeling of hesitation I submit this article for publication, subject to your judgment in the case.

J. L. P.

BROTHER BEEBE:—I send you the following letter for publication, believing it will prove interesting to the readers of the "Signs of the Times."

Your Brother,

I. N. VANMETER.

COLUMBUS JUNCTION, IOWA, Dec. 13, 1873.

ELDER I. N. VANMETER—MUCH ESTEEMED BROTHER:—If one so unworthy as I am may be allowed to address you by that endearing appellation. Having some leisure, I will try to write you a few of my thoughts, and try, in my feeble way, to give you a sort of history of my travels, from the time that I hope the Lord in his great mercy showed me that I was a poor lost and condemned sinner, to the present.

I have been reading the "Signs of the Times" of late; and, I find so many good and precious things written therein, that I sometimes feel that I desire to try in my feeble way to tell to the many strange but dear and loving brothers and sisters, some of the dealings of the Lord with poor worthless me. In reading the last two numbers, I see letters from some precious brothers and sisters, that I have had the pleasure of seeing in the flesh; and others that write equally as well, that I never have met; and, probably, never will on this earth; but whom I hope to meet in that better and upper world. One of the letters that I especially call to mind, is from the aged and strange brother, Eld. Peter Culp, of Tenn., who states that he is past eighty one years of age, and says: "Being far advanced in years, I am constrained to acknowledge, great is the mystery of godliness;" and, he goes on to say that the doctrine of the resurrection is, in part, a mystery to him; this, and similar remarks, by those whom I regard, not only as being of the household of faith but able teachers of God's word, seems to afford my poor dark and unfruitful mind some comfort.

But I stated that I would try to give you some of my travels, and, some of the dealings of the Lord with me, a poor sinner. Well, I was born of Old School Baptist parents, and early taught to respect that doctrine; and, was from my earliest recollection permitted to hear the doctrine of free unmerited and sovereign grace, ably held forth by such successful defenders of the truth as Elders Lewis Corbin, Thos. P. Dudley, and Thos. Threlkeld; but, I was unable to receive the truth in my heart, until I hope the Lord in mercy was pleased to open my eyes that I might see, and my ears that I might hear, and believe with my heart the truth. I was about seventeen years old when my sister, (two years older than myself) joined the Little Bethel Church, and was baptized. I think it was the first I ever witnessed to understand. I felt at the time, that I was a poor and helpless sinner; and, that without the atoning and precious blood of Christ, I was lost forever. What a

glorious thing! thought I, when I saw her submerged beneath the waves, to be buried with Christ in baptism—but, felt the while, it was not for such as I.

From the time alluded to, until the winter of 1842-3, I was tried—yes, even torn many times by the wicked one. During the early part of the winter of 1842-3, I was from home attending school. One evening, after I had tried to study my lessons over, at my boarding house, but could not keep my mind on my books for the awful load of sin and guilt that was pressing me down, I laid my books aside, and walked up into the town to try to get rid of my trouble; and, while walking along by a hotel, some one in the house called me in, when I stepped in, I could hear a fiddle, and persons dancing in an upper room, and could feel the house trembling from the effect of the dancing above. It seemed to me that my time had come to die, and, that I would soon be in eternity with all my sins resting upon me. In this state of mind I returned to my boarding house and retired to my chamber to try to sleep, but soon made up my mind I could not sleep much that night. The next morning I made up my mind that I would go home; feeling that I was doing no good with my studies, and, that I would soon be beyond the help of books.

When I reached home, my mother asked me why I returned so soon, (just having been home a few days before) when I told her some pretended reason, being afraid to let her know the real cause. Soon after I returned home, a younger brother and I undertook to haul out from the timber some rails, to fence in forty acres more of land that adjoined the farm; we hauled the rails on large sleds, it being a very cold snowy winter. All the time I was hauling I seemed to grow worse and worse, and felt that I must soon die.

One day I was walking by the side of my load of rails, feeling that I would surely be cut off from the face of the earth, and, that I deserved to be banished forever from the presence of the Lord; when, my team, which were oxen, became so unruly I started forward to attend to them, and had but just got from the side of the huge sled, when the chains which fastened the load gave way, thus, the entire load was scattered over the ground I had just left. O thought I, What a miraculous escape! When I viewed this I felt that the Lord had preserved my life, and, for what purpose I could not tell. I then reloaded my rails and started my team, this time I walked behind, and, as we went along I was thinking of my awful situation, when, all at once, nature seemed to change, and every thing looked lovely and serene—the cold bleak snow even looked beautiful to me.

That night, when my day's work was over, and I went into the house, my mother told me that old father Joshua Owings, who had lived about

eight miles from us, was dead, and that Eld. Thomas Threlkeld was sent for to preach his funeral. I immediately proposed to take a sleigh and take my father, mother and Eld. Threlkeld, which I did. While Eld. Threlkeld was preaching the funeral, I looked at the corpse, and, strange to say, felt to wish myself in its place. It seemed to me that it was the most beautiful sight that I had ever beheld, and I felt that if the Lord would call me away, I was ready to go—this was in Feb. 1843. My mother could see that I was laboring under some very great change; and, one night she asked me a few questions: I told her how I felt, but that I was not fit to be baptized. During the conversation, my brother Edmund, (who is now dead) asked me if I thought I could stand it to be baptized in such cold weather? I told him I thought not. I went on thus, until the third Saturday in March, when I went to church at Little Bethel, Coles Co., Illinois, where I was led to tell them some of my feelings; when, to my surprise, they received me for baptism; and, on the next day, Sunday, Bro. John Ellis, Sisters Salley Cunningham, Malvina White and myself, were all baptized by Eld. Threlkeld, the ice at the time was near eighteen inches thick, it being the hard cold winter of 1842, the year the Millerites predicted the world would end.

Now, my brother, I have given you a few of the thoughts and feelings I experienced up to the time I joined the church; and, from that day to this, I have been a constant mystery to myself. I then thought, that as I grew in years, I would get better—that I would live nearer to my Lord and Master, and that I would be free from doubts; but alas, how mistaken I was! for, my life has been one of constant warfare—sometimes, for a few minutes, feeling that I could walk a new and better life; at other, and almost all times, feeling that I was one of the poorest and weakest of all of God's dear children, if one at all.

I am now, since last Oct., turned into my fifty-first year, and feel that my time is fast approaching an end, and that I shall soon be called hence to try the realities of my profession in the world to come. I have many doubts and fears that I have been deceived, and have probably deceived others; but, I have no doubts about the complete plan of God's salvation to save sinners. I believe that the covenant was made in eternity ere the dust of the earth was formed; and, to save poor fallen man, it will be carried out in every particular; yes, and to a jot and tittle; and that the last one of God's children, whom Christ shed his precious blood for, will be brought into glory, and that the Holy Ghost will comfort all of them—and, when the last one is safely gathered home to glory, then will time cease—it is then the child of God can adopt the language of the poet and say:

"O to grace how great a debtor
Daily I'm constrained to be."

Yes, dear brother, they will say

Not unto us, not unto us, but unto thy Holy Name be all the glory forever and ever.

But I see my pen has led me much farther than I expected when I commenced, so I will bring this poor scribble to a close by requesting you, dear brother, to remember me when at the throne of grace.

My wife and daughter both join me in sending love, and hope you will soon make it convenient to call and see us again, and preach for us. Truly it was a feast when you were with us, we being as you are aware, cut off from church privileges.

We have some thoughts of organizing a church at this place, as there are a few Old School Baptists scattered through this section, and some seven or eight reside here.

I remain one of the very least of the saints, if one at all,

JAMES. M. TRUE.

P. S. I had some thought of letting you, after you had read my letter over, if you thought it had any thing in it that would comfort the children of Christ, and not keep out better matter, send it to Eld. Beebe, with his approbation, to be published; but I find it so imperfect and of so little value, that I scarcely feel like sending it to you, but you can do as you choose with it, as I have full confidence in your judgment.

Please write to me when you have leisure. I am yet somewhat unsettled, but think I shall remain here.

J. M. T.

BOURNEVILLE, Ross Co., Ohio, Dec. 29, 1873.

TO BROTHER CALEB FREY:—I promised to write, and should have done so before this time had I not written a detailed account of my travel from Hancock, Md., to McConnellsville, in the "Signs of the Times." But I was grieved when I saw its appearance in the "Signs," because there were so many blunders by the compositor, which made it a false statement of my travel. For instance, Col. Frey, for Caleb Frey; traveling with C. Frey, for tarrying with him until Saturday; J. M. Sims, for Linn; Haren, for Hazen; Louisville, for Zaneville; C. T. Cooper, for E. T. Cooper; Tannierville, for McConnellville; I. T. Cooper, for E. T. Cooper, and so forth, which were false statements to whom it concerned. Again, it should read, When I came among you I was a stranger in person, excepting to your ministers, therefore it became me, &c.

My health is much improved since I was at your house, and, for my age, my health is tolerably good. Time flies rapidly along, taking us with it to the end of the shore of mortality, when we shall pass from this world into another, to enter the joys of eternal peace, and that will be a happy change. In this world we are the subjects of much tribulation, either from persons or by things, both of within and about us, which produce much evil. The mystery of iniquity is always working, at times, on the mind, either from the evil treasure within us, or from the evil fruits of others, so that the peace in the mind

is marred; then gloom, despair and discontent are the elements thereof, which cause the soul to be so much cast down. "Why art thou cast down, O my soul? and why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God." O Lord, thou hast shewed me thy mercies, even in times of great distressing troubles. David, a king on his throne, and a Lazarus, full of sores, begging for crumbs at the gate, to satisfy his hunger, and John, a beloved disciple, was banished to a desolate Island. Thus it follows, neither a king on his throne, a beggar at the gate, nor a saint on his knees, are exempted from trouble. No man was exalted so high as king David, and no man was brought down so low; yet he learned by it that every man at his best state is altogether vanity. He confesses his sins, he acknowledges his foolishness, he complains that the disease of his wound stink; and he implores God for deliverance from his distressed condition. The arrows of the Lord Almighty, says David, stick fast in me, and thy hand presseth me sore. When the Lord lays his hands on us, whether in the body, in the soul, or in our circumstances, who can deliver himself from his afflicting hand? No one, but God only, and that he will do in his own time, for his own glory, and for his people's good. The one hundred and second Psalm is very expressive of the afflicted saint's mind in the time of sore distress. We, as the children of God, are un-

mindful of the benefits which we possessed, and have enjoyed them by faith; but now, not duly considering the source from whence we have received them, we become unmindful of the blessings. How often do we live and act as if we acquired them independent of the gracious giver, and often cannot find time to acknowledge the blessings received, such is the vanity of self and pride of humanity. David expresses himself thus: "Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's." How various and numerous are the blessings herein described by David; moreover he had an experimental knowledge of them, for he says, My iniquities are forgiven; my diseases as healed; my life is saved from destruction, and I am crowned with love, kindness and tender mercies of my God. My disease was great, but my God hath satisfied my mouth with good things, so that my strength is renewed and made active and vigorous like the eagle's in my old age.

Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in

whose spirit there is no guile. I will state my views on the words pardon and forgive, for your consideration. They are considered synonymous terms by some theologians, but not so, I think, in the gospel of Christ. Pardon, in a judicial sense, remits the criminal from punishment, but not from his guilt. A person may be charged with crime, but that not proven in court against him, he is acquitted. The law of God charges no man with crime but the guilty; the innocent man it does not condemn. All mankind are sinners, none are righteous, no, not one. Wherefore sin being the transgression of the law, the law already condemned them. The sinner that has been arrested by the power of God for his guilt, the law which he has violated stops his mouth to plead innocent; he seeks no testimony to justify himself from his guilt, for he knows himself to be guilty. The light of life imparted to him from Christ Jesus enables him to perceive that God and his law are holy, but he a condemned sinner, and the sentence of death is justly passed upon him. Thereby, in such a case, nothing but the atoning blood of the Son of God can pardon him from guilt, and when that is applied by the Holy Spirit he has peace in his mind that passeth all his understanding, and can say with David, "Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." The love of God could not deliver the guilty from penal death; it provides a surety, and that surety was made sin, by God laying upon him our iniquities. The Son of God was made a surety of a better testament, whereby he gave himself a sacrifice for sin, and by one offering he has perfected forever them that are sanctified, namely, those whose names were written in the Lamb's book of life. Christ, as a Priest, made a real and perfect atonement for our sins. No other priests were like him in power, grandeur and glory; therefore their sacrifices could never take away sin; but Jesus secured our liberty in his name, that we may enjoy the best and richest blessings, and those forever.

The believer, who hath received the Spirit of adoption, hath the privilege to call God his heavenly Father, being translated into a new relationship by faith in Christ Jesus. Though so greatly blessed with a new nature from Jesus Christ, he is not exempt from temptations while dwelling in a body of sin and death, from which he experiences many things to annoy his peace and comfort, which he is so desirous to maintain. But often through his own waywardness he leaves the path of peace and righteousness, and by so doing he wounds his own soul with his follies, which bring gloom and grief in his mind, so that he is fearful to call God his heavenly Father. Now the believer being depressed in spirit, and so distressed with his condition that his faith falters to utter the blissful words, O, my Father in heaven, forgive me, and restore my soul with

thy favor, and take not thy adopting spirit from me. Now, my brother, the believer, in this sad condition, does he require pardon, or forgiveness? We should consider that the believer has been called, chosen, and sanctified, through the sanctification of the Spirit and belief of the truth, before he could realize the spirit of adoption. The believers in Christ Jesus being the children of God by predestination, their interest in covenant blessings will be manifested to them by the spirit of adoption, from which they derive the knowledge of God as their Father in Christ Jesus; and being one with their Lord in nature, spirit and nature, in the love of God, he as a Father guides them by his counsel, and guards them by his power, for his own glory and for their peace. But should any of them become refractory, their heavenly Father will correct them with paternal affection, with the rod of their own making, that they may know they are not bastards, but sons, heirs of God, and joint heirs with Christ, if so be that they suffer with him, that they may be glorified together.

Dear Brother Beebe:—I had designed to send this to brother Caleb Frey, but on reflecting of the many typographic errors contained in my communication in the "Signs," No. 24, Vol. 41, I thought it would be expedient, if you thought it advisable, to give it a place in the "Signs," that those false impressions made by it may be removed from the minds of those to whom it may concern.

I remain yours in the truth of the gospel, with brother C. Frey also.

JAMES JANEWAY.

[If brother Janeway would avoid "blunders" in the setting up of his communications, he should observe more closely the rules for preparing manuscript for printers, and not crowd so much writing upon so small a surface. He writes a very fair hand for one of his age, but his lines are too close together, crowding as much on one sheet as should be written on three. It is exceedingly difficult for a compositor to follow copy so closely written. Many who complain of our blunders would probably be still more deeply mortified should we follow their copy *verbatim et literatim*. Copy for printers should be written sufficiently open to leave space between the lines for editorial corrections, and special care should be taken in writing proper names very plainly.]

MT. GILEAD, Ky., Jan. 15, 1874.

DEAR BROTHER BEEBE:—I send you a letter received by me from our beloved brother Theobald. I think it might be profitable to publish it in the "Signs." I am very certain the views therein presented are correct, and also manifest the experience of all the ministers of Christ. Brother Theobald contemplates attending the eastern associations next spring, together with brother D. S. Bradley, the Lord willing, and I bespeak for them the careful attention of the

brethren. My love to all the household of faith.

As ever your friend, and I trust a brother in the Spirit,

J. H. WALLINGFORD.

NEAR OWENTON, Ky., Nov. 28, 1873.

ELD. J. H. WALLINGFORD:—DEAR BROTHER:—During my trip to Mt. Carmel, Mt. Gilead and Bald Eagle, this fall, it pleased the Lord, as I humbly hope, to somewhat "Still the enemy" that was, and is always round about, so that while with the dear brethren and sisters whom it was my privilege to meet during that journey, I enjoyed much their company; but soon after my return home a cloud seemed to settle down upon my poor heart, and shut out from view almost entirely the Sun of Righteousness, and I have been plodding along in the dark almost ever since, except, perhaps, while I have been engaged in trying to feed the sheep and lambs of the fold, during which, I hope, the good Shepherd has graciously permitted even me to taste with them that the Lord is gracious. And so it has occurred to me that the more the under-shepherd is engaged in feeding the sheep, the more he gets to eat himself; and perhaps he is never in a better condition to do this work than when he is the most hungry and thirsty himself. It is very seldom, I think, that the great Shepherd permits one of the under-shepherds to sit down to a table alone. He usually has, I think, to sit down with the flock to a common table, and with them partake of the "root and fatness of the good olive tree." Feeling as they often do, I must think with Paul that it is through their poverty that their liberality is made to abound.—2 Cor. viii. 1, 2. But this is not the subject upon which I thought I would write.

In the second chapter and fifth verse of the first epistle of Peter we read, "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 also it is contained in the scriptures, Behold I lay in Zion a chief corner stone, elect, precious; and he that believeth on him shall not be confounded."—Verse 6. A very common idea it is that the works of Christians are all very imperfect—that sin is mixed with all they do; but that through the intercession of Christ these imperfect works which are all mixed with sin are rendered acceptable to God. But where do we find in the oracles of God, according to which we are commanded to speak, any authority for such a doctrine? Is not this the foundation of the arminian theory, that through the grace of Christ their works, though acknowledged to be imperfect, are accepted as the terms or condition of their salvation? And is it not in this view that they say salvation is by grace? But the quotation at the beginning of these remarks informs us that "Ye are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." Now

let me ask, What imperfection or sin can be mixed with these *spiritual sacrifices*? See the close connection of the sixth verse with the preceding. "Behold I lay in Zion a chief corner stone, elect, precious." This corner stone I understand to be the true source of all spiritual worship, and if I am correct in this, I am sure you will agree with me that nothing imperfect or mixed with sin ever proceeded from Christ. Now let us read Malach iii. 3. "And he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer an offering unto the Lord in righteousness." True enough the old man is corrupt with all his deceitful lusts; and Paul said to the Colossians, "Seeing ye have put off the old man with his deeds." A very different thing from having his deeds rendered acceptable, in an improved or amended form. The mediation of Christ is effectual in working in all the seed of Abraham that which is well pleasing in the sight of God; and it does appear to me, brother Wallingford, that unless this is seen by us we have not yet beheld his glory. "If Christ be in you, the body is dead because of sin, but the spirit is life because of holiness. 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." Therefore, brother, 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." For as many as are led by the Spirit of God, they are the sons of God. God is a Spirit, and they that worship him must worship him in spirit and in truth. Jesus, in coming to seek and save that which was lost, was only carrying out the will of him that sent him. "In the volume of the book it is written of me, to do thy will, O God." A part of that will is that the righteousness of the law might be fulfilled in them who walk not after the flesh, but after the Spirit. And Christ is the end of the law for righteousness to every one that believeth. And here seems to be the end of all controversy on that subject; for if he is the end or fulfillment of that law, there is no other end. "Out of the mouth of babes and sucklings hast thou ordained strength, because of the enemies, that thou mightest still the enemy and the avenger."—Psa. viii. 2. And again, "Out of the mouth of babes and sucklings thou hast perfected praise."—Matt. xxi. 16. And again, "I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee."—Heb. ii. 12. And again, "For we know not what to pray for as we should, but the Spirit maketh intercession for us with groanings which cannot be uttered; and the Lord knoweth the mind of the Spirit, for he maketh intercession for us according to the will of God."—Rom. viii. 26. And thus I understand that the of-

ferings up of the spiritual house are acceptable by Jesus Christ. And so Abel, by faith, offered unto God a more acceptable sacrifice than Cain, and furnished evidence that he was righteous, God testifying of *his gifts*; and receiving of *his gifts*, he only received that which was his own, which was Christ. Listen to Psalm xxii. 3: "But thou art holy, O thou that *inhabitest the praises* of Israel." And again, Psalm lxxv. 1, "Praise waiteth for thee, O God, in Zion; and unto thee shall the vow be performed." And the author and finisher of our faith has declared, Isaiah lxii. 1, 2, "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name."

I might go on to multiply texts on this subject to almost any extent; but I will stop here, for fear you may begin to think, or ask the question, Will he never quit?

This leaves us all well as usual.

Yours as ever in hope,

J. M. THEOBALD.

AKRON, Ohio, Dec. 31, 1873.

DEAR ELDER BEEBE:—For some days past my mind has been impressed to write to "A Stranger" at Fort Scott, Kansas, whose letter was published in the "Signs" for January 1. Not that I think I can comfort him by anything I can say, but to let him know there is one, at least, as sinful and unworthy as he, and as much a mystery to myself. Had he given his name, I should have written privately; but as it is, I must send it to you, submitting it to your judgment whether it is worth a place in the "Signs."

Dear Fellow Stranger:—Though a stranger to you in the flesh, I desire to write you a little of what I at times hope are the dealings of God with me, because you have told so much of my feelings in your letter published in the "Signs." I am lost for language to express what I desire, as I never before attempted to write anything for publication, and should not now, but for the reason named to Elder Beebe, by way of apology. Like you, I can say, I have no recollection of ever feeling any dislike to the Old School Baptists. I believe I had from early childhood a peculiar regard for all who appeared to be Christians. My father is an Old School Baptist in principle, and I can remember (when so small that he led me by the hand to meeting) what a reverence I felt when I heard him and others conversing about religion. I did feel as though I was nothing, and they something more than mortals. Yet this was before I felt myself to be a sinner in the sight of God. The first trouble I have any recollection of was when I was about eleven years old, while playing by myself at a spot I could set my foot on now, were I near there, when these words came to my mind, "Every tree that bring-

eth not forth good fruit is hewn down and cast into the fire." I kept thinking on the words, and though so young, I understood well what they meant. They followed me everywhere, and even when asleep. I would dream of being in great danger, with bulls and dogs, but some one always came to my relief just as they were about to attack me, and I would then awake, much troubled. Some may say, Everybody is subject to such dreams, and the dreams had nothing to do with your trouble; but I think they had. I soon began to make resolutions to do better, for I thought no boy of my age was as wicked as I, though my pride would never allow me to say so. Thus, my friend, I lived on making resolutions and breaking them; until I began to wonder how it was that I could do nothing but evil. But soon I was led to see that my origin was sin, so that I was ruined by the fall, and also by actual transgression. Yet I could not help crying to God (till I was weary, and fell asleep with tears) to have mercy on me, if it were possible. I did think, and in my ignorance told the Lord many times, and have told him so very lately, that it must be an extra stretch of his arm to reach my case; but if it be possible, have mercy; though I could see no way for him to be just, and merciful to me. My load of guilt seemed to get heavier and heavier, till one night, (O that memorable night) while sighing and crying over my most miserable condition, a soft voice whispered to my heart, Thy sins are forgiven. I did feel like singing aloud, but did not. I do not think any one could tell the difference in me, but I felt the difference as though I had been in prison and was then set at liberty; and I can truly say the sins of my ignorance have not been a feather's weight upon my conscience since. But O how many times have I doubted whether it was the Lord's work. The old man says, If yours had been genuine forgiveness, you could not have refrained from singing aloud, neither could your trouble have been concealed from your father, as he is a man of quick discernment. I must have been about thirteen years old at this time. From that time my serious thoughts wore off, and I was gradually drawn away after the world, and for five years was as careless about religion as though I had never been in trouble, except at times, when trying to enjoy the world, and found I could not, as others seemed to. I would pity myself, for I thought I had no hope beyond the grave, as I had come to the conclusion that I was an apostate. There was a something to spoil all my pleasure, till I really envied the beasts and birds, or any thing that had no soul. Thus I lived until I became acquainted with her who is now my wife, and as she went to meeting regularly, I must go too, till I hope the Lord in mercy softened my hard heart a little under the preaching, though I never had such feelings under preaching as I wish, or as others tell of. This has often

discouraged my little hope; for while others have been made to rejoice under the preached word, I remain comparatively unmoved. As regards the doctrine of the Old School Baptists, it is the only theme I have any hope in. I have told some who oppose me, I believe in it from sheer necessity; for my own works are only evil, and that continually. Even when I try to pray, all manner of folly crowds into my mind in such a way as I never heard or read of, only in Bunyan's works, where he says, all manner of things, some most hideous beasts and reptiles, were presented to his imagination, so that he thought he could really see them with his natural eyes, to attract his mind and draw it away from the true object of prayer. At other times I am so sleepy as soon as I try to pray, that I am troubled to keep awake five minutes, when a little worldly excitement would keep me awake for hours.

My friend, am not I as much of a mystery to you, as you are to yourself? Yet I cannot wholly give up my little hope in Christ. My chief complaint is my carelessness. My sorrow is because I do no sorrow more. I can say with Ralph Erskine, "Was I ever pressed with such a load, Or pierced with such an unseen dart, To find at once an absent God, And yet, alas! a careless heart? Such grief as mine—a griefless grief—Did ever any mortal share? A hopeless hope, a lifeless life, Or such unwonted careless care?"

In conclusion I will say, I have not written as an answer to your letter. I hope some one of good judgment will do that, and his answer may perhaps be to us both. I am all alone here, with the exception of one, as to religious sentiments, as I have not yet found any Old School Baptists since I have been in this state. Will some one give me his address, if there are any near here?

E. J. JOY.

NEAR SHARPSBURG, Ky., Jan. 20, 1874.

MY VERY DEAR BROTHER BEEBE:—Being in a low state of health, and feeling a desire to see and converse with you, I have concluded to drop you a few lines; and, in all human probability my last. I desire to leave my unwavering testimony to that blessed truth which I have believed more than fifty-five years, and which I have tried to defend both publicly and privately for about fifty years.

I have been principally confined to the house more than two years; and feeling conscious that death was and is drawing slowly but surely on. I have never for a moment felt like giving up that faith which I trust my blessed Master has given me; but, as I grow older in years, I have grown stronger in grace, and in the knowledge of the truth. I have realized the truth of that text which says: "That while the outward man decayeth, the inward man is renewed, day by day." Truly the poet may sing—

"Even down to old age all my people shall prove

My sovereign, eternal, unchangable love
And when hoary hairs shall their temples adorn,
Like lambs they shall still in my bosom be borne."

I have realized, my dear brother, that his grace is sufficient for me. Recently I have been permitted to look back upon my experience as a minister of Christ, and amid all my troubles and disappointments, persecutions and perils, I can truly say, "Hitherto the Lord has helped me." I have seen the guidance of his unseen hand through all; and I feel confident that goodness and mercies shall follow me through the remnant of my days. I feel that I am about ready to be offered, and the time of my departure is at hand. I have kept back nothing that was profitable to my brethren; and I can say truthfully, I am pure of the blood of all men: for I have not shunned to declare all the counsel of God. The truth is as precious to me as ever. I am troubled sometimes because I cannot go out and mingle with my brethren, as in days that are past. But the Lord orders all things right. I desire to be reconciled to my heavenly Father's will, and bear patiently all the deprivations and afflictions he is pleased to lay upon me. When I think of what great things he has done for me, it grieves me to my heart that I have done so little in his cause. I have not done one thing to secure my salvation, but am bound to say, "Salvation is of the Lord."

I wish to say to the brethren, Be strong in the Lord, and in the power of his might; and, be assured that he doeth his pleasure in the armies of heaven, and among the inhabitants of earth. He works and none can hinder. He is to-day as he has always been, "Riding upon the heavens in our help, and in his excellency upon the sky." He saith unto the north, Give up; and to the south, Keep not back: bring my sons from afar, 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. May the good Lord hasten the time to favor Zion. I am waiting my time when I shall be released from this old suffering mortal body and fly away and be at rest. It is then, dear brother, I hope to—

"See and hear and know
All I desired or wished below;
And all my powers find sweet employ,
In that eternal world of joy."

The poet may well sing—

"O happy day when saints shall meet,
To part no more, the thought is sweet;
No more to feel the rending smart,
Oft felt below when Christians part."

O happy place, I still must stay,
When all but love is done away;
All cause of parting then is past,
Our social feast shall always last."

My daughter, and beloved sister in Christ, Mary J. Rodgers, is very low, should she die, the loss would be severely felt by the Bald Eagle Church. But, the will of the Lord be done on earth as it is in heaven.

My beloved wife, together with my

family, join in love to you and family, and to all who are of the household of faith.

I remain your friend and brother, in the kingdom and patience of our Lord.

SAMUEL JONES.

ASHLEY, Delaware Co., Ohio, Jan. 13, 1874.

DEAR BROTHER BEEBE:—This missive leaves me and mine in our usual health, and I hope it may find you and yours enjoying the same blessing; which is truly great; for without it, we cannot enjoy any temporal blessing. The little church here, in which I have my membership, is composed of about thirty members, all of whom are in peace, and seem to be of one mind and heart, striving together for the faith and practice of the gospel, and we are favored with the labors of our aged brother Eld. Christian Kaufman, who was ninety-three years old on the sixth day of last November, and has been blind about twenty-five years: yet he is able to preach, and is very interesting in his preaching, being still an able minister of the New Testament; both of the letter and the spirit. This church is located about three miles north of Delaware town, in Delaware Co., Ohio, near the C. C. & C. R. R. Any brethren of the Predestinarian Baptist order, especially preachers, who may pass this way, we would be glad to have them visit us. Brethren, come! for we are a despised and a persecuted people, and our name is cast out as evil, and we are accounted as the offscouring of all things unto this day. If there are any who do not wish to visit such people, we do not want them to come; but we rejoice to know that this is the lot of our Lord has cast for us. Jesus says, In the world ye shall have tribulation; and, our tribulations have a good effect on us; for they wean us from the love of the world, and lead us to trust not in men, but in God who giveth us all things richly to enjoy. While we are not at peace with the religious world, we trust that we have peace with God, through our Lord Jesus Christ. We take for examples the prophets and apostles—as patterns of sufferings, knowing that we are thereunto called. But, I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God. Now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him; for we shall see him as he is. This is a blessed hope indeed, that we poor sinful mortals, in whom there is nothing good, should be blessed with a lively hope of a glorious immortality beyond the grave: when death shall be swallowed up of victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law; but thanks be unto God who giveth us the victory through our Lord Jesus Christ.

This victory is not through our own faithfulness; but Christ has gained the victory over death, and has arisen a mighty conqueror, and has ascended up on high, led captivity captive and received gifts for men, that the Lord God might dwell among us. These are glorious truths to me, and I believe and rejoice in them. And sometimes, unworthy as I am, I sweetly anticipate the full enjoyment of them; but not until I awake in his likeness.

JOHN H. BIGGS.

HERSMAN, Ill., Jan. 10, 1874.

BROTHER BEEBE:—Having complied with the request of the brethren, in writing out brother John W. Murry's ordination, I will make a few declarations which may be interesting to the readers of the "Signs of the Times," and strengthening to those of God's little ones who are deprived of hearing the gospel preached in its purity. And, who are frequently hearing it said to them, "you have only a few old preachers left; when they are gone, the name Old Baptist will be dead." To all such we would say, that our God does not work as man works, neither is he slack concerning his promise; and, when he sent out or commissioned his disciples, he said, "Lo, I am with you always, even to the end of the world." And, by examination, we find that the faith once delivered to the saints, and preached by Christ and the apostles, is the same that is now preached by the Old School Baptists. I feel safe to affirm that it has existed from that time until now, though called by different names—and we believe will so continue until time shall end. Yes, dear brethren, God will continue to raise up his servants, and make them fit to defend the cause of Christ, and here we have a manifestation of the fact, in the person of brother George W. Murry, who, though quite young, bids fair to make an able defender of the gospel of Christ.

And now, as it may be interesting to some, I would state that he is a son of Eld. Allen W. Murry, of Green Co., Ill., and that he is between twenty-three and twenty-four years of age; he obtained a hope in Christ a little over three years ago—his mind was impressed that it was a duty devolved on him, to preach from, and after his conversion. In the Spring of 1872, he was licensed, and ordained, as may be seen, by a Presbytery consisting of eight regular ordained ministers, who unanimously recommend him to the brethren of our faith. And now, instead of the Old Baptists all being dead, I wish to state that none of the ministers present at brother Murry's ordination, were more than forty miles from their homes; and, that there were two or three others not able to attend; also, there are a number of young gifts not ordained, all in the same boundary; which fact, is a manifest token to us, that God is as good as his word where he says, "Other sheep I have which are

not of this fold, (meaning the Jewish fold) them I also must bring." So he is still manifesting his children by his Spirit, for, we hear Christ saying: "For, as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will."—John v. 21. And again, is found in verse twenty-five, these words: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and, they that hear shall live."—For, as the Father hath life in himself, so hath he given unto the Son to have life in himself; and, according to his own declaration. All power then is his; and, life being only in him, (Christ) no wonder that Paul would say, when reviewing the condition of the Ephesian brethren: "You hath he quickened," &c., and, assign as a reason why they were quickened, that God was rich in mercy, for his great love which he had for them even when dead in sins; then we see it was not on account of their works that they were quickened into life. And so it is at the present time, many who are going on in sin, the Spirit finds way to their hearts and causes them to cry out, What shall we do? Such individuals are always ready to affirm that if they are saved, it is by grace, and not according to their works.

Brother Beebe, I am glad it is my privilege to state through your valuable paper, that the Lord is still carrying on his work of salvation among the churches here, and particularly Mt. Gilead Church, where my membership is. In the year now past, there were received by experience and baptism five; and, we trust that soon the Lord will bring others in who have a hearing ear.

I am glad to state that Mt. Pleasant also, has, by experience and baptism, received twelve during the past year, and that it is in a healthy prosperous condition. The other churches of Mt. Gilead Association, are in peace and harmony, and the Lord is adding such as shall be saved.

Having used up all my space, I must close, and submit what I have written for your consideration.

Ever yours, in hope of eternal life.

JAMES W. HARPER.

NEWTON, Jasper Co., Ill., Jan. 15, 1874.

DEAR ELDER BEEBE:—I again feel constrained to write a few lines for our excellent paper the "Signs of the Times," as I wish to say a few words to my dear kindred in Christ. It is by the mercy of my heavenly Father that my unprofitable life is still spared; therefore, I wish to speak to God's dear children concerning the loving kindness of my precious Savior, showing, so far as he may enable me, some of his gracious dealings with me, while passing over life's stormy billows. I do not boast because God has enabled me to hope in his mercy; O no; from self I turn with shame, for sin is in every breath; but, while going downward to the chambers of endless night, sinning against God, my

Creator, with a high hand, I was stopped by the power of God; and, at the appointed time, he opened my blind eyes to see my true condition as a poor lost and helpless sinner before a just and Holy God, who had said by the mouth of his prophets: "The soul that sinneth it shall die." I was the very chief of sinners, and therefore was bound to acknowledge my condemnation just; but, blessed be God, he did not leave me there to perish; for a voice, which was not a voice, spoke to my troubled soul, that said to the stormy winds and raging billows, Peace be still! and there was a great calm in my troubled mind. Dear brethren and sisters, when I take a retrospective view of the past, and reflect upon the goodness, mercy and long suffering of God in the salvation of poor lost sinners, I am made, with the apostle to say, "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. He brought me up out of a horrible pit—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 his name. But O, since that sweet morning of deliverance, when I was enabled as I now trust, by grace to sing, The Lord is my strength and my song, he also is become my salvation. The Lord is my king; he will save me. I have found this verified in my experience—the truth of my Lord's words, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world."

Dear reader, once when one of God's favored servants went down with me into the watery grave, my hope was that my sins were blotted out, that my Savior had forever put them away by the sacrifice of himself; that I knew the happiness of deliverance, and could sing, Not unto us, O God, but to thy name be all the glory! Worthy is the Lamb, for he was slain, and has redeemed us to God by his blood, out of every kindred, and tongue, and people, and nation; and has made us unto our God, kings and priests, and we shall reign on the earth. It is written of Christ, that he suffered the just for the unjust, and his own self bare our sins in his own body on the tree; that we being dead to sin, should live unto righteousness; by whose stripes we are healed. Then, O how sweet the declaration, I will greatly rejoice in the Lord, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness. Dear brethren and sisters, how important to consider the finished work of Christ, that our hearts may be closely knit together in love; for in him all fullness dwells. In him alone is salvation and the gift of eternal life; he has finished the work of salvation, and there is therefore no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. O how often I have felt to ex-

claim: Father of mercy, remember me a poor lone wanderer, and keep me from sinning against thee. Hide not thy face from me, O Lord, while here I pass over life's stormy ocean, although the raging billows, like mountains rise before me; and the storms howl dismally, I shall not fear if Jesus is with me. "They that trust in the Lord shall be as Mount Zion which cannot be removed; but abideth forever. How true the words of the poet—

"One source of comfort yet remains,
One friend forever lives."

In all our afflictions, he was afflicted, and the angel of his presence saved us; and of Zion it is written, All thy children shall be taught of the Lord, and great shall be the peace of thy children. We hear them all telling the same great truth "Salvation is of the Lord;" not by works of righteousness which we have or can do; but according to his mercy he saves us. Zion is called the perfection of beauty; and again, beautiful for situation, is mount Zion the City of our King. How highly favored they are! for there the glorious Lord is to them the place of rivers and streams, which make glad the city of God. And, though our foes are many, with unfaltering confidence in the Great King of Zion, we will sing, No weapon that is formed against us shall prosper, for the place for our defence is the munitions of rocks; the Lord is our hiding place, when storms of sorrow and affliction rise, he is the life of his people, and there eternal all. Yes, the Lord is our lawgiver and King, he will save us; For us, he died, for us he arose, for us he lives and reigns, and is exalted to be a Prince and Savior, the only Potentate, the King of kings, and Lord of lords. In meditating upon the glorious theme of salvation through the finished work of our Savior, my very soul seems warm with love to him who has spoken such glorious things concerning Zion, the city of our God.

Dear brethren and sisters, a feeling sense of the vanity of earth, and earthly things, and a hope of immortal glory when time shall be no more is certainly very encouraging to me. Paul says, "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. The sufferings of Christ are experienced by all the saints more or less; we must suffer with him before we can reign with him. Then, O dear children of hope, be patient in all the sad scenes of trial, affliction, tribulation, distress and persecution attending you on earth, for the glorious Captain of our salvation was once a sufferer; though he was rich, yet for our sake he became poor. But thanks be to God, he has ascended on high, and is exalted at the right hand of the Father. Our sufferings are limited, they will cease forever at the end of our pilgrimage, in the day of the Lord Jesus.

Yours in hope of eternal life,

M. J. P.

PLATTE Co., Mo., Jan. 15, 1874.

DEAR BROTHER BEEBE—It is with some instruction, and I trust, some comfort, that I read the correspondence and editorials of this valuable medium of communication of brethren of like precious faith. Sometimes the truth presented by brethren and sisters through the "Signs," comes with comfort and assurance; and I trust with power, to me a poor vile sinner; and, when Jesus by his Spirit's power grants relief to my troubled mind, I then feel to rejoice in his finished righteousness, as just suited to my needy case. But then the seasons of trial, of darkness and of doubt present themselves with renewed strength. They come so as to almost dispel every vestige of hope that such a polluted sinner can have an interest in the rich grace and cleansing blood of a risen and exalted Savior. These terrible conflicts of indwelling sin are very sore, and press me down with great weight and force, and bring the settled and solid conviction that in me, that is, in my flesh, there dwells no good thing. I have to fly to Jesus, the only refuge and fountain of help and strength; for his sustaining arm is all the poor sinner needs. O how merciful our God, under this immense affliction of sin! Yes, dear brethren, he leaves on record in his Holy Word the experience and trials of his dear saints while in this wilderness, assuring us that they passed through the furnace of affliction and that we may expect the same—that they were sustained and supported by his almighty arm, and that we have to rely and depend upon that same omnipotent source for all our rich and heavenly supplies. If it was not for his heavenly promises, supported by his divine power, we, or I at least, would faint by the way, swallowed up in despair. I have been oppressed and staggering and blundering along under these harassing and annoying trials and conflicts of flesh and spirit, greatly desiring to be an honor rather than a reproach to the cause of truth. I am seemingly missing it all the time, for near forty years, until I have attained the age of three score years and ten—as truly dependant upon the strong arm of sovereign grace, as when I was first brought to realize that I was a ruined sinner.

My dear old brother, I trust I do not write these imperfect lines for publication, but having the paper after finishing the business part, I thought to employ a few moments in speaking, or writing of that mighty power and wonderful love that had arrested such a wretched and ruined sinner. I feel confidence to mention some of the trials that attend and throng my path, for in you, I have always found one ready and able to instruct and comfort the ignorant and poor.

May Israel's God uphold and sustain you all, is the desire of your brother,

JOHN T. MURDOCK.

SENECA, Newton Co., Mo., Dec. 16, 1873.

ELDER GILBERT BEEBE—DEAR FATHER IN ISRAEL:—We receive the "Signs" regularly, and with joy, as they contain all the gospel preaching we have. I have heard of a church of Primitive Baptists about twenty miles from here, near Granby, and am going to see them as soon as I can learn their time of meeting. A Methodist minister told me he knew some of them, and they are an honest, straight forward people, and that is their general character. He knew Elder Wison Thompson, and spoke of seeing the "Signs" at his house, and that they are the same kind of Baptists. "Well," said he, addressing some of his brethren, "I never saw a professed body of christians so united, and particularly during the war; there was no North, no South. They all know each other, all preach alike, and are like one family." His grand-mother was a Primitive Baptist, and he used to take her to meeting. I told him we were one family, all taught alike, being all taught of God, having Jesus for our leader, and in and through him we can do all things, and without him we can do nothing aright. How often do I feel that if God withdraws his presence, how prone we are to wander. O how watchful we ought to be, and how much we need the society of those whose walk and talk corresponds with the rule laid down in God's word. I have no desire to mingle with those who live on works, unless God works in them to will and to do of his good pleasure. I long to hear the gospel preached. When I look back and think of the preaching I have set under at Harford and Baltimore, I feel to be with them in spirit, and our praises ascend to our Father together. Often my way appears dark and dreary, and I read the bible, but cannot enjoy the promises, or shake those feelings off. Then, in the twinkling of an eye, all is joy. I am made to say, My times of joy are in thy hand, and to sing, Praise God from whom all blessings flow. My heart's desire and prayer to God is that he will keep me by his grace. My attention being called to these two passages of scripture, I would like some of the brethren in the ministry to write upon them: "And the men which journeyed with me stood speechless, hearing a voice, but seeing no man." (Acts ix. 7.) "And they that were with me saw indeed the light, and were afraid, but they heard not the voice that spake to me."—Acts xxii. 9. O the glory and beauty there is in the word of God, when we read with the Spirit and understanding. I often read passages of scripture, and wish I could be with some of you that understand the word aright. I hope God in his goodness and wisdom may open a way that we may hear the gospel preached, even in this land. Here am I enabled to sing, though in a foreign land,

"We are not far from home,
And nearer to our house above
We every moment come."

"Bless the Lord, O my soul, and all that is within me, bless his holy

name. Bless the Lord, O my soul, and forget not all his benefits." May I ever remember his goodness and mercy which have followed me and my household all our days. Darkness and sorrow will come, but Jesus is near; he never leaves nor forsakes us. In tribulation we learn to trust him. Our faith grows brighter and brighter unto the perfect day.

May God sustain you in old age, and support your declining years. I desire to hear you preach once more. Remember me at the throne of grace.
E. A. ELGIN.

COFFEEVILLE, Miss., Jan. 7, 1874.

DEAR BROTHER BEEBE:—I make use of this opportunity to say to you that our welcome visitor the "Signs of the Times," comes regularly richly laden with the precious truths of the glorious gospel of the Redeemer's kingdom. And O, what a feast of fat things! to us poor hungry souls, to read those excellent communications and editorials, whose only theme is salvation by grace—wholly apart from all the isms of the day. How forcibly apparent the vast difference between Old School Baptist ministers, and the modern clergy of the day. The former, in visiting Associations in other states, speak of the goodness of God, the glory of his kingdom, the oneness of mind, of soul, and heart of his people—their steadfastness in the faith, and their strict adherence to the only safe and infallible rule of faith and practice. And now, on the other hand, those gospel peddlers of Mystery Babylon, tell of the vast sums of money collected to spread the gospel, to evangelize the world, and all for the salvation of poor lost sinners, that otherwise would have been lost. They thereby invalidate the blood of Christ, which cleanseth from all sin. And, because Old School Baptists put their veto upon the supposed power and efficacy of their humanly devised institutions, they charge us of being opposed to the spread of the gospel, of preaching and praying for sinners; and, that we preach them upon the stool of do nothing, to procrastinate upon the bed of carnal security.

It is evident that they are exultant in the prophecy that the Old School Baptists will soon be numbered with the things that were; but, the great Captain of our salvation has declared that "he will not leave himself without a witness." There is yet dear brethren, in this far off southern part of his vineyard a remnant according to the election of grace; and, who stand aloft from all the innovations of modern mission-ism. They contend earnestly for the faith once delivered to the saints, believing that whatsoever is not contained in the scriptures is positively forbidden, since the specifications of one thing, is the prohibition of every other.

Brother Beebe, as I am about to draw to a close, I would suggest for your consideration the re-publishing through the "Signs," of Eld. P. D. Gold's reply to Dr. Hooper. There are many new subscribers who have never seen it, and if it will not be asking too much of you, I should very much like to see it published for the benefit of those who have never seen it.

Yours in hope of a glorious immortality,

A. B. MORRIS.

FRANKLIN, OHIO, Dec. 16, 1873.

DEAR BROTHER BEEBE:—Having finished the business part of this letter, I will tell you a little of what have been the dealings of the Lord with me, a poor helpless sinner. When I was about sixteen years old, I trust the Lord by his grace, led me to see what I was, and where I was standing, that I was a very great sinner, without God and without hope in the world; and, that if I died in that condition, I must be forever lost. I tried to ask God for mercy; but the more I prayed, the worse I felt, and what to do I knew not. But I could not rest day nor night, but continued to beg for mercy. It seemed to me that I was a sinner of the deepest dye. I was fully convinced that if I was not saved by the mercy of God, I was forever lost; for, I had no goodness of my own to plead. My prayer was, Lord have mercy on me, a poor helpless sinner. I would inquire in my mind, How can so great a sinner ask for mercy of such a just and holy God? When I lay down at night I was afraid I would sink, and it seemed that I could feel the bed sinking under me. My burden became so heavy I was constrained to go to a secluded place and try to pray; and, while trying to pray, it seemed as though I was raised up and seemed as light as a feather; and here I trust the precious Savior was revealed to me, and spake peace to my troubled soul. I have never been able to command language to fully express what beauty, love and excellence I viewed in him.

Dear brother, I have omitted to speak of many things, but I feel to say, Blessed be his holy name for his kindness and tender mercy to me ever since. Yes, I can say, all the days of my life his goodness and mercy have been with me. For about forty-six years, I have had many ups and downs, doubts and fears; sometimes I fear that my joys are not christian joys, nor my sorrows christian sorrows. But I trust that he who has kept me to this day, will still keep me, and he surely will, if I am one of his little ones; for he will not suffer one of his little children to be tempted beyond what they can bear. I am also assured that if Christ be formed in me, the hope of glory, I shall be kept by his power, through faith unto salvation, ready to be revealed at the last time. We are not our own, but we are bought with a price; and we may say with the apostle, we are dead, and our life is hid with Christ in God.

Dear brother, in what place could we be more safe? No wonder Paul was persuaded that neither death nor life, nor angels, nor principalities nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.

Dear brother, if you see proper to give this poor scribble a place in your precious paper, do so; and if

not, well. May grace mercy and peace abide with you.

Your poor unworthy sister,

E. B. SHINN.

ST. PAUL, Ind., Jan. 20, 1874.

DEAR BROTHER:—By request of sister Charity Cuskanden, I write you a few lines; and, feeling that we cannot do without your valuable and comforting paper, we send two dollars by Post Office Order for the continuation another year—Its expiration was the fifteenth of December last.

The "Signs" comes to me laden with good news, telling of the prosperity of Zion. We should very much like to write a few words of encouragement and comfort to the people of God, but not feeling worthy, and not knowing how or what to write, feel an attempt to be a failure; for "When we would do good, evil is present with us." But, however, we do feel in our nothingness, that our sympathy and fellowship are for all those that love the Lord and his appearing; and trust that we have tasted that the Lord has been gracious to our souls. And, it is pleasant to reflect that we know something of what it is to feast on that heavenly manna, and meat and drink whereof we are made glad. Though we are very sinful, weak, and dependant, we trust that Christ's Spirit has visited and comforted our poor broken hearts. We know what it is to be abased; and, we trust we know what it is to be exalted—"Exalted in the Lord!"—To glory in him! We have been both comforted and chastised in reading his word, and, both comforted and rebuked by his ministry in the pulpit, and also in the "Signs." And we are glad of it. We trust that the Lord's rod, as well as his staff, is for our good. We believe we know something of the fellowship of his sufferings, and what it is to be crucified with him—that our hearts have been made to run out in gratitude and prayer to the Lord for his love, sympathy and fellowship for us in our sore affliction. He is our Lord, our God, and we trust our Savior. We know and confess that we are poor miserable helpless sinners; but we hope and trust, and plead our righteousness and strength; we know it is in the Lord—"The God of our salvation."

Elder Beebe, permit me to say, that you have my warmest sympathy and approval for the manner of your conducting this valuable medium the "Signs;" and, may God's blessing and providence be with you. I must say that my poor heart has been melted and made to leap for joy in partaking of the good things contained in your paper, and to the many servants of the Lord, who contribute their writings of comfort, I am very thankful.

I wish to say ere I close, that the book entitled "The trial of Job," published by Eld. Durand, was read by me with great relish and comfort. It shows clearly that he has been made partaker of the divine nature, and of the Holy Spirit.

With love to all, I remain yours truly, but unworthily,

F. W. AVERY.

FRANKLIN, Ohio, Dec. 28, 1873.

ELDER BEEBE—DEAR SIR:—As the time has come for me to renew my subscription for the "Signs," I send you two dollars for another year. I would say to the brethren and sisters throughout the land, we ought to be punctual, for I think brother Beebe has labored hard to keep up its publication for our consolation. I know it has been a great comfort to me to hear from the brethren and sisters throughout the land, and hear them tell of their trials and comforts, and from their writings I find I am traveling the same road. If I thought I was traveling alone, sad indeed would be my feelings.

God in his goodness has given us laws and commandments, for his children, and he has commanded nothing that is too hard for them to do. I believe we, as an organization, are slack in duty in regard to communicating our carnal things to our preachers, as they travel a great deal and labor hard for our comfort, and most of them have little of this world's goods. I ask, brethren, is it right? I know when I have done my duty toward them, or any other duty, how much better I feel. The greatest trouble I have is on account of my negligence in duty in spiritual things. O that God would lead me into all truth, that I may live in obedience to him. My desire is to do good, but I come far short of it. Dear brethren and sisters, I ask an interest in your prayers, and those of you who can write, I hope will continue your letters, so as to keep up the publication of the "Signs," and comfort those who read them. What is this world with all its wealth, if we have no kind friends to comfort us in time of trouble, and should they all fail, we have a gracious God in heaven, who will speak peace to our troubled soul. Most of the writers for the "Signs" are strangers to me in the flesh, but I would say to them, as Ruth said to Naomi, Entreat me not to leave thee. If we are what we profess to be, ere long we will all meet in one general assembly, no more to sin, no more to weep, but all will sing one song to God forever. What a consoling thought! Then let us try to live in obedience to the will of our heavenly Master, that when our race is run we can say with Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love his appearing."

Dear brother, when I sat down to write I thought to write only concerning the paper, but my mind has run on until I have written a long letter. Do with it as seems best to you. May God keep you by his grace the few remaining days that you may remain on earth, that you may stand up boldly in defence of his truth, and oppose error, and when your race is run, take you to your home in heaven.

Yours with respect,

JOSEPH ELY.

HALCOTTVILLE, N. Y., Jan. 19, 1874.

DEAR BROTHER BEEBE:—I am happy to say my health is still improving. The Lord is gathering his lambs with his arm in this place; numbers are brought to a knowledge of the truth as it is in Jesus; and, are constrained to proclaim the wonderful work of God in their salvation and deliverance from the power of darkness and translation into the kingdom of his dear Son. I was amazed in witnessing a scene, viz:

A young girl in her thirteenth year related her experience to the Middletown Church on Saturday, and was received for baptism; and, it was proposed by some to defer the baptism until the next Church Meeting. On Sunday I preached to a large assembly, and, after I closed my discourse, the little sister requested to follow her Lord in the ordinance; and wished that the hymn be sung of which I give the following verse—

* Christians, if your hearts be warm,
Ice and snow can do no harm;
If by Jesus you are prized,
Arise, believe, and be baptized.*

The hymn was sang, and I went forward and baptized her; certainly, I never witnessed a more solemn and affecting scene. Truly, Out of the mouth of babes, the Lord hath perfected praise; and, to his name be the glory.

My desire is, dear brother, that the Lord may sustain you in all your labors of love and give you strength of body and mind until your work on these low grounds of sin and sorrow are done, and may you then receive the crown of righteousness.

Yours as ever, in hope of immortality,

ISAAC HEWITT.

LACEY, DREW Co., Ark., Jan. 6, 1874.

DEAR BROTHER BEEBE:—Perhaps the lovers of Jesus and his cause may be glad to hear that he is bringing in some of his "other sheep;" and, that too, away out here in what is called "Hoosier Land."

A little over two years ago, I was requested to preach in a destitute region between Hamburg, Ark., and Bastrop, La., where but few of the people had ever heard a Primitive Baptist preach. The request fell with great weight upon my mind; however, I went. A few of the brethren accompanied me, and, were greatly pleased to see three of the lambs give evidence of being brought into a state of obedience by the Spirit of sanctification and the sprinkling of the blood of Jesus Christ. After this very agreeable meeting, I was requested to visit them at stated periods, which I have since been doing. Ebenezer Church extended them her arm; and now, I am happy to state the believers there number eighteen; and many others giving evidence of being "pricked in the heart." We are confident that where God has begun a good work he will perform it till the day of Jesus Christ.

Thus, we see the words of Jesus verified. How? By bringing his "other sheep," even as he said he must do. O what a glorious thought to the feeble saint! That God has loved him with an everlasting love. Therefore, with loving kindness he has drawn him away from the love of sin, to the love of holiness; and, away from a law-righteousness to the righteousness which is of God by faith. But, I must close, by sending love to yourself and family and to all the saints.

AZARIAH TOMLIN.

EDITORIAL.

MIDDLETOWN, N. Y., FEBRUARY 15, 1874.

"And now why tarriest thou? Arise and be baptized, and wash away thy sins, calling on the name of the Lord."—Acts xxii. 16.

We do not know what part, if any, of this text is dark or obscure to our brother, and our understanding of it must be given in a general way. God had appeared to Saul in a very remarkable manner, when on his way to Damascus to persecute the saints. Saul had been brought up from infancy as a religionist, and taught the principles of the Jewish religion according to the strictest sect of the pharisees, and was exceedingly zealous in defending what he believed to be the only true religion on earth; but with all his traditional knowledge, and pharisaical zeal, breathing threatenings and slaughter against the people of God.

In the context, Paul, in making his defense before the chief captain and the multitude of his accusers, related his wonderful experience, in the course of which he speaks of a devout man, Ananias, who came to him with a message from God, at whose salutation the scales fell from his eyes, and he received his sight: He rehearses what Ananias said to him, and his concluding admonition in the words on which we are desired to write. "And now why tarriest thou? arise and be baptized," &c. This message and admonition though brought by Ananias, was from the Lord of life and glory; and, so may be regarded, when taken in connection with such other passages as Acts ii. 38, and x. 48, as applicable to all, who like Saul, have passed from death unto life. There is no licence for tarrying or tardiness in taking the yoke of the Redeemer. "If ye love me," says Jesus, "Keep my commandments." The same interrogative may come home with telling power to many in our day, who have long delayed to yield obedience to the command of Christ.

Previous to the moment Saul received this message from the Lord, he was not a suitable subject for baptism; but now that he had received his sight, and a testimony that he was a chosen vessel, there was not a moment to be lost or spent in rebellion. "Arise and be baptized, and wash away thy sins." The question may arise, as to how baptism is to wash away ones sins. We understand it to be in a figurative sense. For if the baptism of a person actually and literally could wash away our sins, we would not need the blood of Christ to cleanse us from sin and pollution. The salvation of Noah and his family in the ark, was a figure of the salvation of the family of God by grace, and the apostle Peter says, the like figure whereunto even baptism doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ.—1 Peter iii. 21.

Although Noah and his family were literally saved (from the deluge

which destroyed the other inhabitants of the world) in the ark, yet his and their salvation was a figure of the salvation of God's chosen people from sin and wrath. And, as that was a figure, so also is baptism a like figure. Literally baptism is a burial, and resurrection; and figuratively represents the death, burial and resurrection of our Lord Jesus Christ. And so Peter applies the figure, as will appear by reading the text, omitting the negative parenthesis. "Baptism doth also now save us, by the resurrection of Jesus Christ; who is gone into heaven and is on the right hand of God; angels and authorities and powers being made subject unto him." Our Lord also used the same figure in regard to his death and resurrection. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." And it is in this baptism with him that all his members are buried with him into death, and raised with him to newness of life. The ordinance of baptism as instituted by the Lord and practiced in all gospel churches, figuratively sets forth the salvation of all God's people by, and through the death, burial and resurrection of Christ. The ordinance administered according to the law of Christ, is emblematic of the washing of regeneration, and renewing of the Holy Ghost. In the death of Christ dissolving the relation of all his members, who are buried with him by baptism into death, to the law, to which they are dead, and in his resurrection-life, regenerated to a newness of life. So we see that the ordinance of baptism, does not put away the filth of the flesh, or cleanse and purge us from sin and guilt, only in a figurative sense, as the offering of Abel's lamb, and all the offerings by the Levitical priesthood, ceremonially (not really) made atonement under the law; while at the same time it was impossible for the blood of bulls or goats, or lambs to purge those for whom they were sacrificed from dead works or qualify them to serve the true God, in spirit and in truth.

The command of God to Saul by Ananias to "Arise and be baptized," was peculiarly appropriate. Up to the hour of his falling to the ground, he had been alive, as a Jew, as a pharisee, as a legalist; but now the commandment came: the law, not in its letter merely, but in its spirituality came, sin revived, and he died. Henceforth as one crucified with Christ, dead to the law by the body of Christ, and made partaker of his resurrection life, he must take on him the yoke of his Redeemer, and set forth by his obedience his faith in the death and resurrection of Christ, as having been delivered up for his offences and raised from the dead for his justification.

So, at least we think Paul himself understood it, and so he taught it to the saints. Thus he writes to the Colossians. "And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circum-

cision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances, &c. And then having shown them buried with Christ by baptism into death, (a death that dissolves our relation to the law, which only holds dominion over a man as long as he liveth) he does not leave those who are so buried with Christ, in death, but affirms that they are also risen with him to newness of life, and made to sit in heavenly places in Christ Jesus. These heavenly places in Christ, are in distinction from the legal places under the law, from the curse and dominion of which they are redeemed, —and signify the spiritual places which they occupy in the organization of the church as the risen body of our exalted Redeemer. Recognizing the church as having in baptism been buried with Christ, wherein he says, they become dead to the law, and to the rudiments of the world; then to make the baptism complete, he affirms that they are risen with him to newness of life, and exhorts them, saying, "If ye then be risen with Christ, seek those things which are above, in that higher position in the gospel to which you are elevated by the resurrection of Christ, seek those things which are above, where the risen and glorified head of the church sitteth on the right hand of God. He who for us endured the cross, has entered now into his Mediatorial glory. He is exalted at the right hand of God, to be a Prince and Savior, to give repentance to Israel, and forgiveness of sins. The Father says, "Yet have I set my King upon my holy hill of Zion." Jerusalem, which is above, is free, and the risen Redeemer has ascended his throne within her precincts, and says, "Here will I dwell forever, for I have desired it." All who are risen in baptism with Christ, are to seek first his kingdom and his righteousness, and then rest assured that God will add all things else that they may need while they continue to sojourn on this earth.

Baptism then as an ordinance of Christ, as practiced by the apostles and primitive saints, is an expressive and significant figure of the washing of regeneration, and renewing of the Holy Ghost, and to set this doctrine forth, all who love Christ, are commanded to "arise and be baptized, and wash away their sins: thus figuratively, not that the ordinance can wash away sin—for that can only be done by the blood of Christ; but emblematically, the manner of washing away of our sins, by the death and resurrection of our Lord Jesus Christ is set forth and signified by the immersion of believers in the baptismal water.

This Baptism not only represents the regeneration of the church, as the body of Christ, from a legal to a gospel state, from bondage to liberty, from death in trespasses and sins, to to life and immortality by the baptism of Christ into death, and resurrection into immortal glory, but it also describes figuratively the personal or individual experience of every saint. Slain by the law, and quickened by and into the resurrection life and immortality of their risen and glorified Redeemer. Dead to the law by the body of Christ, of which they are members; they are buried in the likeness of his death, and conformed to the similitude of his resurrection. "Calling on the name of the Lord. A name in which he had now entered. No more a wrestling Jacob, struggling with the angel of the divine presence in the law; but Israel, as having prevailed as a prince, or son of the King, with (not against) his Lord. So his name was no longer Saul, breathing slaughter; but Paul, an apostle of Jesus Christ, he enters into the name of his God, as into a strong and invincible tower, and as a recognized son of God, the name of his Father is enstamped on him; and through the Mediation of Christ, he has access unto the Father, by the Spirit, to call on the name of the Lord, crying Abba Father.

MISCELLANEOUS.

COST OF REGISTERING LETTERS.—We observe that many of the registered letters sent us are still stamped as formerly, fifteen cents extra for registering. Since January 1, 1874, the cost of registering a letter, as fixed by an act of Congress, and ordered by the Post Office Department, is reduced from fifteen to eight cents—which, with three cents postage for the letter, and eight for registering—eleven cents in all, is all that any Post Master has a right to receive for any single letter weighing not over one half-ounce.

TRICKS resorted to to procure money for religious purposes. Mock marriages, Oyster Suppers, Picnics, plays of various kinds, dances and gambling have become rather monotonous and less attractive than formerly, so new devices must be resorted to, as a means of swindling the people. Dignitaries of the church disguise themselves, blacken their faces and pretend to be in a starving condition; and, to at once devise plans to excite the sympathy and pride of their victims, approach them in the guise of suffering beggars before assembled frolicers, as set forth in the following paragraph which is now going the rounds of the papers.—

PLEADING FOR ALMS.—A church fair device in Troy, rather knock the mock marriage chip off Tamadge's shoulder. A ragged colored couple entered the crowded room and pleaded for alms. They said they were starving, and their plights touched the hearts and the wallets of the crowd. After collecting a good sum of money, the colored couple wiped the burnt cork from their faces, and two of the pillars of the church were revealed.

HISTORY OF THE PRIMITIVE BAPTISTS.

ELD. G. BEEBE—DEAR BROTHER:—Please publish in the "Signs of the Times" a notice respecting the publication of a book, to wit, The Primitive Baptists' History, from the setting up of the gospel kingdom, down to the present time, which Eld. J. H. Gammon, (formerly a citizen of Trigg County, Kentucky, but now residing at Cynthiana, Posey Co., Ind.) proposed to publish. Having failed to see said history, in June, 1873, when Elder Gammon was in central Illinois, I was with him, and inquired the cause of the delay in the publication of said history. He informed me it was owing to the want of money, and stated that it would cost fifteen hundred dollars to publish one thousand copies. At these figures there would be no margin left for contingent expenses. Three thousand dollars would pay for over two thousand copies, which would reduce the price of each book. I have conversed with some of the brethren of our church, who are anxious for said history to be published. Without an action of our church, I propose as an individual member of Otter Creek Church, at Girard, Ill., to say to Elder Gammon that we will furnish one hundred dollars, when called for, to be applied in publishing said history, and when published, take books to that amount, if he chooses. Otherwise, Elder Gammon to refund to each church the amounts furnished by them, when realized from the sales of said book. Our church is weak, and limited in earthly goods, and number twenty-six members.

Elder Beebe, we wish to hear how many churches or individuals will respond, and furnish according to their ability. Inform Elder Gammon, at your earliest convenience, how much each church or individual will advance on these terms.

S. R. BOGGESE.

CHURCH CONSTITUTED.

At a meeting held in the Walnut Grove Meeting House, near Wakenda Station, Carroll Co., Mo., on the second Sunday, Oct. 12th, 1873, the following brethren and sisters were constituted into a visible Gospel Church of Christ. They proceeded as follows:

1st. Elder David Bartley, of the Hickory Creek Regular or Primitive Baptist Church, Jasper Co., Ill., being present, was requested to serve as Moderator, and brother Mark Whitaker, of Saline Co., Mo., as Clerk.

2d. A Church Constitution, Articles, and Rules were submitted and read, which were fully appreciated by all the brethren and sisters present, as scriptural and wholesome.

3d. Brethren, Deacon Joseph M. Watson, Henry Philips and sister Kezia Watson, Louisa Philips, Anna Davidson, and Margaret Acton, all members from Regular or Primitive Baptist Churches, presented themselves and declared their mutual fellowship in the gospel and their wish to enter into a Church relation;

therefore, upon satisfactory evidence, of their soundness and correctness in the faith and order of the gospel, they were recognized and received as a visible Gospel Church of Christ. They adopted the name Hope Primitive Baptist Church, and the Moderator gave them the right hand of fellowship, with appropriate remarks of greeting, and they also gave to one another the right hand of fellowship.

D. BARTLEY, mod.

MARK WHITAKER, Clerk.

BROTHER BEEBE:—Agreeing to the request of the brethren and sisters composing the Hope Primitive Baptist Church, I send you the forgoing copy of their constitution for publication in the "Signs of the Times." The location of this Church, is near Wakenda Station, on the St. Louis, Kansas City, and Northern Railroad, in Carroll Co., Mo. I have visited them twice; and, at their unanimous call, have promised to try to attend them monthly. Since their constitution, they have received one by experience and baptism, and one by relation; and, there is good evidence that there are more of the Lord's little ones in that vicinity. Their meetings are to be held the second Saturday in each month, and the Sunday following.

In behalf of this church, I invite those of the Old School or Primitive Baptist faith and order, into whose heart the Lord may put it, to visit us; both Elders, and brethren and sisters, and to call and behold our order and love for the truth. If any should wish special information they can address brother J. W. Watson, Eugene City, Carroll Co., Mo. And if any should be traveling this way, and desire to call on us, they should stop at Wakenda Station, and enquire for brother Watson, who resides near by.

Though poor and unworthy, I trust I may subscribe myself your brother and fellow-laborer in the gospel,

R. M. THOMAS.

NEAR PLATTE CITY, Mo. Jan. 21, 1874.

NAAMAN THE SYRIAN.

BELOVED BROTHER:—Please say in the "Signs" that you have received a fresh supply of "Naaman the Syrian," and will be able to supply all orders sent you. I will send them to you as fast as needed. I have, I reckon, 1,500 copies yet on hand. Price 10 cents each.

J. R. RESPESS,

Ellaville, Schley Co., Ga.

MARRIAGES.

Jan. 23, 1874.—At Jay, Maine, by Elder Wm. Quint, Mr. George R. Macomber and Miss Lydia Humphrey, both of Jay, Maine.

Jan. 17.—At the residence of the bride's father, by Eld. O. S. Thompson, Hon. J. F. Thompson, of Indiana, and Miss Mary A. Brumsey.

Jan. 15.—At the residence of Elder Wm. A. Thompson, in Putnam County, Ill., by the same, Mr. George Hartenbower, of La Salle County, to Miss Harriet M. Thompson,

OBITUARY NOTICES.

DIED.—At her residence near Delphi, Onondaga Co., N. Y., Sept. 3, 1873, of chronic diarrhea, our sister **Rhoda Howe**, aged 78 years. She was a member of the church at Delphi for over twenty-nine years. Ever since the separation of the Old and New School Baptists, she has been a firm believer in the never failing power of the God of Israel to save his elect people, and had no confidence in the flesh. She leaves a circle of friends to mourn their loss, who regarded her as an humble follower of the meek and lowly Jesus.

DIED.—January 8, 1874, my youngest daughter, **Anna Bell Smith**, aged 4 years, 2 months and 2 days. Two days before she died she sang these words,

"I can no longer stay," &c.

These words she sang three times over. She was a promising child, and was loved by all who knew her. Our loss we deeply feel, but sorrow not as those who have no hope. Our loss is her eternal gain.

She laid her garments by,
And left a world of sin,
To dwell with Christ on high,
Where all is love and peace.

Yours in much sorrow,

ELKANAH SMITH.

Vandalia, Ill.

DIED.—At Nora Springs, Floyd Co., Iowa, **John Brown**, aged 83 years and 1 month. He joined the Old School Baptist Church in Champaign County, Ohio, and was baptized by Elder Norman. He afterwards moved to Indiana, and with his companion gave his letter to the Reserve Church, and in 1846 gave their letters to the Beloit, which was afterward called Mt. Pleasant Church, in Lafayette County, Wisconsin. Four years ago he came to this state and united with the Little Cedar Church, where they continued worthy members till death. Father told me frequently that if it was the Lord's will he desired to leave this world of sin and sorrow. And on his death bed he requested me to write this for the benefit of his brethren and relatives, who perhaps had lost trace of him. My mother died two years ago last September: her name was Margaret Brown, and was one year younger than my father.

WM. C. BROWN.

Floyd Co., Iowa.

DIED.—At his residence in Otego, our dear brother, **Asa W. Lambs**, aged 68 years, 2 months and 14 days. He leaves his widow, our dear sister Lamb, three sons and four daughters, to mourn the loss of their dearest earthly friend. But while he is greatly missed, both in his family and in the church, we rejoice in the midst of our tribulation that for him to die was gain. As a man, he was strictly upright in all his dealings, and by his steady course in life, claimed the unbounded confidence of his friends, and as for his foes, we do not know them. More than forty years ago his mind felt the effects of the wind that bloweth where it listeth, but lived on amidst clouds and sunshine, hopes and fears, until two years ago this present month, when he was enabled to hear the voice of his Beloved saying, Arise, my love, my fair one, and come away. He gave good satisfaction to the brethren, was gladly received, and baptized by our dear brother Durand. Though he traveled with us but a little time, he had gained a firm hold of our hearts, fellowship and affections. May the Lord bind up the wounded hearts and give grace and consolation to the afflicted.

Yours in gospel love,

B. BUNDY.

Otego, N. Y., Jan. 19, 1874.

DIED.—At the residence of his son-in-law, Charles Pleants, in Van Buren County, Iowa, Dec. 28, 1873, **Dea. Jacob W. Miller**. He was born in the state of Virginia, March 7, 1794, and united with the Old School Baptist

Church called Timber Ridge, and, with his wife, was baptized by Elder Hutchinson, in 1822. They moved to Ohio in 1832, and joined the Lancaster Church, in Fairfield County, and about the year 1860 he joined the Round Prairie Church, in Jefferson Co., Iowa, where he held his membership until his death. He served as a deacon in the churches where he has lived all the time of his pilgrimage as a Baptist, to the entire satisfaction of his brethren. He was a subscriber to the "Signs of the Times," and believed the doctrine of Predestination and Election, and that salvation is by grace alone, through the crucified and risen Redeemer. He has left an aged widow and four children, with the church and numerous friends, to mourn our loss which we believe is his eternal gain. His disease was dropsy, around the heart. He bore his sickness with great patience, often saying that he was just waiting the Lord's time to call him home. He said he was afraid he was too anxious to go, but his prayer was that the Lord would give him patience to wait his time.

The writer tried to preach a discourse in memory of the deceased, on the day of his death, from 1 Cor. xv. 21, to an attentive congregation, after which his remains were followed by his numerous friends, to, and laid in the tomb, in hope of a glorious resurrection. May the Lord bless and comfort our aged sister, his widow, and the children, and keep them by his grace until their time shall fully come, is the prayer of

E. W. KINKADE.

DIED.—Near New Haven, Nelson Co., Ky., Sept. 1, 1873, **John Butler Settle**, son of Jos. E. and Susan G. Settle, aged 29 years and 7 months. He had been troubled with bowel complaint for nearly a month, taking medicine only sufficient to check, but not to cure it, trusting it would wear off. From the middle of August he began to feel worse, and was advised by relatives and friends to stop work until he could be cured, but being engaged at his trade (carpenter) on a small job, he was unwilling to do so until it was finished. On Saturday night, August 30, he was taken much worse, but being away from home was unwilling to disturb the family or trouble them to send for a physician, and so let it run on until morning, and by the time the doctor got to him he was cramping, which alarmed the doctor, and he mistook the disease for cholera and gave him opiates and astringents, thus locking up the secretions of the system, which brought on fever, and terminated in his death on Monday night following. Had he been at home, I could have relieved him in a few hours. But thus it had to be. "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

He had made no profession of religion, but if there ever was such a thing as a natural man possessing a righteous soul, he did, for he had been tried in almost every possible way since the beginning of the war, and has left a name and character behind that even a righteous man might envy. He is lamented by every age and sex. It is not possible for the flesh to be reconciled to the dispensations of an alwise Providence, yet I feel sure that the Lord has taken him from the evil to come. He was the only child we had that would read much in the "Signs," and would listen until a late hour at night to religious conversation. And when you, brother Beebe, became one of the editors of the "Banner of Liberty," he immediately wanted, and did subscribe for it.

As ever yours truly,

JOS. E. SETTLE.

New Hope, Ky.

Our dear mother, **Mrs. Polly Harding**, departed this life at her residence in Nicholson, Wyoming Co., Pa., Jan. 11, 1874, in her 78th year.

The subject of this obituary was born in Orange County, N. Y., in 1796, and was married to Lemuel Harding in 1814, and about

1833 she, with her husband, became members of the Old School Baptist Church at New Vernon, and were firm believers in that doctrine until their death. She survived her husband over twelve years. In 1835 they moved with their family to New Milford, Susquehanna Co., Pa., where she resided until about eight years ago, when she moved to this place. She has always availed herself of every opportunity in attending the Old School Baptist meetings, and appeared to take great satisfaction in hearing the gospel preached, and it appeared to be her food and drink to read the "Signs," as there were no Old School meetings near. She was mother of thirteen children, of whom all but one survive her. She has been a devoted wife, a kind and affectionate mother, and now that she has left us we feel to mourn her departure, but trust that she is with Jesus. May the Lord prepare us to meet her in that land of bliss, where sickness and sorrow are not known.

Her funeral was attended by a large circle of relatives and friends, and a very able discourse was preached from Job xiv. 10, Elder Barnes, of this place, after which her remains were taken to the cemetery and deposited by the side of her husband, whose remains had been removed from New Milford, that they might lay side by side.

Mother has been quite feeble for the past year, although she has been able to be about the house until a short time before her death. Her sufferings were not severe, but for a short time, and appeared to waste away gradually. She retained her mind until the last, and she often put us in mind of the passage of scripture which reads, "By grace are ye saved, through faith, and that not of yourselves, it is the gift of God."

With best wishes I am your friend,

GEORGE S. HARDING.

DIED—At the residence of his son-in-law, (brother Wm. Arnold) our dear old brother and father in Israel, **Dea. John Smith**, aged 85 years, 5 months and 13 days.

Brother Smith was baptized by Eld. David Crain, nearly fifty years ago, and united with the Baptists of this place. Having been brought feelingly to know that salvation is by grace, it was his song to sing, to the exclusion of all others. Therefore as the new inventions of the day began to be introduced into the church, he lifted his warning voice against them, and gave his solemn admonition to beware of any voice but that of the good Shepherd. But as now, so it was then, those that could not fall down and worship the image that the nation had set up, must suffer persecution. But failing to be heard by them, he stood aloof from them, choosing to dwell alone in the housetop rather than in a large room with a brawling woman. He waited, watching the tide of affairs for many years, often going far away to find brethren of a kindred spirit, until the final division occurred in the church here. Then the lovers of truth, a weak and feeble band, were made glad by the coming to them of our dear brother Smith, who has ever been a pillar indeed. We dearly loved him for his consistent, humble walk; for his soundness in the faith, and for his readiness to lend a helping hand. Having been successful in reaping largely of this world's goods, he also made willing sacrifice for the support of the cause he so much loved. I hope we may long remember the good counsel he gave us, and the sweet admonition, "Brethren, live in peace, and the God of love and peace shall be with you." Though dead, he yet speaketh.

He leaves five sons and one daughter, with grand-children and numerous other relatives and friends, who deeply feel the loss.

His mind was clear to the last, and made every needful arrangement of his affairs, and selected the text to be used at his funeral, which was Rev. xiv. 13.

Yours in the bonds of the gospel,

BALAS BUNDY.

RECEIPTS.

NEW YORK—A M Pettit 2, H B Elliott 2, Joel D Northrup 2, Perry West 2, Eld I Hewitt 6, Peter Mowers 32, Wm O Beakes 2, John Mason 2, Eld Jos N Badger 2, Emilia Weed 2, P H Leonard 2, Mrs Geo TenEyck 2, Thos Relyea 4, L P Winchel 18, Levi Jenkins 2, J T Bouton 21 50, Dea S M Jordan 2, Almira Stanton 2, Ira Gurnsey 4, H K Millsbaugh 2, M Hellinga 2, Wm Southwell 2, Mrs C A Grave 1 25, Cynthia Woolworth 2, Miss M A Seybolt 2, S A Wright 2, Benson Tuthill 2, Hester Rumsey 4.....\$130 75

CONNECTICUT—Mrs S J Clark 4, Gen Wm C Stanton 2..... 6 00

MAINE—S B Randall 1 30, Elder H Campbell 8, Jesse King 5..... 14 30

NEW JERSEY—Amanda Durand 1, A Halcomb 2, John Hart 2 25, Elder P Hartwell 40, Thos G Ford 4, Cyrus Risler 12 20, S T Christian 4..... 65 45

PENNSYLVANIA—Eld Adah Winnett 2, George S Harding 3, Solomon Mierley 2, Benj Greenland 2, Morgan Shotts 2, John P Little 6, Mrs Mary Jenkins 2, Mrs E E McPherson 2..... 21 00

DELAWARE—Miss M A Frazier..... 2 00

MARYLAND—Mrs Oleva Trader 2, Sally W Simpson 2, Thos Holland 4, Mrs Ruth Adamson 2, Miss M E Robertson 2 25, Wm Holland 5 35..... 17 60

VIRGINIA—Eld Wm Carpenter 2, Mrs Mary Rogers 2, Mrs Maria McClain 2, Mrs C M Johnson 24, C Marrs 2, Thos L Poindexter 12 80, Jas A Poe 3, Mrs E J Trott 6, Eld W P Linkous 8, Eld Jos Goode 2..... 63 80

ALABAMA—J R Baker..... 4 00

ARKANSAS—Elijah Moseley 4, Jacob Dykes 2 25, Wm Hendricks 2, M A Scarbrough 2..... 10 25

FLORIDA—L W Rivers..... 2 85

GEORGIA—J C Peters 3 50, Eld J N Smith 2, Wm C White 5, Eld A Deakle 4, J D Williams 2, M A Carter 2, Wilson L Davis 2 30, Eld H G Fuller 6, E W Bridges 3..... 29 80

MISSISSIPPI—Whitmill Beaman 4 50, A M Lea 2..... 6 50

NORTH CAROLINA—M L Bryan 2, Wm Hodge 5, R C Brown 3 50, Wm G Freyathan 2, Eld C B Hassell 20..... 32 50

TENNESSEE—A S Anderson 10, Susan Covington 2, Jacob Glenn 2, Wm D Mauldin 4..... 24 00

TEXAS—G B Paxton 2, J B Trott 6, J S Dennis 2, Eld E Jcheson 2, Mrs Sarah Griffin 2, George Baker 2, W G Atkinson 5..... 21 00

OREGON—Joseph Ringo 2, Eld John Darnall 2, Jané A Cates 6..... 10 00

WASHINGTON TER—C Hubbard..... 6 00

OHIO—Eld J H Biggs 36, J Brown 9, Eliza Hull 3 15, D M Langney 4, S G Supplee 2, Joel Kaufman 2, Charlotte Norton 2 50, Nancy A Covalt 2, John Pontiss 2, Eld A D Hite 21, W Kidwell 3, Wm Hance 2, L H Loofbourrow 15, Eld E M Leach 4, Jacob Behn 2..... 109 65

MICHIGAN—Geo Livesay 16, Eld J Whitehall 2..... 18 00

INDIANA—Eld Jas Martindale 4, T H Wiley 3 25, Elizabeth Black 2, S L Black 6, David Fonta 2, Libbie Moore 6, Barnet Christian 2, Mrs M Utterback 2, B V Melvin 4, Nancy M Cook 2, Eld J G Jackson 11, H L Roach 4, Chilion Johnson 7 50, Wm J Allen 2, F W Avery 2..... 59 75

ILLINOIS—S R Boggess 15, Eld J H Myers 2, Mrs E A Kipp 2, John Brickey 8, R N Cline 6, Elder B Bradbury 2, Oren Louler 5, J G McGinnis 4, Mrs E Kincaid 2, Samuel Owings 2, Eld A Coffey 2 75, John Downey 6, Chas Skaggs 2, Eld I N Vannmeter 4, Wesley Spitzer 2, Eld Wm A Thompson 17, E J Pemberston 2, Philemon Stout 6, Daniel Baldwin 2..... 91 75

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., MARCH 1, 1874.

NO. 5

POETRY.

JESUS.

Jesus! O what a wondrous theme
For mortal tongues to sound;
Awake, my heart, to sing his name,
And make his praise resound.

Jesus! a Savior, born to die,
That I, a wretch, might live;
He rose, and now above the sky
Hath endless life to give!

He saw me bound in chains of sin,
And on the downward road;
And gave his life to ransom mine,
And bring me home to God.

Jesus! the name is so divine,
Let all the saints below,
And saints above, and angels join,
And endless praise bestow!

I N. VANMETER.

GRACE VS. WORKS.

Of works I've not whereof to boast,
Though works should closely press;
But when I count up all the cost,
If not free grace, I'm lost.

The soul that's born from heaven above
Will let his works be known;
'Twill follow faith in christian love,
And make his armor shine.

But some rely on works for faith,
And put their trust in man,
Ne'er credit what the Savior saith,
"Ye must be born again."

Their faith from natural actions came,
Wrought in them by the fall,
Nor can they trust the Savior slain,
Long as they are quite whole.

Sinners did Jesus come to call,
As such were you and I,
Helpless and ruined by the fall,
Whose pity reached the sky.

Faith and repentance here we see
To such poor souls were given;
They came from God a witness true,
To raise my joys for heaven.

Since then it is by faith, that grace
Shall all the glory vie,
And grace shall work within for peace,
Without, to glorify.

I would aloud this grace proclaim,
And outward may it shine;
But oh! this stubborn heart of mine
Is so defiled with sin.

Sin's mixed with all I do or say,
And turns my works to shame;
Yet pressing duty calls, Obey,
Nor dare I to refrain.

Unto the Lord I'll pour my grief,
And trust his grace alone;
I'll own my works are unbelief,
Which has me quite undone.

Since first I knew the Savior's name,
How oft I've been astray;
And oft I've felt my sin and shame,
As oft to weep and pray.

Lord, canst thou, couldst thou make me
clean,

That I no longer stray?
O come and free my soul from sin,
O come without delay.

These are my hopes, these are my fears;
I've no where else to trust,
But in the Savior crucified,
Who can but do what's just.

B. MARTIN.

Ashley, Ohio, Jan. 10, 1874.

CORRESPONDENCE.

MOLALLA, Clackamas Co., Oregon, }
October 29, 1873. }

MUCH ESTEEMED FRIEND AND BROTHER BEEBE:—After a long delay, I have found a few moment's space of time from more urgent employment to try, in my weakness, to reply to the request of "An Earnest Inquirer after the Truth," which request was made through the "Signs of the Times," Vol. 41, No. 14, on Isa. xxii. 24, 25, and reads thus: "And they shall hang upon him all the glory of his father's house, the offering and the issue, all vessels of small quantity, from the vessels of cups, even to all the vessels of flagons. 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."

Brother Beebe, I do not profess to have any special light on the proposed text, neither do I remember of having ever thought on the subject until my attention was called to it by "An Earnest Inquirer after the Truth." And now, while I make the attempt to teach, or instruct others, I feel sensibly my need of one instructing me. Still, having formed some ideas on the proposed text, since my mind has been called to the subject, although those ideas may be very erroneous, as my views are merely called for I will endeavor to give some of them, and submit them to brother Beebe for his disposal. And should he judge them too erroneous to appear in the "Signs," he can commit them to the flames, and all will be right with me. I will confess, however, before I commence the subject, that the text appears very mysterious to me, and I would be glad if brother Beebe, or some other brother who has more light given them to discern mysteries than my humble self, would write upon the text.

We will have to go further back than the proposed text in order to get an understanding of its literal meaning. We will commence at the 15th verse. "Thus saith the Lord God of hosts, Go get thee unto this treasurer, even unto Shebna, which is over the house, and say, What hast thou here, and whom hast thou here, that thou hast hewed thee out a sepulchre here?" &c. "Behold the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like a ball into a large country: there shalt thou die, and there the chariots of thy glory shall

be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down. And it shall come to pass in that day that I will call my servant Eliakim, the son of Hilkiah, and I will clothe him with thy robe, and strengthen him with thy girdle; and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open. 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." Here I differ from Smith, in his Dictionary of the Bible, who says from the above reading that Shebna the treasurer was over king Hezekiah's individual house, and not over the house of the Lord; but I have examined all the references, and think it is shown conclusively that it was the house of the Lord at Jerusalem, and not king Hezekiah's individual house, that he was the treasurer. From the very fact that when Shebna was deposed, and Eliakim was called to fill the place he formerly occupied, it was said of him, "He shall be a father to the inhabitants of Jerusalem, and to the house of Judah," and not to the individual house of king Hezekiah. From the foregoing, it appears that Shebna was a wicked man, that his heart, in his prosperity, was lifted up with pride, and forgot God who had raised him up to honor; and the judgments of God were about to be poured out upon him in his being deposed from his high station of trust and honor in the house of God. In this sense he was a lively type of the Jewish nation, or rather the nation of Israel, from the time of their deliverance from their bondage in Egypt, up to the time of the ten tribes revolting from under Rehoboam, king Solomon's son, and declaring Jeroboam, the son of Nebat, their king, according as it is written, 1 Kings xi. 9-13, "And the Lord was angry with Solomon, because his heart was turned from the Lord God of Israel which had appeared unto him twice, and had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the Lord commanded. Therefore the Lord said unto Solomon, Forasmuch as this is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, I will surely rend the kingdom from thee, and will give it to thy servant. Notwithstanding, in thy days I will

not do it, for David thy father's sake, but will rend it out of the hand of thy son. Howbeit, I will not rend away all the kingdom, but will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen." Then I understand that Shebna represented the ten tribes of Israel which revolted from under Rehoboam and went down into Samaria, having made Jeroboam their king, where they were lost. And that Eliakim represented the tribes of Judah and Benjamin. Of the ten tribes it is said, "Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only."—2 Kings xvii. 18. Verses 20-24, "And the Lord rejected all the seed of Israel, and afflicted them, and delivered them into the hand of spoilers, until he had cast them out of his sight. For he rent Israel from the house of David; and they made Jeroboam, the son of Nebat, king: and Jeroboam drave Israel from following the Lord, and made them a great sin. For the children of Israel walked in all the sins of Jeroboam which he did; they departed not from them, until the Lord removed them out of his sight, as he had said by all his servants the prophets. So was Israel carried away out of their own land to Assyria unto this day. And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel: and they possessed Samaria, and dwelt in the cities thereof." Thus the ten tribes were lost in the wide world, as was said of Shebna. "Behold the Lord will carry thee away with a mighty captivity, and will surely cover thee. He will surely violently turn and toss thee like into a large country: there shalt thou die, and there the chariots of thy glory shall be the shame of thy lord's house. And I will drive thee from thy station, and from thy state shall he pull thee down." This is the doom of Shebna, or the ten tribes of Israel. "And it shall come to pass in that day that I will call my servant Eliakim, the son of Hilkiah, [for tribes of Judah and Benjamin], and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and

none shall open." Thus you see that the whole government and glory pertaining to the twelve tribes of Israel were removed from the ten tribes, and given to Judah and Benjamin, which two appears to resolve themselves into one. The tribe of Judah, from which was derived the name "Jew." "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;" i. e., Abraham, Isaac, and Jacob. The whole kingdom pertaining to Abraham, Isaac and Jacob was given and secured to Judah. The whole key of David was laid upon his shoulder. So that as a type of the Lord Jesus, he could "open, and none could shut; and shut, and none could open." Being fastened permanently, as a nail in a sure place, until the time appointed, according to the determinate counsel and foreknowledge of God, should expire. "And they shall hang upon him all the glory of his father's house, the offering and the issue, all vessels of small quantity, from the vessels of cups even to all the vessels of flagons." When Jacob blessed his sons he said, "Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies: thy father's children shall bow down before thee. Judah is a lion's whelp; from the prey, my son, art thou gone up: he stooped down, he couched as a lion, and as an old lion: who shall rouse him up? *The sceptre shall not depart from Judah, nor a law-giver from between his feet, until Shiloh come: and unto him shall the gathering of the people be.*"—Gen. xlix. 8—10.

"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."—Isa. xxii. 15—25. In that day when Shiloh comes shall the nail that is fastened in a sure place be removed; as saith an apostle when speaking of the giving of the law from mount Sinai, "Whose voice then shook the earth: but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. [i. e., first, or Jewish heaven.] And this word, Yet once more, signifieth the removing of those things which are shaken, as of things that are made; that those things which cannot be shaken may remain."—Heb. xii. 26, 27. Yes, in that day the axe shall be laid unto the root of the trees of Judah, and every tree that bringeth not forth good fruit is hewn down and cast into the fire. In that day Shiloh's fan is in his hand, and he will thoroughly purge his floor, and gather his wheat [i. e. elect children] into the garner;" [i. e. kingdom of Jesus Christ] but he will burn up the chaff [Judah and Jerusalem] with unquenchable fire." "In that day many shall come from the east and from the west, [his elect out of every nation] and shall sit down with Abraham, Isaac and Jacob in the kingdom of heaven; but the children of the kingdom [i. e. all that pertain to the fleshly Judah and Jerusalem, being

children of the flesh, and not children of God] shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."—Matt. viii. 11, 12. "In that day," when the cup of iniquity of Judah and Jerusalem is full to overflowing, then, and not till then, shall the nail that is fastened in a sure place be removed, and be cut down, and fall, and never more be raised up again as a nation of people on the earth, as declared by the Lord Jesus when he beheld the city and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee, and they shall not leave in thee one stone upon another; because thou knowest not the time of thy visitation."—Luke xix. 41—44. Also read Matt. xxiii. 29, to end of chapter.

I cannot agree with Smith, in his Dictionary of the Bible, that Eliakim prefigured the kingdom of Christ; because of it is said, "And in the days of these kings [doubtless the Cæsars] shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—Dan. ii. 44. Again, "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."—Isa. xxxiii. 20. This is not the rugged Mount Zion upon which the old Jerusalem was built by man, but it is spiritual Zion, the holy city, the heavenly Jerusalem, the bride the Lamb's wife, and the mother of all the children of promise. The apostle, after speaking of the shaken kingdom of Judah and Jerusalem, says, "Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear."—Heb. xii. 28. The apostle says, concerning the holy brethren, partakers of the heavenly calling, "Ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first born, which are written in heaven; and to God, the Judge of all, and the spirits of just men made perfect, and to Jesus, the Mediator of the new covenant, and to the blood of sprinkling that speaketh better things than that of Abel." So you see that the kingdom of the Lord Jesus is unlike Eliakim fastened as a nail in a sure place that shall be removed, cut down, and fall. It can never fall; it is joined together by joints and bands, permanent and secure, built upon Christ, the Rock of eternal ages. Christ is the foundation

and corner stone. So that the whole building, fitly framed together, groweth unto a holy temple in the Lord. It is "builded together for a habitation of God through the Spirit." Says Christ, "Upon this Rock will I build my church, and the gates of hell shall not prevail against it." It is set up on earth, it will be transplanted in glory, and shall never be taken down, and will stand when all earthly kingdoms shall be no more. And when time and all time things shall be no more, it shall not even then be cut down and fall, but it shall then be raised to the highest perfection in glory.

The foregoing, brother Beebe, I submit to you, and should you, as said above, deem it unworthy a place in the "Signs," cast it away. I know that it is very poorly composed, if even the ideas therein contained are correct. But should you see cause to publish it in the "Signs," I submit it to the consideration of "An Earnest Inquirer after the Truth," and to all who may feel an interest in the subject.

Yours in brotherly love,

JOHN STIPP.

P. S.—You see by the heading that I commenced writing this last October. I wrote one page, and laid it away, and never took it up again till now, January 22, 1874.

J. S.

DEAR BROTHER BEEBE:—I have for a long time desired to say a few words to the people of God through your valuable paper, but my incapacity has hitherto deterred me; but I will try to tell what I hope the Lord has done for my soul.

From my sixth year I had serious impressions about death and judgment. When reading about the crucifixion of our blessed Savior, I was much excited, and said, If I had been there, I would have pleaded for him. But my father, who was a Primitive Baptist, tried to teach me how it was, that it was to save sinners, and that we were all sinners, and should have all been lost, if he had not died. I wept bitterly to think that he should suffer for sinners, and I felt that I was a sinner. These impressions were transient, and would return occasionally until my eighth year, when I lost my dear father. I was made acquainted with the "do and live" teachers, and now thought I would be a christian, that I would pray a great deal, and get religion. But I soon got discouraged, and gave over until my thirteenth year, when it pleased the Lord to lay his afflicting hand upon me, and I was brought very low. Then I knew I was unprepared to meet God, and O how I begged for a respite, and promised if he would spare me that I would try to serve him the remainder of my days. For a few months I tried to keep my promise; but what are all our endeavors when made in the flesh? This also fell through. I became careless most of the time, and participated in all the youthful amusements of my companions, until nearly fifteen years old, when I

could listen to the most solemn preaching without shedding a tear or having those deep feelings I had formerly felt. I began to feel alarmed at my hardness of heart, and feared I was given over to hardness of heart and reprobacy of mind. It appeared to me that of all who had ever lived, mine was the most hopeless case, although I knew that almost all my associates would do and say things that I did not. I had had so much greater advantages than the most of them had ever enjoyed, in reading the scriptures, hearing preaching, and the instruction of my parents, all of which seemed to rise up against me and condemn me. I wondered if there was mercy for such a one, who had sinned away the day of grace. Time had been when I might have been saved, but now it was too late. But the daily cry of my heart was, Lord, if there can be mercy extended to such a wretched creature, O save me! But how could he in justice save me? I could see no way. Eventually it seemed to me, if the doctrine of election is true, then some are reprobated, and I am of that number, and for me to ask God to change his purpose for me, would be the highest presumption; and for me to add this sin to the black catalogue already so great, I dared not. O, my dear brethren and sisters, if any language can describe my feelings, I know not how to use it. I did not attempt to go to my place of prayer, until the third day. I was thinking over the hymn,

"Show pity, Lord," &c.,

and thought I would go one time more to my place where I had often been, and make one more attempt to pray. I got down on my knees, but do not know that I said one word, when O, my burden, my fear, my guilt, my trouble, all were gone in the twinkling of an eye, and these words vividly came to me, Go in peace and sin no more. Now how can tongue express or pen describe the unutterable love, joy unspeakable and glory immortal of that moment? I started to tell my dear mother, so soon as I was a little composed, but lo, before I got to the house it occurred to my mind not to do it; that I might be mistaken; that I had not a promise of pardon; and the words I had received were not exactly as it read in the book; therefore I had better wait awhile. Well, I knew not what to do. I went back to try to ask for my trouble again, for while pleading for mercy, I felt on the safe side. But behold, I could not get it back. I was supremely happy, and had nothing to ask for. I continued in this frame of mind until the ninth day, rejoicing, loving, happy. When I would see the name of my dear Redeemer in the book, my eyes would fill with tears of love and gratitude. Yet this doubt remained. But on this evening these words were blessed to my soul, My grace is sufficient for thee. Bless the Lord, O my soul, and all that is within me bless his holy name. My doubts were all gone. I could not see how God could be just, and the justifier of him that

believeth in Jesus. It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For if it could have been obtained by any thing I could do or give, I would joyfully have given all the world, had it been mine to give, to have secured my peace with God. But alas! all my efforts were vain. I would hear some say, Act faith, believe, and be saved. Well, I did believe all that God said; all the promises, his power and willingness to save sinners, any but me; mine was an outside case. But, O my soul, stand and adore the astonishing, incomprehensible love of God in Christ Jesus our Lord! 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.

I had never told any one of my sad condition, but my dear mother told me afterwards that she knew by my acts what my trouble was, and knew when the blessed change took place. But I thought I would keep it all to myself, and try to live like a christian, without joining the church, lest I should do something at some time that might bring disgrace upon the cause of my dear Redeemer. But I could not keep it hid. When any one would ask me concerning the evident change that they thought had taken place with me, I told a few. I thought if I loved my dear Master I should obey his commandments, and so, in September, 1821, the church received me into her fellowship, and my aged mother and myself were the first who were ever baptized in that neighborhood. The largest assembly I had ever seen at a common meeting was there to witness the baptism, and I felt abashed during the preparation; but O, when led into the water, and raised up again, I felt so happy that it is impossible to be expressed.

And now, my dear brethren and sisters, can you help me to adore the God who has upheld and sustained me nearly sixty-nine years, while having passed through as deep and as many sad reverses, afflictions and bereavements, as any one that I have ever known? But I believe the hand of the Lord is in it all, and my constant desire has been that I might be entirely submissive and reigned to his blessed will in all things; but I have to lament my stubbornness, murmuring, hardness of heart, distrust and unbelief. All this, and much more, to my shame and sorrow, I have had to contend with. But we are kept by the power of God through faith unto salvation. Then why those doubts and fears that we all have to contend with, when we know that when God begins a good work he will carry it on, in spite of earth and hell? It is impossible that any of his sheep shall ever perish. But says one, I fear I am not one of the flock. My dear brother, or sister, what if you do not have so clear an evidence of your change as some of whom whom we read and hear? You surely will not conclude that you are not changed at

all. We are not all like Paul. But examine yourselves; see if you love those things you did not love before; see if the things you once delighted in, you now take no pleasure in; see if in a very special manner you love the brethren; in short, what would you give up the little hope, as you call it, for? Examine the scriptures and see all the precious promises to the hungry, to the thirsty, to the weary, to the poor, to the naked, the blind, and all the sin-sick cases of utter helplessness, and see if you do not come under the character of some of those who are called to come to Jesus, and who says, "He that cometh unto me I will in no wise cast out." His word is truth; do not doubt it. Well, says one, I do not doubt anything he has said, but I am fearful it is not said to me. I am so sinful, unworthy, imperfect and unholy, how can I but fear? But remember, he is of God made unto us wisdom and righteousness, and sanctification and redemption. He bore our sins in his own body on the tree. He fulfilled the law for us, and we are complete in him. The Father is well pleased with us in his beloved Son, and all who are in him by faith are accepted in the Beloved. He obeyed, and his obedience is accepted. But let us not err on the other side. "If ye love me, keep my commandments." We all have duties to perform, which should not be omitted. We should let our light shine, that others may see it, and be constrained to glorify our Father in heaven. We should often examine ourselves to see if we are in the faith, looking unto Jesus, the author and finisher of our faith. We should love one another in sincerity and truth; not forsaking the assembling of ourselves together; not speaking of the faults of others behind their back. In olden times, "They that feared the Lord spake often one to another; and the Lord hearkened and heard it: and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord, in the day that I make up my jewels." We may expect trials, afflictions and difficulties of various kinds, and perhaps very sharp and severe; but in the hardest storm, remember that Jesus, the Captain of our salvation, is at the helm, saying, "It is I; be not afraid!" O how soul-cheering the precious words! In all our afflictions he never leaves or forsakes us. There have been times with me when neither sun nor stars appeared for many days, ah, weeks, when the Lord seemed to hide his face from me, and all was darkness and gloom. I was shut up, shut out from all light and comfort, and was afraid that I was entirely forsaken. O the awful anguish of soul when under the hidings of his countenance! It is inconceivable to those who have never passed through it. But blessed be his name, I have been enabled to say, "Though he slay me, yet will I trust in him." Yes, christian, salvation is of the Lord, who works in us, and we are kept by his power,

through faith unto salvation. His everlasting arms are underneath, to uphold and sustain us amidst all the fiery trials through which we may be called to pass. David said, "Before I was afflicted I went astray." We need chastisement and correction, although it is not pleasant to the flesh; but the Lord knows what is needful for us, and we should thank him for it, and not murmur or complain.

Now, brother Beebe, when you look over this if you see anything in it that you deem may be profitable to any of the dear people of God, give it a place in your paper, unless it be to the exclusion of better matter, in which case lay it aside. My age and infirmity warns me that my time is short here, and I wanted to say something to my fellow pilgrims before I left the world. I have not said all I want to, but the imperfection of what I have done is so manifest that I will desist for the present. I feel to-day like giving glory and praise to our adorable Savior for the many ten thousand blessings I have been surrounded with. He has kept me by his grace; for had I been left to myself, I should long ere this have felt by the hand of the enemy; but blessed be his holy name, I now have a good hope through grace that when my change comes I shall bid adieu to sin and all its concomitant evils, and rest with our dear Redeemer in his kingdom prepared from the foundation of the world. I desire of all christians who may read this communication to offer up a prayer for

A WANDERER.

NEAR CLAY VILLAGE, Ky., Feb. 17, 1865.

BROTHER BEEBE:—It has been impressed upon my mind for nearly forty years to write my experience, but I have put it off from time to time, thinking it would be of no benefit to any one. But the impression to write grows stronger as I grow older, and I have resolved to attempt it, and send it to you, having confidence that you will dispose of it as right.

I was born in May, 1795, and was raised by pious parents, (as I believe) of the Presbyterian order. When I was about sixteen years old, my parents sent me to a neighbor's on an errand, and on my way through the woods, no particular subject being on my mind, I thought some one said to me, "Such a wicked boy!" I turned around to see who it was that spoke, and quick as thought I was made sensible that I did not hear it with my ears, but the impression was made on my heart. It was then, for the first time in my life, that I felt myself a sinner. There was no particular sin presented to my mind; but I felt myself to be a mass of sin. The consequence was, tears gushed from my eyes, and I was asking God to be merciful to me, a poor sinner. Brother Beebe, does this look anything like the wind bloweth where it listeth? Again, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father."

For the sake of brevity I will pass

over a space of sixteen years, in which time I had many thoughts on the subject of religion, sometimes trying to fix up a righteousness of my own, such as being honest, punctual and industrious to provide for my family, &c. But sometimes I would throw it all away, and act profanely wicked.

At about the end of sixteen years, having married, and become the parent of two or three little children, my wife asked me one Sunday morning to walk with her and the children over to my father's, a short distance, and spend the day. Having to work hard all the week, I told her to take the children and go, and I would lay down and take a nap, and then come over. She started, and I got up to go and lay down, my mind not being on the subject of religion at all; but before I got to the bed, the thought rushed into my mind that I had been trying a long time to get religion, and had not got it. I thought I did not believe in God as I ought. Being near to where my Testament lay on the desk, I thought I would take the book and ask God to grant that I might open the book and that the first verse my eye caught might read so as to convince me whether I did believe in God or not. I opened the book, and the first verse my eye caught was the first verse of the fourteenth chapter of John, which reads, "Let not your heart be troubled; ye believe in God, believe also in me." Without reading further, I dropped down on my knees to thank God for granting me such evidence, and to again ask him to pardon my many sins. I arose from my knees and took up the book, and read the verse out, with several others, all of which gave me some comfort. I believed there was such a character as Jesus Christ, but did not see what he had to do with the salvation of sinners. As the scripture says, I viewed him as a root out of dry ground, having neither form nor comeliness. I continued for weeks to ask God to be merciful to me, a poor sinner. One day I took my Testament and sat down in the door to read. I read, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." It gave me some comfort, as I thought I should be filled with it at some future day. But in reading other portions of the scriptures, they condemned me; and while feeling condemned, the thought rushed into my mind, How can God be just in saving such a sinner as I feel myself to be? For some minutes I could not see how he could be just, but suddenly these words rushed into my mind; Through the interposition of the Lord Jesus Christ, he can be just. Before this, I had been trying my own plans for salvation, but here, for the first time, I saw God's plan of saving sinners, by laying the sins of his people upon Jesus, who bore them in his own body on the cross, and suffered the penalty of the law, not on his own account, but for the sins of his people. I cannot express my feelings of joy at that time, and I wondered that I had not

seen God's plan of saving sinners before. I rejoiced in it then, and have done so ever since, because it perfectly suited my case, feeling that I was a poor, lost, helpless sinner. Soon after this, old brother George Waller, then pastor of Bethel Church, came to see us, and after talking a while he said to me, "I would like to hear you tell the exercises of your mind on the subject of religion." After some hesitancy I began, and told him in substance what I have here written. He looked at me with a smile, and said it would do him good to give me a cold bath. I understood what he meant. The next day being meeting day at Bethel, he asked me if I would go to the meeting and tell the church my experience. I told him I did not know what I would do, I felt so unworthy. The conversation here turned. All that evening and the next morning until I got to the meeting house, I was praying God to give me some other evidence that I was a fit subject to join the church. I received no evidence until I got to the meeting. When I went into the house it was crowded, and I saw but one empty seat. I got to it, and sat down, when I saw a man on my right with whom I had had some misunderstanding, and had not spoken to him for years. In this time he had joined the church. If ever I felt love flow from my breast toward any one, it was toward that man. Here the words rushed into my mind, "We know that we have passed from death unto life, because we love the brethren." I took this for the evidence I had asked for of the Lord. I then thought, when an opportunity offers I will tell the church what I hope the Lord has done for me. But in few minutes something said to me, It is all delusion. I then resolved not to talk to the church that day. Brother Waller preached a sermon, after which a door was opened for the reception of members. After one or more were received, the first thing I was sensible of I was on my feet, making my way to the church. I told them in substance what I have here written, and was received, and the next day I, with several others, was baptized.

Thus I have given the outlines of what I hope the Lord has done for me, leaving out much of my reflections of mind on the subject, with the things I took to be evidences of a passage from death unto life, thinking if you should give it a place in the "Signs" it would take up too much room, and if you should not give it a place, it would be taxing you too much to read it.

Brother Beebe, if a man or woman tells me they have been brought to see themselves poor, lost and helpless sinners, and then tell me how God can be just in saving such sinners, if I have confidence in them to believe what they say, and understand what they are talking about, it gives me fellowship for them, without further evidence. Still, I like to hear christians talk on the subject.

I will say, after being a professor, and having a name with the Old

School Baptists nearly forty years, I feel as unworthy, or more so, as ever I did. I feel a proneness to wander, to do things that I ought not, and to leave undone things that I ought to do. I am often made to cry out, as did the apostle, "O wretched man that I am! Who shall deliver me from the body of this death?" I cannot say that I am afraid of everlasting punishment, but sometimes I fear that God will be angry with me for my sins. This casts me down. But I argue with myself thus: If I could do any thing to make God angry, I could do something to make him love me. Then he would not be what he says he is; for he says he is love; and again, "I am the Lord, I change not; therefore the sons of Jacob are not consumed."

There are three things I think I know. First, I know I am not a hypocrite. Second, I know I am not self-righteous. Third, I feel and know that I am, of myself, a poor, helpless sinner. I do not know that I have passed from death unto life, but I do know that I have a hope that I have, which has been for nearly forty years an anchor of my soul, both sure and steadfast. Sometimes it has seemed to grow weak, and I have asked myself the question, What would I take for it? The answer is always ready, Not all this world's wealth. Then I think, if all the wealth of this world could not buy it, it is not so weak, and I take courage.

I am your true friend and brother, I hope, with an humble hope of a blessed immortality beyond the grave,
WILLIAM MONTGOMERY.

SUBILITY, Oregon, Jan. 8, 1874.

DEAR BROTHER BEEBE:—In the last number of the "Signs," which was Jan. 1, I read a communication from one who signed herself, "A Stranger;" and, while reading, or hearing my father read it, this beautiful portion of scripture presented itself to my mind with such force that I have meditated upon it in connection with this communication ever since, viz: "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." Why it is that a little erring child (if indeed I am one at all) should presume to try in any way to comfort one of the household, I cannot tell; but often when our hearts are sad, some of the little ones may cheer us by a word fitly spoken, and in a measure lift our burden. I know that there are many who write for our much loved paper, by the side of whose gift mine is as nothing; yet I have always thought that if I could only administer to one of the little ones, a cup of cold water, to speak a word of comfort in any way, that my heart would almost sing for joy. I am often strengthened when reading the communications of those of like precious faith, who are scattered through the length and breadth of our land, and I feel to thank God that he has, as I hope, opened up my comprehension, that I may with them rejoice in the things of the kingdom. When our

Savior sojourned in this wilderness, he took little children into his arms and blessed them, and said, "of such is the kingdom of heaven." Blessed are those that have no confidence in themselves, but come unto him with a lowly and contrite heart, for as a father pitieth his children, so the Lord pitieth them that fear him; for he knoweth our frame, and remembereth that we are dust. Christ was a man of sorrow, and acquainted with grief, he came unto his own, and they received him not. Blessed Jesus, how my heart melts within me when I hear (as it were) thee exclaim, "The foxes have holes, and the birds of the air have nests, but the Son of man hath not where to lay his head." That dear head, which was bowed in agony for our transgressions, had no place to rest; he who was rich, but for our sake became poor—he left all the glory of heaven, the holy, holy habitation of everlasting love and beauty—was made of a woman, made under the law, to redeem them that were under the law; he was made in all points like unto his brethren, he wandered over mountains and through valleys with his twelve disciples, healing the sick, and causing the lame to walk, and the dumb to praise him; the multitudes often compassed him to such an extent that he withdrew to a remote spot and taught the twelve alone. It was on an occasion like this, that he, in connection with others, spake this precious promise, to wit, "Blessed are they that do hunger and thirst after righteousness; for they shall be filled." O blessed words! how often have they cheered my heart, and turned my mourning to gladness; and I would say to the character who signs himself "A Stranger," that to me you are no stranger; for, you surely speak the language of Canaan. What is this hungering and thirsting, of which our Lord speaks? Is it not a weary tempest-tossed soul who feels his entire helplessness and need of a Savior's love and sympathy? You say that you know that in you, that is, in your flesh, dwells no good thing: How did you find this out? Who taught you poor "Stranger," to speak the language of one of the most inspired of the flock? Have you not worked out your own righteousness, and discovered it to be as filthy rags in the sight of a holy and just God? Were you not very sick, hungry and thirsty, and hungering for sympathy, when you could from the depths of your heart exclaim: "I know that in me, that is, in my flesh, dwells no good thing?" Then is manifested that hungering and thirsting of which our Savior speaks. O how faint and trembling I feel when thinking of the rugged hills of doubt and unbelief! And, I am ready to cry, Save me, O God, for I sink in mire where there is no standing! I cannot say that I ever hunger and thirst aright; yet I can say, that I hope I have; and, I often feel that he has brought me to his banqueting house, and his banner over me is love; but, I am more often in the

gloomy shadows, grooping my lonely way in darkness. Our Savior leads his children in paths they have not known, and in many mysterious ways. He does not appear to you and me as he did to Saul of Tarsus, nor yet as he did to Moses, in the flaming bush; or, even to a doubting Thomas, who could thrust his hands into the print of his wounds. Yet, for all this, we should not be faithless, but believing. Jesus says unto Thomas, "Because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. Blessed are the poor in spirit, those who feel their need of a Savior, who are stripped of all self-righteousness, and trust not in an arm of flesh, who feel their need of this rich manna, this food which cometh down from heaven—and this living water which fills the thirsty soul so that he can mount as on eagles' wings, and sing for joy. I am," says Jesus, "that living bread which came down from heaven; if any man eat of this bread, he shall live forever; and, the bread which I will give him, is my flesh, which I will give for the life of the world, and he shall live forever." What comforting words are these!—when we are brought low—down in the valley of humiliation—when the way seems dark, the clouds intervene before our very eyes, and the thorns on which it is needful for our lacerated feet to tread seems almost unbearable, then how we search for one promise that might apply to our case, then we can exclaim in the most beautiful language, "By night, on my bed, I sought him whom my soul loveth; I sought him but found him not." Take courage poor soul, he will not leave you comfortless, for we hear him saying, "Come unto me, all ye that labor and are heavy laden, and I will give you rest: and, can we not look to many times when we feel to hope that we have found him, and rested beneath his shadow, and eaten of this glorious food, and were made to rejoice? Perhaps we have not had as bright an evidence as some of the saints, such a great sense of rejoicing as some. yet dear brother, what else can it be, but the love of God shed abroad in our hearts? It is at these times when encompassed by seasons of doubts and darkness, when we feel weary, and feel that the world cannot comprehend our needs, we enter that sacred sanctuary of prayer, and try in our feeble manner to ask for help and wisdom; then, when a calm peaceful sense of security of his love seemed to pervade our whole being just for a little season we feel to exclaim, My Lord, and my God! here we are aware, this is all gone, and we are left to mourn, and again doubt that we ever knew him. faithless heart, why should you doubt the mercy of your God? I can look back to the time when I hope the candle of the Lord shone about me, yet when compared to the experience of others, O how dim the sign, inasmuch that I am often so tempted even as one of old to exclaim,

"I never knew him; and now, if ever he reveals to me his face it is in the above manner; just for a moment and then I am alone. Whence, if not from him, cometh such a season of peace? Surely not of ourselves, that is our flesh; for the world can neither give nor take away the peace that resteth upon God's little ones. I must claim those feelings as my love to my own precious Savior, or faint by the way; for they are all I have, while others are made to leap for joy. I would give ten thousand worlds like this (if they were in my possession) to behold! Yet, if my Beloved ever speaks to me, (if indeed he does at all) it is in such a still small voice, that ere I am fully aware of his presence, he is gone, and I mourn almost as in times past. We know that we have passed from death unto life, because we love the brethren. Does not "A Stranger" love those of the precious ones who are tried in the furnace of affliction? Does he not desire the peace and prosperity of Zion, that they should gird on the whole armor of faith, hope and love, and fight bravely the many battles that they must engage in, with an eye single to the glory of God? From his manner of expression I should say he did; he no doubt would say, I hope I do; yet I fear I do not in the right way. O then poor soul take courage! Now what is there comely about God's children that you should desire them, except you have been taught of their Lord? for they are as a speckled bird alone in the wilderness; they are despised and everywhere rejected by the nations of the earth. Yes, the poor tired stranger, loves and clings to them in spite of all this; yet he longs for a brighter evidence that he may feel his acceptance with the Beloved. But while traveling through these low grounds of sin, we may not see except through a glass darkly; but, ere long, we shall see as we are seen, and know as we are known; even from his beloved disciples, who shared his pilgrimage here below, was his glory hid? and, when at one time he was transfigured upon the mount, they could not endure the sight, but fell upon their faces, and were sore afraid; and Jesus came and touched them, and said "Arise, be not afraid; they then that were clothed upon with mortality even as we are, could not endure the glory of his presence as the only begotten Son of God. I have thought when cast down, and my evidences seemed but a mere speck glimmering afar off that if I could only have been the one who touched the hem of his garment and was made whole, or the condemned one in the temple, a Mary Magdalene, or the one who chose the good part, listening to his blessed words, then I should be at rest, never doubting more. How, in mind, I have wandered with him, beholding his miracles and washing as it were his dear feet with my tears. I have beheld him as it were, walking upon the sea, with all the grandure of a God, stilling the roaring elements with his voice, and calming by his

presence the troubled hearts of his disciples. With him, my own, my best beloved, I have traveled up that dreadful mountain, Calvary; and my heart groaned within me when I felt that it was my sins that helped nail him there. Sing, O heavens, and be astonished O earth, for who is like unto our God! My mind is lost in the fathomless abyss of wondrous love. He groaned, he bled and died, sealing forever the good of his little ones. O then be not faithless, but believing; for he has forever opened up to you a spring of everlasting water. "Ho, every one that thirsteth, come ye, and drink, for whosoever drinketh this water shall never thirst." Again, "But the water I shall give him, shall be in him a well of water, springing up into everlasting life." It is indeed the same water that John saw, as clear as crystal flowing from the throne of God and the Lamb. How often do we deprive ourselves of the blessed privilege of drinking at the fountain, by our own doubts and unbelief. If any lack wisdom, let him ask of God who giveth liberally, and upbraideth not. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places in Christ; who is touched with the feeling of their infirmities; for he was himself tempted, and, has left us this promise, that we shall not be tempted above what we are able to bear. I am, says he, "the good Shepherd, my sheep hear my voice, and they know me, O Lord we cry, ever make us to know and follow thy dear voice and be not turned aside into Babylon; for there are enemies there who delight in our affliction: We were all in captivity there. When our Savior found us how kindly he led us about, and instructed us, and led us about to the still waters of this never failing fountain of love, and into the rich pastures of his grace. And now he says, "Little children keep yourselves from idols. Turn not again faithless and unbelieving, nor wander after the strange gods of the world; for then will he chastise you with many stripes. O what a kind and tender Father! in all our afflictions he was afflicted; and, though we wander into sin's wilderness, he keeps us as the apple of his eye; for his loving kindness he will not take from us, nor suffer his faithfulness to fail. There is a path which the vultures eye hath never seen, and the lion's whelps have never trod—it is the highway of holiness, and there his love, his undefiled doth walk wrapped in the pure robe of his righteousness. She doth ever keep unspotted from the flesh. Her journey will soon be ended, her trials over and she shall rest; rest forever, basking in the sunlight of his presence, then she shall cease from this hungering and thirsting after righteousness, for the Lord, her own righteousness, will wipe all tears from her eyes. O sing for joy, ye little travelers, for the day star gildeth the horizon with beauty, and the time of your redemp-

tion is at hand—none shall then say, I am a stranger, for all shall know, and, sing the song of Moses and the Lamb.

LUCY C. HECKARD.

WILLOW HILL, Jasper Co., Ill., Feb. 3, 1874.

DEAR BROTHER BEEBE:—Many of the dear saints scattered throughout different states, among whom I have traveled of late, earnestly desired to hear from me through the "Signs." Therefore I yield to their requests, and will send you this little account of some of my recent pilgrimage, to dispose of as you please.

Having just returned home from a tour of nearly three months among some of the churches and brethren in the states of Pennsylvania, Delaware, Maryland, Virginia, Kentucky and Indiana, and the cities of Washington, Baltimore and Alexandria, I feel moved to speak to your thousands of dear readers of the remarkable pleasant visit. I made no pencil notes, but it all lives in memory pleasant and fresh, and I find that I visited twenty-seven churches, besides towns and neighborhoods, was with thirteen of our ministers, all of whom I had the privilege of hearing speak, though some of them but little, and spoke publicly about seventy-five times. And among all these, throughout, from first to last, there was the utmost harmony, peace and good will, with much, very much of the sweet love and fellowship of the Spirit. Many, very many of the dear lambs and sheep of the Good Shepherd did I hear tell with trembling emotion of their faith and love, hope and fear, all, yes, ALL, testifying of Jesus, that salvation is of the Lord, and by his grace. O how often did my comforted heart feel to say, "Lord, it is good to be here!"

In many of the churches I was much encouraged and pleased to meet with numbers of youthful members, like young cedars, flourishing in the garden of the Lord, full of faith, and hope, and love.

And then there were many others, not members, who were evidently inquiring, "Lord, what wilt thou have me to do?" Or, "Men, brethren, what shall we do?" To some of these I was enabled to "speak comfortably," I hope, while I reminded them of the word of their Beloved, "If ye love me, keep my commandments." It was a sweetly touching, solemn scene at the Mt. Zion meeting house in Virginia. O how tenderly my heart yearned over the dear weeping ones there who are standing without. But I rejoice that they have a precious Savior, a loving Shepherd, who will gather the lambs with his arm, and carry them in his bosom. And he has also given them a tender, faithful under-shepherd. To me it was very wonderful to witness so much of the glorious power and comforting love of the Spirit in the churches of the saints. And I was made joyful in beholding their order, and the steadfastness of their faith in Christ.

But it was a continual source of sweet astonishment to me to see with

what a kind, warm, loving welcome all the dear brethren and sisters and ministers everywhere received a poor brother like myself, and so freely ministered to me, both in spiritual and temporal comfort. Their loving kindness often humbled me down in sweet gratitude, and melted me into tenderness and tears. For O I felt so undeserving of it all, and yet was so glad that they could love me.

When I met our dear old brother J. F. Johnson at the Bethel Church in Kentucky, and he so pleasantly took my hand and said, "I am very glad to see you," I wondered that he was glad to see a poor, little, weak brother, and yet his kind salutation chased away all my timidity and fear, and we had a comforting meeting together that day. O how much good brotherly kindness will do! The readers of the "Signs" have read the notice of dear Elder Johnson's recent marriage; he is highly favored in this union; dear sister Johnson is a most estimable christian woman and help meet.

Upon my return home I found all in moderate health. My own health was better while on this long, good and pleasant visit than for some years before, until the last two weeks, in which I have suffered with sore throat and bronchitis, which brought me so near the grave last May; but I am better now. I wish here to express my unspeakable gratitude and love to God and his people for his tender mercy and their loving sympathy so abundantly and comfortingly given to me in my affliction and trial. I can never tell how deeply I suffered, nor how wonderfully I was sustained and comforted. It was truly a sanctified and blessed affliction. The Lord meant it for good, and I was made to sweetly adore and bless his holy and reverend name. There is a sweet, sacred fellowship in the sufferings of Christ, of which I have been made partaker in a blessed measure.

If in any thing I have erred, either in judgment or spirit, word or deed, I here in this public way, and with meek contrition, ask forgiveness of all, even of my enemies, feeling it my duty to do this. At the same time I must frankly say, I trust that I have no enemies, only for the truth's sake. And while I ask forgiveness, and desire forbearance, O may I possess more of the meek and lowly spirit of the suffering, forbearing and forgiving Son of God. I have seen much of the deep depravity of my own fleshly nature; and mourned over it; in that I could not at all times feel a tender, forgiving heart. O this makes me think meanly of myself. I think there is no spirit more hateful than this. And then that other hateful spirit of pride comes in, and makes me too slow in asking to be forgiven; for a monitor within tells me that I ought to humbly ask forgiveness every day, both of God and all his people. But, dear brethren, I am not what I ought to be, nor what I desire to be, nor what I hope to be; for I would be just like the altogether lovely One.

O then how blessed is the assu-

rance that "we shall all be changed!" But now we must wait until our change come, and then we shall be satisfied. And while waiting in this vale of sorrow, your Beloved will come to you, and will not leave you comfortless. Through the sorrow that is in my own heart I tenderly sympathize with you all who are in any trouble, and pray that God will comfort you. O how yearningly my lonely heart goes out to you, and how comfortingly would I embrace you all in the arms of love. If we meet no more on the shores of time, let us look beyond to that happier meeting, when all the sons of God shall shout for joy.

In the love of the Spirit, your brother to serve,

D. BARTLEY.

ATHENSVILLE, Greene Co., Ill.

DEAR BROTHER BEEBE:—I have concluded to write what I hope the Lord has done for poor sinful me. In the first place, I will say that I was born in North Carolina, in 1803. At the age of seven years, my father moved to Kentucky, where I was brought up. My father and mother were Old School Baptists, and laid good examples for their children to follow, but never tried to teach us religion, but raised us strictly moral and honest. Time passed off with me till I was eighteen years old. About that time there was a great revival. I had two brothers and three sisters that professed a hope in the atoning blood of Christ, and a great many of my friends and connections were crying for mercy. I attended meeting both day and night. I saw a great beauty in religion, and intended to have it before I died. I had the way marked out, and my stakes set, how I should obtain religion, and when I should get it I intended to know all about it, so I would not be in doubt like my father and mother, and like many others I heard talking about their doubts and fears. Time passed off till spring. I was still careless, till one day word came to me that a boy I was acquainted with had fallen dead. It came like a dagger to my heart, and I was made to think, Why was he taken and I spared? Then I was made to cry, Lord, have mercy on me, a sinner. That night there was a meeting in the settlement. I went, with my head bowed down, and my cry was, Lord, have mercy. I went into a room where my mother and some sisters were talking, and told them that of all people in the world I ought to be the most thankful. My mother asked me, Why? I told her because it was not I who had been taken, instead of that boy. It appeared to me that hell was my portion. I was afraid to go to sleep, for fear I should awake in hell. I did not know what was the matter with me. I did not think it was conviction; it did not come as I thought conviction should. But,

times a day. I prayed but one prayer all the time, both day and night. I do believe my every breath was in prayer to God for mercy. It appeared to me that every thing I could see were mourning on my account; every thing looked gloomy to me; even the trees of the field seemed to mourn for me; the sun did not shine to me as it had formerly done. These words were steadily on my mind, "The wicked is driven away in his wickedness; but the righteous hath hope in his death." I did think every body had hope in their death but poor me; that I had sinned away my day of grace. It appeared that I could view the lake that burned with fire and brimstone, where I was to dwell forever. It did appear to me that every thing I ever did in my life stared me in the face, and that I was the vilest wretch on earth. At that time I would have exchanged conditions with any beast of the field. I thought the brute's condition was better than mine. I had spent my days in sinning, and no pleasure could I see. I well recollect one day, I was at work in the field, and I fell on my knees, between my plow handles, and cried for mercy. It appeared to me at that time that hell was my portion. I was willing to be God's anything, when all at once my load of sin and guilt left me, and I was made to rejoice. It appeared that I heard the chariot-wheels coming to waft me away. All my load of sin and guilt had left me, and at that time I could say with the poet,

"I love all creation, I love sinners, too,
Since Jesus has died to redeem me from woe."
Every thing looked new to me; the trees that had seemed to be mourning for me were now rejoicing. I recollect singing,

"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."

At this time I did not know or think what all this meant. My trouble was all gone, and I did not know how it went. I did not even think that I was or had been convicted, for I had not so much as got in the way that I had marked out to get religion, not thinking that the blind were to be led in a way they knew not, and in paths they have not trodden.

Brother Beebe, I fear this scribble is too lengthy, but the story is not half told. I will now say that I think it was about three days before I claimed a hope. Since that time I have had many doubts and fears.

"Thus filled with doubts I ask to know,
Come, tell me is it thus with you?"
Perhaps none of you have as many sore trials and temptations as I have had. I can say with Paul, I feel less than the least of all saints. And I can say with the poet, if I am ever saved,

"Saved by grace, I live to tell
What the lovely Christ has done:
He redeemed my soul from hell;
Of a rebel made a son."

I joined the Old School Baptist Church in May, 1821, and was baptized by Elder Thomas Whitely. I will close by saying,

"Come, tell me your feelings;
Pray can it be so,
Do you think from my sayings
That Jesus I know?"

Brother Beebe, I send my love to all the kindred in Christ, east and west, north and south, although I expect to see but few of them in this world; but sometimes I have a small hope that I shall meet them all on the banks of eternal deliverance, where parting will be no more.

THEOPHILUS SHEPPARD.

MANCHESTER, Iowa, Jan. 4, 1874.

DEAR BROTHER BEEBE:—The year 1873 is gone, with all its events, and yet how unmindful we are of time as it passes. The last year has been an eventful one; but how little we know of what is in the future. God has seen fit, in the order of his providence, to spare our lives, for a wise purpose which he only knows. Dear brother, I am almost sixty-seven years old, and am admonished that the time of my departure is near at hand. But the question arises, Am I one of that happy number whose robes are washed and made white in the blood of the Lamb? Shall I have part in the first resurrection? Is my name written in the Lamb's book of life? Shall poor unworthy me ever enter in through the pearly gates into that holy city, that heavenly Jerusalem, whose maker and builder is God? Where there shall be no more death, no more sickness, sorrow or sighing, but where God and the Lamb is the light and glory thereof. Dear brother, I cannot answer the above questions, but this much I can say, If I am ever saved, I am a poor old sinner saved by grace. Not for any thing that I have ever done, or even can do, to introduce me into the favor of God.

O no. Of his own will begat he us, unto a lively hope in Christ Jesus. Not of the will of the flesh, nor of the will of man; for the will of man is carnal, not subject to the law of Christ; for the carnal mind is enmity to God, and is not pleased with the characteristics of the inner man; hence comes the warfare, the flesh lusting against the spirit, and the spirit against the flesh, so that we cannot do the things that we would. Well might the apostle exclaim, To will is present with me, but how to perform that which is good I find not. For when I would do good, evil is present with me, &c., to the end of the chapter. Dear brother, Paul tells my experience there better than I can tell it, and I believe it is the experience of every child of God; for they are to come up through great tribulation; and Christ told his disciples that in the world they should have tribulation; but in him they should have peace. "My peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you." He told them he would send the Comforter, the Spirit of Truth, and he should bring all things to their remembrance whatsoever he had told them. Dear brother, if it were not for that Spirit to bear witness with the spirits of God's poor, despised, persecuted and outcast

children, what would they do? But Jesus has said, In me ye shall have peace. 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.

I will now stop my scribble. My wife joins in sending our love to you, and if you see fit to publish this, to all our brethren and sisters at Riker's Hollow, South Dansville, and elsewhere.

Dear brother, I would now say, brother James Colman, my wife, and self, are the only ones, to our knowledge, living in this city. Our daughter and sister Lillibridge are out in the country, but we see them occasionally. But brother Colman and I meet almost daily, and all the gospel preaching we get is through the "Signs of the Times," which comes to us regularly, laden with the testimonials of our kindred in Christ, testifying that salvation is of the Lord, and all boasting is excluded. What a peculiar family they are—all of one heart and one mind, speaking the same things, that it is by grace they are saved. Does it not appear that they have all been taught by the same Teacher, in the same house, yes, and in the same book?

Your unworthy brother,

S. P. MOSHIER.

STURGEON, Mo., Jan. 25, 1874.

ELDER BEEBE—DEAR BROTHER:—I have thought, time and again, that I would try, in my weak way, to write and bear witness to the truth of the gospel as contained in the "Signs of the Times," but have put it off, principally on account of my unworthiness; but I must tell you that, although I live in a thickly settled country, yet there is but little preaching here that is suited to my feelings. The doctrine enunciated by yourself and others in the "Signs of the Times," I no most heartily endorse, especially your views in reference to the new birth. Since I made a profession of christianity, nearly forty years ago, I have believed that the flesh is not changed by grace, nor ever will be, till death; because "That which is born of the flesh is flesh," and will continue to be until these fleshly bodies are laid in death, and when these bodies are resurrected, and not until then, will they be changed. But that there is a change in us, none can deny; but it consists in a spiritual, eternal, divine life from the Lord of life and glory, and with this life the Lord gives new principles, feelings, and understanding, so that every one that is born again believes in Christ, and none others; and all these can testify that whereas they were once blind, now they see; and they, of all the sons and daughters of men, can glorify the name of the Lord; yea, they rejoice in the Lord with joy unspeakable and full of glory. And yet, when they take a look at poor self, they can behold in themselves more depravity and imperfection than in all others, and on this account doubts and fears continually arise and cause them to mourn over their failings.

"God moves in a mysterious way
His wonders to perform."
My cry still was, Lord, have mercy. I have heard of people praying three

These produce that sorrow which works repentance to salvation that needeth not to be repented of. So they can truly say, Salvation is of the Lord, from first to last. Nor can one of these believe that they can do any thing to merit the favor of the Lord; because when they would do good, evil is present with them, and how to perform that which is good they find not. So they must look to the Lord for deliverance, knowing that none else can deliver them.

Dear brother, when I commenced this letter I intended to write but a very few lines; but having frequently thought of writing, and these thoughts having come into my mind, I have penned them. I do not expect you will publish any part of this letter, as it is not written for that purpose. I wish to let you know that I am yet as firmly established in the doctrine of salvation by grace as when I was first confirmed in the belief that by grace alone we can be saved, and indeed we cannot want to be saved on any other plan, as this only suits our case. Indeed we are poor unworthy creatures at the best, and it seems to me I am the most unworthy and least of all, if a saint at all. Verily doubts and fears have accompanied me all through life, and sometimes almost drive me to despair. Yet I do hope in the mercy of the Lord, and my faith, if possible, is more firmly fixed in him than ever. And now, dear brother, I hope you may still be spared, and enabled to sound the trumpet of salvation in God's holy mountain, and that the sons and daughters of the Lord may hear its sound, and be prepared to walk in the light of his countenance, and finally be accepted of him, and receive the crown of rejoicing in heaven. Amen.

JAMES M. BUTTS.

BROTHER BEEBE:—I feel inclined to extend a little the history of "A Poor Sinner."

In my former communication I left off where I was moved to seek membership with the saints, but was deterred by a sense of unworthiness. Being thus in a great strait, I went to hear the preaching on conference day, having no intention of presenting myself before the church, but somehow when an opportunity was offered I found myself before the church, trying to tell them what I hoped the Lord had done for my soul, without knowing that I ever got my consent to do so. And I was so much afraid that they would be oversighted in my case, I felt constrained to charge them to give me their best advice. So, after hearing what I had to say, (and to me it seemed very little) they said they could cheerfully receive me into their fellowship, and advised me to take the yoke, &c., which advice I very timidly followed in the month of September, 1834. About two years after this a general division came off in that country, in the churches, on account of missionism, and other unscriptural isms, whereupon I felt constrained to go with the old order, or Primitive Pap-

tists; for sure I am that the doctrine and order of that people are taught in the scriptures, and also, as I humbly hope, in my heart, by the power of God's Spirit. Soon after joining the church, I began to feel it impressed upon me to try to speak a word of comfort and encouragement to the brethren; but O how ignorant and unworthy I felt for so important a work. I commenced with renewed diligence to search the scriptures, and sometimes it seemed to me that God of his mercy did show me some of the excellent things of the kingdom; but O, I could not bear the thought of one so ignorant and unworthy tampering with holy things, or reaching for that which was too high for me.

Thus I went on, oft times in great sorrow, not knowing which way to turn, or what to do, for it seemed that the weight of preaching became so intolerable that I thought I could understand what Paul meant when he said, "Wo is me if I preach not the gospel."

At length God so ordered in his providence that I moved from that old country where preachers of the truth were plenty, and settled where preachers of the truth as it is in Jesus were quite scarce. Then came the heavy pressure of soul, until I became weary with forbearing; therefore I could not stay, but occasionally found myself speaking in the name of Jesus, and was encouraged by the brethren to continue my efforts, which to me seemed very feeble. And now it lacks twenty days of eight years since I was ordained to the work of the ministry. In that time I have traveled about twenty thousand miles, not by rail-road, but on horse-back, and tried to preach over six hundred times. My feeble efforts have been sanctified of God to some encouraging extent, by enabling me to speak understandingly to the saints, and by adding to the church occasionally.

Perhaps more sometime.

I remain as ever,

A POOR SINNER.

GREENHORN, Colorado Ter., Jan. 24, 1874.

DEAR BROTHER BEEBE:—Although I am a stranger to you in the flesh, I hope we are brethren in the Spirit. The "Signs" come to me through the favor of our dear sister E. B. Scott, and laden with precious fruits from a far country. I am so well pleased with the doctrine set forth by you and your correspondents, that I cannot well do without them. The letter which you find enclosed, was written to me by sister Catharine Willburn—she is not a member. When she obtained a hope in Christ, she was misled by those of the working system; but the Lord, who is rich in mercy, brought her to the light, so that she is now a strong advocate of the Old School Baptists, and I hope to have the pleasure of receiving her into the church.

JAMES DEAN.

GERDENER, HUERFANO CO., COL., TER.,
November, 1873.

MUCH BELOVED FATHER IN IS-

RAEL:—I have just read your most welcome letter to mother, and, feel that I would like to say something to you; for, it gave me so much pleasure. It seems that the pleasure of hearing the gospel preached, is not to be indulged in by me very much; for, I feel so unworthy. I sometimes think if I were not so wicked, surely I should not be so much crossed in what I desire; yet, if I know myself, I desire to be submissive to the will of the ever blessed Savior. We are told that his people shall be willing in the day of his power. I know that he doth all things well, even if I cannot see it. He chasteneth every one that he receiveth. I often go back to the time when I was first convicted of sin; I then said, O Lord, take from me all my earthly joys, only give me the evidence of pardon; I certainly for this, can give them all up. If I may only know that I am one of God's children, I count all earthly things as dross. I sometimes think I can view by faith the beautiful land of Canaan, and long long to depart hence from this vain and deceitful world; but alas! how seldom these seasons come. I think of the words of the Savior, "The wind bloweth where it listeth, ye hear the sound thereof but cannot tell whence it cometh, or whither it goeth." It is just so with me, if I know anything about the love of God; for it comes and goes so quickly that I cannot tell from whence it comes or whither it goeth. But the greatest evidence I have, is, "We know that we have passed from death unto life, because we love the brethren." I do know I love the people of God, with all my soul, mind and strength. I may get cold and feel utterly barren of all else, but that love remains unchanged. I sometimes think it akin to the love of Jesus, when he gave himself for us, the just, for the unjust. I do think it most beautiful to see the saints of the Most High dwell together in love and unity.

Esteemed friend, I have written more than I intended; but I did want to express to you my pleasure in reading your kind and christian letter. While penning these lines I wish to tender you my deapest sympathy for the ill health of yourself and family; I find myself and family in as good health as usual; and, sincerely hope that this missive may find you and yours fully recovered. May you be blest with all spiritual blessings is the prayer of your unworthy sister, if one at all. When it is well with you remember me and mine at the throne of grace—Come and see us when you can. May the Lord speed the day when his people can meet together and worship him in spirit and in truth. I was pleased to hear of the Church Meeting at Antioch, and that the Lord had smiled on his people. Where two or three are gathered together in his name, there he is in the midst of them. I hope and trust the time will come when we can meet together often. Truly, the harvest is great, and

the laborers are few; pray ye the Lord of the harvest to send laborers into his vineyard. O that he may! if I know how to ask in a right manner. I often think of the scripture, "Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor of thirst, but of hearing the word of the Lord. It seems that I have experienced it; for, except by yourself I have not heard any gospel preached. I wish it were in my power to provide a conveyance for you; my desire is good, and I hope the Lord will make a way, for he can make a way in the wilderness if it be his pleasure to do so. May he ever be with you to strengthen and comfort you with all needful good, is the prayer of your little sister in hope of the better world above.

CATHARINE F. WILLBURN.

DALLAS, Texas, Jan. 15, 1874.

DEAR BROTHER BEEBE:—We are in a strange land and among strangers, far from our old Kentucky home. Myself and wife arrived here on the sixteenth of November last, to try the fortunes and misfortunes of this new country. But how I miss the society of my brethren and sisters of Goshen Church, and more especially the preaching of our dear brother J. F. Johnson, who is a bright and shining light in the pulpit, always contending earnestly for the faith once delivered to the saints, never shunning to declare the whole truth. Not only is he missed in the pulpit, but around the fireside in the social circle he is an ornament to society.

As yet I have heard of no Old School Baptists in this locality, and as I am now deprived of hearing the truth and word of God proclaimed in its purity, my only source of food and comfort will be in reading your valuable paper and the bible.

Brother Beebe, not only do I feel that I am far from my old Kentucky home, but I have a feeling sense that I am far from God, that I have wandered in by and forbidden paths, and like some lone wanderer, tossed from billow to billow, until landed upon some desert island in mid ocean. How I feel the need and influence of God's holy love. I have been tossed upon the waves of adversity for six years, and O what a trying time it has been to me; and, had it not been for the power of him who rules the destiny of all men, I perhaps would have sunk under the burdensome weight; but, thank God, I am constrained to acknowledge his all sufficient power, and that he has given me strength to endure every trial. But O, how different I feel to what I felt when I trust I was made to realize that I had a hope in Christ's redeeming blood! and, to rejoice in his precious love. Would to God that I could have that rejoicing spirit now! that I possessed then. For two years after brother Johnson baptized me, I went on my way rejoicing with almost a continual prayer upon my lips—drinking in the sweet communion of God's holy Spirit. It mattered not where I was, or what

my avocation; my mind was upon that house not built with hands eternally in the heavens; when, in that great day, the ransomed of the Lord will gather and join in singing the song of Moses and the Lamb forever. But, doubts and fears came, soon followed by adversity—and now how different to them. I feel too unworthy to approach the throne of grace. My heart seems as hard as adamant—so cold and callous—and, the bible seems to be a sealed book. Brother Beebe, Can a child of God be thus? I know I am far from being what I desire; so prone to evil thoughts instead of heavenly things. O may God banish every wicked thought from my mind! Give me a praying heart and an understanding mind, that I may comprehend the scriptures as I read them, and serve him more acceptably.

I love the Old School Baptists wherever I may meet them; and, if there are any in this section of country, they certainly read the "Signs of the Times," and will know my whereabouts. They will please call for me, at the office of E. P. Cowen, &c., on Elm St., Dallas, Texas, dealers in Sash, Doors, Blinds, &c. If there are any here, I would like to meet with them.

I will now close, trusting and hoping that God may yet spare you brother Beebe. Yours unworthily,
GABE. B. PAXTON.

AGUSTA, Ky., Dec. 28, 1874.

ELD. G. BEEBE—DEAR BROTHER:—Enclosed, I send you two dollars subscription for the "Signs." Please date from Jan. 1, 1874.

My parents are members of the Old School Baptist Church. My father has been a subscriber of your excellent paper for about thirty years; and, with the exception of a few intervening years, with this year, we have never been without it. Fortunately we had quite a number of old volumes of the "Signs," and from them, we have derived much comfort and instruction. Perhaps I should not have included myself in the last sentence; but merely pa and ma; who value the "Signs of the Times" above every other paper. But it seems at times, that they could not appreciate it more than I; the encouraging communications, the sweet experiences of the dear saints, and the instructive "Editorials," with which that precious paper is ever teeming—all so full of truth and grace—ever ascribing to God the power and glory. But there was a time, when I would not read the "Signs," for fear they would teach me to believe in the Old Baptist doctrine. Now, I am convinced that unless taught of God, I can know nothing of the way, the truth, and the life. Believing this, I no longer deprive myself of reading that which expresses so many of my own thoughts and feelings; and, which is often a consolation to my doubting and troubled mind. I am not a member of any church; but I am a firm believer of the Old School Baptist doctrine; and, I sometimes feel it

my duty to unite with that church. O I know that much of my distress is caused by my disobedience! I feel that I am not worthy to be classed among the children of God. I fear that I would be a stumbling block and a deceiver in the church of Christ—a dishonor to the holy cause; besides, I am so overwhelmed in darkness, and so far from God and his paths of righteousness.—

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

But again, when I think of the time when I felt my sins forgiven, and was made to look away to Jesus rejoicing with great joy; for I was elevated above the cold realities of life, and the Savior seemed to be smiling upon me. I at times take courage and hope that I may again find favor in his sight. But alas! this hope is soon banished, for I am beset on every side by doubts and fears—trials and temptations—and I am made to cry out:

"O that the Lord would guide my ways
To keep his statutes still!
O that my God would grant me grace
To know and do his will!"

Ma and pa are the only Old Baptists in this town; and, there are none nearer than twenty miles that we know of. We are surrounded by work mongers, free moral agents, &c., who have tried every means in their power to deceive and lead us away captives. But thanks be unto God who giveth us the victory—their efforts were all in vain—and we stand firm in the faith once delivered to the saints.

My friends, I have not heard a gospel sermon since September, when Eld. Thomas of Mo., came home with us from the Licking Association, held with the Drift Run Church.

I shall never forget Eld. Thomas' glorious sermon; that good man gave God all the praise, leaving poor depraved man nothing to do but love honor and obey his Master's will.

Eld. Beebe, I do not ask you to reply to this scribble, for it is not worthy a reply. Yet, kind friend, I shall feel grateful if you condescend to read it.

J. BEAN.

WINCHESTER, CLARK County, Ky.,
January 12, 1874.

DEAR BROTHER BEEBE:—I have often been impressed to write something for your truly esteemed paper, but have put the thought aside as much as possible feeling my inability to interest. And, dear brethren, I feel so defiled and polluted, that I think it mockery to be classed with the followers of the meek and lowly Lamb, who suffered and died on the cross to redeem his people.

Now, if I were sure that I entertained the same views to-day, that I did fifty years ago, I would have more courage to cast my mite, for then I might add something interesting or edifying to the children of God; for, at present, my brethren, I have just light enough to see that corruption and not perfection belongs to us poor mortals; and, in me, I see as it were a mass of corruption, from which I am without power to extricate myself.

And now, kind reader, if I am saved, it must be by grace alone; and, my only hope lies in the grace and mercy of God; before that ray of light was given me I thought myself as good as anybody; but, afterwards I saw what a poor sindefiled creature I was; Justly condemned before God, and had only power to beg for mercy; but could not see how God could have mercy on one so vile. I did all that was in my power to do, and O how powerless I felt my prayers to be! I felt them to be a mockery; and, at their completion, to feel more guilty than ever—I have felt to be a beggar all my way. O what a poor helpless worm I am! And, dear friends, it has often been a great source of worryment and anxiety, and, many times exclaim, O wretched one! Who shall deliver me from this wretched state? I feel of course conscious that the Lord alone is able, if it is his pleasure; but, Will he save one so vile? I know my friends that God is almighty in power; and, that he will save all of his children; thus, the distress is caused by a doubt whether I am one or not.

"I feel that I'm not worthy,
With christian for to meet,
Or talk of blessed Jesus,
Or at his table eat."

It has long been my desire to grow in grace, and in the knowledge of our Lord and Savior; but, instead of growing in grace, it seems that I get farther from that desired end; and, the more I strive to regain, the wider seems the gulf. O that I could love and serve the Lord more is the desire of my heart!

And now, my brethren, were it not for that comforting sheet, the "Signs," my condition would be still weaker than at present, for, the reading of its contents tends to strengthen and build me up. The "Signs" of late have contained so many good and interesting experiences from the brethren and sisters, that I, though knowing my weakness, feel to say something on the all-important subject myself. It is a glorious thing to know that none are too ignorant to tell what they hope the Lord has done for them.

It has been my fervent prayer that many of the older brethren, whose able communications have appeared so much to the edification of the weaker ones of the flock, may still be spared. I do hope the brethren and sisters will continue to write; for to such as I, their perusal is both strengthening and comforting, thus showing their labor not to be in vain.

And now, when I consider that I have been a professor of religion for more than forty years, and, have grown no more in grace, have become no more alive to God, no more dead to the world, no more dead to the law, or my own notions of legal righteousness, no more dead to sin, I cry, Can it be possible I am a child of God? Am I not deceived as to the ground of my hope? Would the blessed Savior suffer a member of his body to be so useless, so cold, so

dead, so long in such a torpid state? Now, lest I weary your patience, will close. Do with this as seemeth to you best.

May God bless you in the cause of truth, is the prayer of a poor old sinner—saved by grace, if saved at all,
MARY DUERSON.

February 9, 1874.

ELDER BEEBE—DEAR SIR:—Will you be kind enough to give your views on dancing through that valuable medium the "Signs of the Times."

Do you think there is any harm in non-professors enjoying themselves at a quiet dance party where only a certain set are admitted?

People are having quite a talk about it here, as some professors of religion attend.

Will you be so kind as to answer soon, for, by so doing, you will greatly oblige.

INQUIRER.

REPLY.—We have never felt called upon to judge or decide as to what sports or amusements are the most harmless for non-professors of religion. We confess our inability to discriminate between the merits of dancing, playing ball, or on a fiddle, Melodion, Organ, Piano, or Jewsharp; we find nothing vicious in any of these amusements for those who find pleasure in them. But, for those who have publicly renounced the world and its vanities, and who profess to be followers of the Lord Jesus Christ, to indulge in such carnal sports, is, in our judgment to belie their holy profession. With christians, the question should not be, Is there any harm in this or that; but rather, ask: Has our Glorious Leader marked, by his example or precept such a course for us to walk in.

Let worldly minds the world pursue."

It has no charms for those who are spiritually minded. Those who wish to be thought religious and cannot relinquish their vain amusements can find abundant room with almost any fashionable denomination, where fairs, festivals, plays, picnics, and other frolics are concealed under the guise of piety, but we intreat all such to fully satiate themselves with all these vanities before they join the church of the Living God.

HYMN BOOKS.

We have now a full supply of our Hymn Books, both of the large and small type, and in all the various styles of binding, as will be seen by our advertisement on our last page. We can now supply them, single or by the dozen, and send them to any Post Office in the States or Territories, postage pre-paid, at the rates stated in the advertisement.

NAAMAN THE SYRIAN.

BELOVED BROTHER:—Please say in the "Signs" that you have received a fresh supply of "Naaman the Syrian," and will be able to supply all orders sent you. I will send them to you as fast as needed. I have, I reckon, 1,500 copies yet on hand. Price 10 cents each.

J. R. RESPESS.

Ellaville, Schley Co., Ga.

EDITORIAL.

MIDDLETOWN, N. Y., March 1, 1874.

REMARKS ON PSALMS XI. 3.

REPLY TO BROTHER E. J. WILLIAMS.

"If the foundations be destroyed, what can the righteous do?"

Our brother wishes to know why the plural number is used in this text, and the singular number used in other passages, in speaking of the foundation which is so indispensable to the security and comfort of the righteous. God has said, by his holy prophets, "Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation:" &c.—Isa. xxviii. 16. And the apostle by divine inspiration, declares that "Other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor. iii. 2. And again, 1 Tim. ii. 19.—"Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." In these scriptures, as we understand them, our Lord Jesus Christ is set forth as the only foundation on which salvation rests; neither is there salvation in any other. He is the Way, and the Truth, and the Life: no man cometh unto the Father but by him. In this sense, there is no plurality; for there is none other name given under heaven among men, whereby we must be saved." But while it is indisputably true that the salvation of all the people of God rests exclusively upon our Lord Jesus Christ, as the only foundation, it is also true that in the organization of the Church as the kingdom of Christ, the apostles are figuratively presented as pillars and foundations, while they, with all the prophets, rest upon Christ as their only foundation and chief corner stone. So we are told that all those Jews and Gentiles who are of the household of God, are built upon the foundation of the apostles and prophets, Christ himself being the chief corner stone, in whom all the building fitly framed together groweth into a holy temple in the Lord.—Eph. ii. 20-22.

Now this chief corner stone, underlies the apostles and prophets, and it encloses or embodies them, for they with all the saints are builded together, and grow up into a holy temple in the Lord, who is their foundation and chief corner stone.

This building of God, which is founded on Christ, in her gospel organization as the city of the living God, as the New Jerusalem coming down from God out of heaven, hath twelve foundations. "And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb."—Rev. xxi. 14. In the organization of the gospel church, the inspired apostles of the Lamb, sit upon twelve thrones, judging the twelve tribes of Israel: and when, and where ever the King reigns in righteousness, these his princes rule in judgment (not in legislation) for the King himself alone has the power to legislate his law is perfect, but his princes shall rule in judgment. They are called foundations of the wall

which environs that place called the holy city; for protection and comfort, because what they have established in doctrine, order, or ordinances, is established in Jesus Christ as the chief corner stone; for they have spoken and written as they were inspired by the Holy Ghost. Not as men, are they foundations; but as apostles of the Lamb, and they are no less apostles and foundations now that they are no more in the flesh, than they were at the day of pentecost when endued with power from on high. Jesus said, "What and if ye shall see the Son of man ascend up whence he was before?" Would that diminish his power to reign? Certainly not: for he adds, "It is the Spirit that quickeneth; the flesh profiteth nothing." That is, it could add nothing to his ability, if he were now personally here in his fleshly body, for he holds all power in heaven and in earth, and his kingdom is spiritual, and he rules and governs his spiritual subjects by his spirit. So the personal continuance of his apostles in the flesh, would add nothing to the weight and validity of their apostolic power to judge the spiritual tribes of the chosen generation and royal priesthood which compose the household of God, which are built upon the doctrine of the apostles, and in the fellowship of the apostles.

When the gospel church was organized, on the day of pentecost those pricked in their hearts, and quickened by the outpouring of the Spirit, gladly received the words of the apostles, and were brought into the church by baptism, and "they continued steadfastly in the apostles doctrine and fellowship," &c. Showing in what sense the apostles were foundations in Christ the chief corner stone. To them was given the keys of the kingdom of heaven, and what they bound on earth is bound in heaven; and whatsoever they loosed on earth is loosed in heaven.

This wall which surrounds the gospel church, seems figuratively to represent the doctrine of the apostles, and the order established by them. Only they who continue in the apostles' doctrine can be retained in the fellowship, or in the inclosure of her walls, and the apostles' names are inscribed upon the foundations of the walls, and only such as are included within the apostles' doctrine, are held in their fellowship. Only those who do his (Christ's) commandments can enter the enclosure, through her gates, or have a right to the tree of life, the privileges of the church of God and the commands of Christ enjoin upon those who love him, to abide in the doctrine, as taught by the apostles. So the doctrine and order of the church of Christ rests upon the inspired word as laid down for our observance by the apostles as the twelve foundations of the wall which marks the boundaries of the holy city New Jerusalem.

Now then, if these foundations should be destroyed, we may well ask what can the righteous do? None but the righteous are built upon these foundations, nor would any others be

discommoded by the destruction of the fundamental principles laid down by the apostles of the Lamb. Destroy the foundations of the unrighteous, and Edom will say, "We are impoverished, but we will return and build the desolate places. Thus saith the Lord of hosts, They shall build, but I will throw down; and they shall call them, The border of wickedness, and, The people against whom the Lord hath indignation forever."—Mal. i. 4. Christ, who is the foundation of the apostles and prophets, is a stone of stumbling and a rock of offence to them who stumble at the word; and he is the stone which was and is rejected of men; but chosen of God and precious unto the righteous. Antichrist, both modern and ancient, build their religious theories on the wisdom of men; and they have in all ages labored to destroy the foundation of the righteous. When they had nailed the dear Redeemer to the cross, and plunged a spear into his side, they flattered themselves that they had destroyed this foundation. But when the apostles were endued with power from on high, to declare that God's foundation was still in the holy mountains, that our Lord was risen from the dead, and this stone which the builders rejected, was made the head of the corner, their bitter persecution was leveled against the apostles—and since the martyrdom of the apostles, all the powers of darkness have been constantly engaged in vainly trying to destroy the doctrine and order of the apostles on which the righteous are founded.

The standard by which the righteous test their religious sentiments is the doctrine of the apostles. If what we believe and practice is not founded on apostolic authority, it cannot be right, and if what we believe and practice, as disciples of Christ is not right, it must be wrong; it cannot be righteous; nor can we be righteous in believing or practicing what is wrong. Whether we be right or wrong religiously, depends on whether we adhere steadfastly to the doctrine and fellowship, in which the primitive saints continued.

If then, the foundations should be destroyed, who would be the sufferers? Not the unrighteous, for they do not build on them; but the righteous have no other support to rely upon. What could they do? They could not replace them by raising up other apostles, or by procuring apostolic gifts from the schools of men, by the outlay of money: for the gifts of the Holy Ghost cannot be bought with money. The gifts or qualifications for an anti-christian ministry can, and are so procured, because "they are of the world; therefore speak they of the world, and the world heareth them." But the apostle says, "We are of God; he that knoweth God heareth us. He that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error."

As a building cannot stand securely without a foundation, so, neither can our religious opinions, beliefs, hopes or anticipations stand in the trying day unless they are based upon a "Thus saith the Lord."

MISCELLANEOUS.

WINE, WOMEN AND WAR,
Or the Wine of Babylon vs. the Whiskey of Ohio.

The secular and religious News-papers are publishing far and wide the frenzied raid of enthusiastic women (of both sexes) against the saloons and other places where intoxicating liquors are sold.

Truly the pernicious effects of drunkenness in our country has become alarming, and any temperate movement for its suppression should be appreciated and encouraged; but a desecration of the sacred institution of prayer, and profanation of the holy name of the Lord, when used in a beligerent assault upon the constitutional and legalized rights of any portion of our citizens, is a far greater abomination than that which it aims to cure. Dreadful as is the consequence of intemperate drinking of whiskey, the intoxication produced by the wine of Mystery, Babylon the Great, is far more fearful in its pernicious results. The former producing poverty, degradation and disgrace, while the latter invariably tends to bigotry, proscription, persecution and blood. As a sample of what is going on, we copy the following from the New York World.

COLUMBUS, O. Feb. 11.—A meeting of prominent ladies will be held on Sunday evening to arrange a programme for their temperance campaign.

The plan now talked of is to consider each ward as a town and labor in each by singing and prayer. Some most earnest workers favor a combined movement in the General Assembly. They favor the plan of assembling in force in the rotunda of the State House, to sing and pray until the Legislature hear their cry.

The liquor dealers held a secret meeting to-night to agree on a plan of campaign.

SPRINGFIELD, O. Feb. 11.—The church was densely crowded this afternoon and the Opera House to-night, the object which drew the assemblages together being to hear the speech of Dio Lewis and to organize for more extended temperance work. Seventy-five women visited the saloons to-day. One hundred and sixty-five more were added to the visiting committee to-night. A meeting for more perfect organization has been appointed for to-morrow morning. The work has not fairly begun here yet. The movement enlists universal interest, and meets with general sympathy. Lewis goes to organize in Lebanon to-night.

XENIA, O. Feb. 11.—Four hundred women have enlisted in the temperance movement here. The organization was completed here this noon, and work will be commenced to-morrow morning.

RIPLEY, O. Feb. 11.—In relation to the temperance movement, the day has been entirely devoted to suburban work in localities where there are some obstinate cases. There are only two saloons in town that have not succumbed, and these are doing nothing.

ing, and are evidently on the verge of surrender. The town never was so orderly before. Drinkers hope for a reaction and squelching of the movement. The ladies are vigilant, and their organization seems permanent. Dr. Bradford, the Kentucky temperance orator, spoke to a crowded house to-night.

CINCINNATI, O., February 11.—Reports from Southern Ohio and Indiana show no abatement in enthusiasm concerning the woman's temperance crusade. Wherever the work is inaugurated the leading people of the community take hold of it, and once set in motion, it seems self-supporting. Everywhere the reports indicate no lack of faith in ultimate success. Day after day women make their rounds, while large meetings of women remain in the churches to pray. Everywhere the temperance crusade is the exciting topic of conversation.

In Shelbyville, Ind., a lively antagonism has developed. The saloon keepers served written notices on the ladies that they would hold them for loss in business. Next day an immense meeting was held, and an incorporated company was organized, with \$300,000 capital, to fight the liquor traffic legally if other means fail. The ladies then prepared a reply to the notices of the saloon keepers, charging them with destroying the business of the community, exhausting its resources, adding to the taxes, increasing crime, and defending their right to pray for the removal of such an evil.

In Muncie, Ind., intense excitement prevails. The day after the first meeting and before the pledge had been circulated, the druggists voluntarily tendered a pledge not to sell liquor for drinking purposes. Since then, two saloons have been closed. One was ousted by the owner of the property, and the signatures were withdrawn from the petition for the others license.

Leesburg, Highland County O., reports a complete suppression of the traffic after two weeks' effort. The organization is still kept up to watch efforts to open new saloons.

Cedarville, Green County, reports one shop closed, and that the work is pushed in others without visible success.

The same report comes from Georgetown, Brown County.

Propositions have been made to make efforts in Dayton, the result of which will be watched with interest, as it is the first city of importance in which the movement will have been tried.

THE St. Louis *Watchman* is disgusted at the antics of Rev. Mr. Hammond, who is conducting one of his unique revivals in that city, and remarks that Mr. Hammond's meetings are more like plays of "blind man's buff," with the Savior of mankind as "buff," than the solemn religious gatherings of christians. Other respectable church journals sympathize with the *Watchman*.

THE Louisville *Courier-Journal* answers a contributor as follows:

"Your communication, 'Junius Junior,' is declined. It is quite too full of quotation marks and italics. You should not honor with quotation marks every stale, hackneyed sentence you choose to borrow. And you may often write for half a day without finding the use for a single italic letter. Give your reader credit for some intelligence—for at least enough to know when a word needs to be emphasized, without having the fact thrust down his throat by a tipsy squad of reeling italics."

THE Episcopal Church at Aurora, Illinois, is in a fever of excitement over the Cummins movement. The congregation is divided in opinion. One "straight out" christian called Bishop Cummins "a scoundrel and a rascal." Of course this was in a pious sense, and uttered in a spirit of christian love and forgiveness.

ELD. E. A. Meaders has changed his post-office address, from Air Mount, Miss., to Coffeeville, Yallahusha Co., Miss., and desires his correspondents to address him at the latter place.

THE Poughkeepsie, (N. Y.) students wound up the day of prayer for colleges with a hop.

CHURCH CONSTITUTED.

The first Predestinarian Baptist Church ever constituted in New Mexico Territory.

According to previous arrangement, the brethren and sisters met at the house of G. E. Miller, for the purpose of being organized a Predestinarian Baptist Church. Elder T. E. Rule, preached an interesting sermon from Heb. ii. 11.—"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."

Elder J. Dean, was unanimously chosen Moderator, and G. E. Miller, Clerk.

Examination of the constituents by Elder Dean, which was satisfactory. The brethren were found to be sound in the faith and order, as held and maintained by the Old School Baptists. Prayer, by Eld. Dean, Charge by Eld. Rule, After which the church was pronounced duly constituted, and the right hand of fellowship was given by the Moderator.

Elder Dean was called to the pastoral chair, and brother J. E. Miller, Clerk. A door was opened for reception of members, and sister M. A. Vance, was received on experience and baptism. The constituents were nine in number, viz:

G. E. Miller, Sr., G. E. Miller Jr., I. G. White, J. W. Curtis, T. H. Dawson, sisters, P. A. White, Luann J. B. Dawson, Catharine K. Miller, and Lavinia J. Dawson.

Times of meeting, are Saturdays before the third Sunday of each month. Sister Lavinia J. Dawson, was requested to forward the Minutes for publication in the "Signs of the Times."

MARRIAGES.

Jan. 22, 1874.—At the house of the bride's father, W. J. Goynes, by Eld. A. Tomlin, Mr. Benjamin F. Jackson, of Drew County, and Miss Virginia Goynes, of Ashley Co., Ark.

OBITUARY NOTICES.

The obituary of our lamented brother, **Hon. John Hargrove**, which appeared in No. 3, current volume, page 36, was sent by order of the Old School Baptist Church at Patoka, Gibson Co., Ind., of which he was a very prominent and highly esteemed member; but by an oversight, the name of brother T. E. W. Hillman, by whom the notice was forwarded, was mistaken by our compositor for the author of the tribute, and inserted instead of the Moderator and Clerk of the church. [Editor.]

DIED—April 15, 1873, **Mintila Wright**, aged 12 years, 1 month and 16 days. She had not made a profession of religion, but she said to her sister, "Jesus wants me to come home, but they won't let me go." She sung many hymns while she was sick, and would say, "O let me go home to Jesus, for he has come for me." Just before her death she said, Lord, receive! Lord, take me to heaven! She was a grand-daughter of Elder Gordon, deceased.

NANCY COVALT.

Neptaue, Ohio.

Our beloved father, **John Arnold**, departed this life Sept. 14, 1873. He was born July 3, 1792, being 81 years, 2 months and 11 days old when he died. He joined the Old Baptist Church many years ago, and was with them through the division, and stood firmly all the time against all the isms and innovations of the day. He was a useful member and a beloved brother. We mourn our loss, but not as they who have no hope, for we have the assurance that he is now in that upper and better kingdom where the wicked cease from troubling and the weary are at rest.

JACOB GLEM.

Memphis, Tenn.

DIED—July 3, 1873, **Lizzie Sperling**, daughter of brother Wm. Sperling, aged 10 years. Her disease was inflammation of the brain, of which she suffered greatly for several days before her death. She told her younger sister, about a week before she was taken down, "I am going to die and go were Maggie is." (Maggie was an older sister, who died a few months before.) Thus in the space of a few months God, in his inscrutable wisdom, saw fit to remove two of brother Sperling's children. He has frequently been made to drink of the cup of sorrow, but he who sent the stroke was pleased to sustain him. May God in mercy sanctify all their afflictions to the good of this bereaved family, and enable us all to bow in submission to his will at all times.

In affliction yours,

A. B. FRANCIS.

Locktown, N. J.

My mother, **Elvira Henson**, departed this life on the 16th of December, 1873, aged 63 years and 2 months, lacking two days.

Mother never united with the church militant, but we have every reason to believe that she has since been united to the church triumphant. She was born in Ansen County, N. C., in 1810, was married to Abner H. Henson March 18, 1828, in Marion County, Alabama, and died at her residence in Hot Springs County, Arkansas. She was the mother of eleven children, nine of whom were present to see her die. I do believe our loss is her eternal gain, and we mourn not as those who have no hope. May the Lord resign us to his will, is the desire of a poor weak worm of the dust.

R. C. HENSON.

DIED—Jan 17, at Howells, of heart disease, sister **Harriet N. Stage**, wife of brother Wm. Stage, of this village, aged 51 years, 1 month and 12 days. Our departed sister had been

in feeble health for a long time, but bore her infirmities with a becoming resignation to the divine will. She, with her husband, were members of the Old School Baptist Church at New Vernon. She was a devoted wife, a fond and loving mother, and a very highly esteemed member of the church. Her husband and several children, (one of whom is also a member) survive her, and with many relatives and loving friends deeply feel and sincerely mourn their loss, which they cannot doubt is her unspeakable gain.

Her funeral was attended at the Meeting House at Howells, on Tuesday following, by a large assembly of mourning and sympathizing friends, and a discourse was preached on the occasion by Eld. G. Beebe, from John xi. 26. "And whosoever liveth and believeth in me shall never die. Believest thou this?"

An aged pilgrim has reached his home.

DIED—At his late home in Greenville, in this county, **Deacon Jesse Smith**, aged 90 years, 1 month and 3 days. Our departed brother was a member of the Brookfield Old School Baptist Church for more than half a century, if we mistake not, and for many years he served the church as a deacon. He was sound in the faith, exemplary in his walk and deportment, and highly respected in the vicinity of his residence. His wife died about sixteen years ago; for some time past he has lived with his son.

His funeral was attended at his late residence, on which occasion a sermon was preached by Eld. G. Beebe, from 2 Cor. v. 2. "For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven."

My sister-in-law, **Mrs. Polly Borthwick**, wife of brother George J. Borthwick, departed this life Dec. 21, 1873, aged 58 years, 6 months and 22 days. She had been a great sufferer for many years with heart disease and dropsy. Over twenty years ago she had three shocks of palsy within thirty hours, and has never enjoyed health since, but got so that she did a great deal of work for several years; but for the last ten or eleven years she was not able to do heavy work, and a great many times, as we all thought, she lay at the point of death. She went suddenly and unexpectedly at last. Her sufferings at times were beyond description.

She leaves a husband and eight children, (two sons and six daughters) and a large circle of friends, to mourn her departure, but not as those who have no hope. We trust her sufferings are over, and that she is now at rest.

Although she never united with the church militant, she entertained a hope in Christ, and was an Old School Baptist in principle. She thought she experienced a change in her younger days, when about seventeen years old. I have heard her speak of the trials she had had in regard to being baptized, many years ago. The last time I saw her, she said she had nothing to live here for, but would have to live and suffer her appointed time.

Elder Whitcomb preached on the funeral occasion from 2 Cor. v. 1-4.

ORPHA BORTHWICK.

Livingstonville, N. Y.

DIED—At North Berwick, Maine, Jan. 19, 1874, Mr. Daniel and Mrs. Abbey Joy's babe, aged 5 months and 3 days. It was a very forward child, and was well until about one week before its death, so its death came very suddenly upon its parents.

ALSO,

DIED—At North Berwick, Maine, Jan. 20, 1874, **Mrs. Nellie Staples**, widow of Deacon Samuel Staples, aged 73 years and some months. She was, while her husband lived, a kind companion, and her children can say that she was a kind and good mother, and her neighbors that she was a good neighbor. She never made an open profession of her hope in Christ, but entertained a hope years ago that she had been born again, but never had strength to offer herself to the church. She was confined to her bed two weeks with a fever, and was very patient all the time, being in the belief that she would not get

well. She was dark in her mind while sick, until a few days before she died, at which time she was in great distress of mind, saying to me that if she could know she was a child of God she would be willing to lay there and suffer, and rot by inches, which would be but a light affliction in comparison with the love of God. But that same night she had the clearest view of Christ as her Savior that she ever had. She saw her way clear, and repeated the verse,

"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 has left four children and many other relatives to mourn, but not without hope.

WM. QUINT.

North Berwick, Maine.

Please publish the obituary of our dear departed brother, **Benjamin Franklin Rhodes**, who fell asleep in Jesus, Jan. 29, 1874, aged 26 years. He was born Aug. 6, 1847. He experienced a hope in Christ in the winter of 1868, and was baptized the next June by Eld. Wm. J. Thorpe, at Riker's Hollow Conference. The doctor pronounced his disease congestion, or brain fever. He was sick only two weeks. He is the first of us ten children who has been called away by death. His parents, brothers and sisters deeply feel their loss, which is his eternal gain.

ACROSTIC.

Brother, thou art gone to the tomb;
Early gone, in life's youthful bloom;
Now lies thy head beneath the sod;
Jesus has called thee home to God.
Alas! we cry, 'tis hard to part;
Mourning ones feel the bitter smart.
In meek submission, still, we bow,
Neath the rod that afflicts us now.

Franklin, dear brother, fare thee well,
Rest thee, brother, where angels dwell.
A bright star sets, no more to rise—
No more here, but in paradise!
Kind brother, thou art gone before,
Left us, thy absence to deplore.
In heaven we hope to meet again,
No sickness there, no dying pain.
Rest, brother, in thy lonely bed,
Heed not the wintry storm o'erhead,
Or snowy wreath for thou art gone.
Departed one, thy work is done;
Enter thou the joys of the Lord,
Since thou art gone to thy reward.

MIRIAM J. RHODES.

Sister **Sarah Ann Harlan** died Oct. 8, 1873, at the residence of her husband, Eld. George Harlan, two and one-half miles south-east of Connersville, Fayette Co., Ind., aged 68 years and 16 days.

Deceased was born in Butler County, Ohio, Sept. 22, 1805, and when quite young was deprived of a mother's care and counsel by death, but was given in charge of an older sister, who had just been married to Abner Ball, late of Fayette County, Ind. In 1815 Mr. Ball moved on the land now known as the Ball farm, two and one-half miles west of Connersville, then an almost unbroken forest, where the red man and the wild beasts were often seen and heard around their cabin. About the year 1823 or 1824 she became concerned about the salvation of her soul, obtained a hope in Christ, and on giving the reason of that hope was received into the fellowship, and baptized by order of the Lick Creek Regular Baptist Church, three miles north-west of Connersville, by Elder Minor Thomas, Aug. 25, 1825. She was married to George Harlan about the first of October of the same year, and moved into a cabin surrounded by large green trees, and within a few rods of where she drew her last breath. She had been a member of, and a constant attendant on the service of the church about fifty years, and was a married woman about forty-eight years. She was the mother of seven children, two of whom died while young. Two others died before her, leaving families. So she leaves three children to mourn their loss of a kind mother, also her husband, nineteen grand-children, and numerous other relatives. She was truly an affectionate and faithful companion for her husband, ever ready to bear the toil and hard-

ships that necessarily devolves on the wife of a minister in his absence, without a murmur. She was in every respect qualified to fill the position of a preacher's wife, being of a meek and contrite spirit, a kind and tender mother, a good neighbor, and truly a mother in Israel.

At her request, a funeral discourse was delivered by the writer, from Rev. xiv. 13, to a very solemn and attentive audience.

Her disease was lingering and painful, and often made her cry out in anguish. But she calmly fell asleep in Jesus, and now rests from her labors, and her works do follow her. Yours to serve in the gospel.

JESSE G. JACKSON.

Jan. 2, 1874.

DIED—My mother-in-law, sister **Mary Edwards**, of paralysis, Jan. 23, 1874, at the advanced age of 90 years, 8 months and 10 days. She was the widow of Uzal Edwards, who died Jan. 15, 1832. She was born May 13, 1783, was married in 1801 to Uzal Edwards, at Newark, N. J., and moved with her husband to Butler County, Ohio, about the year 1805, where they had to guard against bears and wolves, and settled on the farm where she resided until her death, and with her youngest son during her widowhood. She was confined to her bed about six years, and bore her affliction with remarkable Christian resignation, confidently trusting in the Lord, and patiently awaiting the time of her departure, that she might depart hence and be with the Lord. She read her bible and the "Signs of the Times" attentively until her eyesight failed her during her confinement. She was baptized by Elder Stephen Gard, about the year 1809, and lived a worthy member of the Regular Baptist Church until called away by death. Her house was always open to entertain her brethren and sisters, and especially did she receive the ministering brethren into her house with gladness of heart. Although she was helpless as an infant for thirteen days, she retained her reason, and whenever she heard the name of the Lord spoken she would try to talk of his doings understandingly. I confidently believe she died in the triumphs of faith. It was her delight to help the needy and afflicted, and truly we can say, a mother in Israel is gone the way of all the earth. She leaves numerous relatives and friends to mourn.

Eld. Lot Southard preached on her funeral occasion to a large and attentive audience.

ISRAEL HILL.

Feb. 1, 1874.

Elder **Uriah B. Vining** died at his residence in Franklin County, Mississippi, on the first day of December, 1873, after suffering for over four months. He was first taken with typhoid fever, terminating in dropsy, with which he died, being 76 years and 1 month old.

Brother Vining was born on the 1st day of November, 1797, in Warren County, Georgia. In the year 1800 his parents moved to Wilkinson County, Mississippi. In 1819 he married Catherine C. Bailey, daughter of John Bailey of West Tennessee. In 1823 he moved into East Baton Rouge Parish, Louisiana. On the 11th day of April, 1830, he was baptized, was licensed to preach the gospel on the 10th of August, and was ordained to the full work of the ministry on the 30th of December, 1850. About the year 1860 he withdrew from the Missionary Baptists, and cast his lot with the Particular Baptists. Soon after this he left Louisiana and came into Mississippi, and was married to sister Rachel Lofton on the 14th of July, 1864, living happily with her until separated by death. He was a kind husband and step-father, a good neighbor and citizen, honest and industrious. The writer became acquainted with him in 1853, and from that time until 1867 he and my dear father, Eld. R. Wilkinson, now dead, were traveling companions in the ministry, and for the last eight years it has been my happy privilege to bear him preach Jesus, the Way, the Truth and the Life, almost monthly. Though he was a poor man, and labored for his bread, and was without an education, yet few men were better read than he was, either in sacred or profane history.

But the labors of our dear brother and esteemed father in Israel are ended, and although to us it is a great loss, to him it is eternal gain. At the time of his death he was a member and the pastor of Mt. Gilead Church. On the fourth Sunday and Saturday preceding in October last, he was able to attend meeting both days. On Sunday he spoke from these words; "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto me, for I have redeemed thee."—Isa. xlii. 22. Though his limbs were so swollen that he had to be helped in and out of the pulpit, yet he spoke for an hour with great light and liberty, to the comfort of God's children whose privilege it was to hear his last public discourse.

It was the writer's privilege to visit him some during his sickness, and spent two days and nights with him one week before he died. From the time he was taken sick till he died, there was no cloud between him and his Jesus. Nine days before his departure he used this language to the writer, "Brother John, I have often heard it said,

"Jesus can make a dying bed
Feel soft as downy pillows are,"
and now I know it is true, by experience, for Jesus, my precious Savior, is with me, healing all my wounds, soothing all my sorrows, and saying to me, My grace is sufficient for thee. And though our outward man perish, yet the inward man is renewed day by day. I am soon to lay my armor by, for I am now ready to be offered; and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness." On Sunday, the day before he died, he had many weeping friends by his bedside. He requested them to sing,

"Children of the heavenly King" &c., which they did. He then, rejoicing, and praising Jesus, bid his weeping wife and friends farewell, telling them not to weep for him, but to rejoice, because for him to die was gain. The next morning he asked them to help him in a chair, which was done. He sat only a few moments, and laid down again, rejoicing and praising God. In a few minutes his voice was reduced to a whisper, and his beloved and weeping Rachel placed her ear near his mouth to hear the last whisper of her dear and well-beloved husband, which was, "Blessed Jesus! Blessed Savior!" and soon fell quietly asleep.

May the Lord comfort all who mourn, especially our beloved sister on whom this sad dispensation falls heavily.

J. C. WILKINSON.

DIED—At her residence at Washington, D. C., on Sunday the 8th ult., at 11 a. m., **Mrs. Catharine A. Towles**, wife of James Towles Esq., aged (we suppose) about 60 years. Sister Towles has long been a prominent and very highly esteemed member of the Shiloh Old School Baptist Church, in the city of Washington. She has been very extensively known, and universally esteemed and loved by the brethren, sisters and churches of our faith and order. Herself and husband have been members of the Shiloh Church for many years, and their house has always been the welcome home of all the saints, and especially of ministers of our order who have sojourned in that city, and no pains or expense have ever been spared to make the visits of the friends pleasant and comfortable. As but few brethren have, for years past, held membership in the Shiloh Church, sister Towles, though modest and retiring, has from necessity sustained the principal burden and labor of keeping up the visibility of the church. Blest with the means, and above all with the generous disposition, beyond that of many others, it was her meat and drink to subserve the cause of God and truth, and our impression is, from our long and personal acquaintance with her, that the church in that great city would long ago have lost its visibility but for her faithful activity in the cause. When in health, she frequently attended the Associations of our order, and seemed most happy when mingling with those whom she esteemed as the excellent of the earth, with whom she had great delight. Her husband, our brother James Towles, sur-

vives her, and three sons, who suffer the loss of a most excellent wife and devoted mother. Brother Towles for many years has been overcharged with the cares of the world, and now in old age and feeble health can scarcely expect to long survive his irreparable loss. He, with the bereaved sons, have the sympathy of all who know them, in the deep sorrow which now overwhelms them. The members of the little church must also deeply feel their sad bereavement. May our God sustain and comfort them, is our sincere desire and prayer.

We have received the solemn announcement from her son, Gilbert B. Towles Esq., in a brief note, in which he says she suffered a severe illness for three weeks, which terminated in her death.

N. B.—The foregoing was in type before we received the well deserved tribute written by Eld. W. J. Purington, which we also insert.

[Ed.]

DEAR BROTHER BEEBE:—With a sorrowful heart have I seated myself to write for publication in the "Signs" a brief notice of the death of our dear sister, **Catharine A. Towles**, of Washington, D. C., who departed this life the 9th inst., aged 61 years, 1 month and 23 days.

The subject of this notice was probably as extensively known as any member of our denomination in this country, and the Old School Baptist Church in Washington, D. C., is now deprived of a useful, prominent and worthy member—a loss of great magnitude, for she was always ready to help the poor members; and she was not merely "a hearer of the word," but "a deer," in the absolute sense of the declaration. She did not simply say, "Depart in peace, be ye warmed and filled," but being blessed with ample means, and having a sympathetic heart, her hand was open to give "those things which are needful to the body."

The writer of this brief tribute of respect to the memory of his deceased sister, speaks not with any uncertainty, for an acquaintance of more than eighteen years enables him to speak advisedly of her course as a member of the church and as a citizen. The injunction of Christ was as much carried out by her as in any case within the writer's knowledge; for said the Redeemer to his disciples, "When thou doest alms, let not thy left hand know what thy right hand doeth." In many instances the charitable acts of our departed sister were known only to the recipients of her favors, herself and her God.

Many of the ministers of the gospel, as well as private members of churches, located remote from Washington, will remember with emotions of deep gratitude her many acts of kindness, bestowed upon them by her at her residence, whenever they visited Washington, and the same will read this sad announcement with exquisite feelings of sorrow. She was confined to her room about three weeks, and her suffering at times was intense, caused by a complication of diseases, baffling all medical skill; but nothing of an alarming nature appeared until Saturday, the 7th inst., when suddenly a marked change occurred, making manifest to her dear family and friends that the mortal conflict would soon be ended. I received a notice Monday, the 9th inst., about 3 o'clock p. m., and left home early next morning, and arrived at brother Towles' house about 7 o'clock p. m., but alas! the messenger had crossed the threshold, entered the family circle, and severed a link in the golden chain of domestic love; for the beloved wife, affectionate mother and devoted christian had been released from the toils, cares, tumults, sorrows and afflictions of this life.

During the sickness and suffering of our departed sister, our God was pleased to manifest the power of his grace and the sweetness of his love, to cheer, support and reconcile one of his dear children in the trying moments of dissolving nature, for our dear sister was enabled to triumph in her dear Redeemer, as the time of her departure drew near. Her niece, Miss Moore, who was almost constantly by her, waiting and ready to administer to her, with much devotion, gave me a detailed account of the calmness with which her dear aunt arranged her worldly

affairs; and when informed of her condition, she appeared calm, composed and happy, as she knew that soon she would awake with the blessed, where sickness, sorrow, pain and death would be felt and feared no more.

During the last days of her sickness, the following words of scripture were applied with sweetness and power unto her: "My soul waiteth for the Lord more than they that watch for the morning: I say, more than they that watch for the morning."—Psa. ciii. 6. As those words were so precious to our sister in her last hours, the same were used as a text at her funeral; for she, by the grace of God, was enabled to wait patiently till her change came. As her dear family gazed upon her in her dying moments, they were constrained to say, "Precious in the sight of the Lord is the death of his saints." Said Job, "All the days of my appointed time will I wait till my change come."

The funeral took place Wednesday, the 11th inst., and was more numerous attended than that of any private individual ever witnessed by me in the city of Washington, during a residence there of about twelve years. The Old School Baptist Churches of Baltimore City and Alexandria City showed their deep feeling in the matter, as a large portion of the members from each church were present at the funeral; also Elders J. L. Purington, F. A. Chick, and the writer, and each took a part in the exercises. Hymn 1257 (Beebe's Collection) was read and sung; then a prayer by J. L. Purington, of much power, showing that the Lord enabled him to remember the dear family at the throne of grace; then hymn 1249 (Beebe's Collection) was read, and some remarks were made by W. J. Purington, upon the above named scripture, followed by F. A. Chick, with some feeling and appropriate remarks. The death, funeral services, &c., all proved the high position our dear sister held, not only in the church, but as a citizen of Washington City. Sister Towles leaves a husband, three sons, one sister, and a large circle of nephews, nieces, and other relatives and friends; but they "sorrow not, even as others which have no hope;" for the loved one has been taken home into heaven, and now she knows the fruition of the great truths expressed in the hymn which commences, "O land of rest, for thee I sigh," and was a great favorite with the departed, as she often sang it, and a part of which she repeated a short time before her departure.

Catharine A. Towles joined the Shiloh Old School Baptist Church in Washington, D. C., April 13, 1845.

May Israel's God sanctify the dispensation of his providence to the good of the bereaved household, and enable them to bow in humble submission to his will.

Yours in sorrow,

WM. J. PURINGTON.

Southampton, Pa., Feb. 13, 1874.

ASSOCIATIONAL.

The Baltimore Association will be held with the Warren Church, in Baltimore County, Md., to commence at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1874.

The Delaware Association will be held with the church at Rock Springs, Lancaster Co., Pa., to commence at ten o'clock a. m. on Wednesday before the fifth Sunday in May, 1874.

The Delaware River Association will be held with the church at Washington, South River, Middlesex Co., N. J., commencing on Wednesday before the first Sunday in June, 1874, at 10 o'clock a. m.

The Warwick Association will be held with the church at New Vernon, Orange Co., N. Y., commencing at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1874.

The Chemung Association will be held with the church at Pleasant Valley, Chemung Co., N. Y., to commence at 10 o'clock a. m., on Wednesday before the third Sunday in June, 1874.

The O. S. Baptist Conference of Western New York is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday following the Chemung Association, and continue two days.

RECEIPTS.

NEW YORK—Miss Orpha Borthwick 12 85, E. Dumond 2, B. F. Hamilton 4, Mary Perry 2, Julia A. Lyon 2, S. D. Hoyt 2, Mrs. Lorenzo Weeks 2, Tho. Butcher 2, Mrs. J. Corwin 2, Mrs. O. Wiggins 2, Dea L. Horton 2, Aaron C. Caton 2, A. W. Green 5, S. Webb 2, H. Thompson 2, Miss E. Holbert 2, C. D. Sanford 3, S. Bannister 2, Miss F. A. Rice 2, Harriet N. Harkness 2, S. Webb 2, Mrs. Benj. Scott 2, Ephraim Manning 3 50, D. C. Besse 2, Jas. Miller 10 25, D. W. Parsons 1 50, D. S. Elliott 4 65, Nancy Culbert 2, Mrs. D. Johnston 2, Elder John D. Hubbell 5.....\$91 75

MAINE—Martha K. Hubbard 2, Eld. Wm. Quint 12, R. F. Staples 4, John Pounds 95cts, Eld. H. Campbell 2, H. Mills 6, Jas. Staples 3 50, Azel Macomber 4 10.....34 55

NEW JERSEY—Chas. Hunter 2, Eld. W. Housel 6, B. Blackwell 10, Wm. Golden 4, Reuben Kugler 2.....24 00

PENNSYLVANIA—Mrs. E. Allen 2, I. Sherwood 2, Wm. H. Crawford 2, Eld. S. H. Durand 10 75, Mrs. M. R. Scott 2, N. Potter 2, Eld. W. J. Purington 9, S. Pearson 2.....31 75

MARYLAND—Rebecca Kirk 4, Rebecca Ensor 2, Mrs. G. M. Watters 2, J. M. Baldwin 2 50.....10 50

VIRGINIA—Eld. J. L. Purington 14, Martha Silcott 2, Wm. M. Smoot 12 50, Mary F. Norman 2, Jas. Harvey 3, Mrs. E. A. Leachman 2, Eld. H. Thompson 2, Mrs. John Kable 3 50, Eld. J. R. Martin 3, M. C. Barker 5, W. C. Carter 4.....53 00

NORTH CAROLINA—R. A. Adams 4, J. Johnson 5, J. R. Lanier 4, Hargis Farthing 5.....18 00

SOUTH CAROLINA—J. M. Mathews 2 00

GEORGIA—Charles Ivey 5, C. E. Bennett 2, Eld. E. J. Williams 2, J. B. Daniel 2, D. P. Montgomery 2, Mrs. N. J. Edwards 3 50, Mrs. S. E. Owensby 3 50, J. W. Calhoun 3, Wm. Johnson 2, N. P. Beall 2, Aaron Carter 5, J. M. Flarity 2, Eld. Wm. L. Beebe 15, John Pye 6, J. S. King 4, R. A. Cornell 1.....60 00

ALABAMA—A. V. Atkins 2, J. M. Miller 4 65, Maria Hartley 5.....11 65

MISSISSIPPI—Geo. T. Cotton 14 25, Wm. Brewer 8, Elder S. C. Johnson 10, Mrs. M. L. Townsend 2, B. M. Beamon 2, Ann N. Brown 2, Wm. G. Simmons 4, W. A. Gray 1 50, Eld. E. A. Meaders 3, N. P. Beamon 2, E. S. Johnson 4, W. I. Melton 2, T. M. Patrick 2, S. Barnes 6, R. H. Howard 6, Eld. J. J. Holbert 2, W. H. Saxon 2, Eld. A. B. Morris 2, James M. Gray 2, Mrs. Sally Ward 2.....78 75

ARKANSAS—A. W. Bacchus 10, J. J. Harris 5, W. J. Goyno 10, E. Sullivan 2, E. J. Wade 2, Mrs. E. Wilcox 2, Mary P. Cook 2, A. M. McKissack 4, J. L. Byran 3 50.....40 50

LOUISIANA—N. S. Williams 4, E. Baugh 4.....8 00

FLORIDA—Jeremiah Moody.....3 35

TEXAS—J. C. Caddell 5, W. Boynton 2, Henry Cameron 2, N. Miller 2 50, H. H. Hunt 2, Eld. J. R. Law 2, Mrs. J. C. Wood 2, R. B. Longbottom 2, Rebecca Thornton 4.....23 50

CALIFORNIA—Joseph Lewis 5, H. Tuley 3, W. J. Arnold 7 75.....15 75

OREGON—Eld. John Stipp.....7 00

TENNESSEE—Elder Peter Culp 5, Elder T. L. Daniels 5, R. G. Mulbury 2, Thos. B. Yeates 2, C. S. Arnold 2, A. W. Tucker 4, W. A. Halbrook 2, J. B. Slate 11.....33 00

OHIO—Eld. J. B. Moore 2, Wm. Miller 4 20, T. E. Sater 4, Jacob Smith 4, Mrs. E. Ekkeberry 2, Harriet Hinkin 4, E. Padack 5, B. Martin 2, N. Keenan 2 50, Mary Sutton 2, J. C. Carpenter 2, Eld. Geo. McColloch 2, John Wolf 2, Peter Foget 4, Stephen Francis 4.....45 70

MICHIGAN—U. Every 2, Peter Koon 2, Mrs. B. Zeebnyth 2.....6 00

WISCONSIN—Mrs. M. Dopp.....3 00

INDIANA—Polly Kenon 2, Mrs. M. F. Manlove 4 65, J. T. Liston 2, Daniel Goble 6, P. Goff 6, W. E. Moore 2, Israel Hill 3, M. Lawrence 1, J. H. Benson 2, E. Cockerill 2, R. B. Peak 2, Eld. H. D. Conner 7, John Walker 2, Wm. T. Plummer 2, D. Patton 4, Mrs. M. Claypool 2, M. K. Benson 2, Daniel Smith 2.....53 65

ILLINOIS—David Corlens 4, John Litchfield 10, Lydia J. Edelman 4, John Chapman 5, S. Rankin 2, D. Gray 2, S. R. Cooper 2, Wm. Shoopman 3 15, Mrs. M. Hodges 2, J. Guyman 2, Emily Griffiths 4, W. Price 2, B. F. Tucker 10, T. J. And 2, George Hardy 2, Emeline Hopkins 2, Margaret Kimble 2, Eld. W. A. Thompson 2, J. Spires 5, M. Grove 4, Joseph Keller 3, John B. Ausmus 4, S. A. Mitchell 4 35.....82 40

MISSOURI—Eld. Jas. M. Butts 4, Rd. Wammaack 2, E. Y. Berry 7, Mrs. L. Wammaack 2, R. T. Powell 4, James M. Sims 2, H. Spencer 5, Eld. W. B. Mitchell 2, D. Zimmerman 2, John Smith 2, T. Knight 3 25, Z. Warren 2 40, J. S. Corn 2.....39 65

KANSAS—Thomas Dooley.....2 00

NEBRASKA—A. B. Fouch.....6 00

MINNESOTA—Moses Barnes.....2 00

IOWA—Isaac Shelton 4, L. Jefferson 1 20, Mrs. L. P. Lynn 2, Wm. Durand 2, Mrs. R. J. Tatum 3.....12 20

KENTUCKY—Mrs. P. M. Jones 2, Mrs. N. Pettenger 4, Mary Ann Jones 2, W. A. Farmer 2, F. Neale 10, D. Hask 2, Eld. J. Underhill 2, N. V. Money 2, Mrs. S. Tucker 2, Mrs. E. George 5 35, James Martin Sr 2, Dixon Hall 4, Edward Burgess 6 75.....46 10

ONTARIO—Augus McTaggett 2 50, Samuel McColl per Elder Silas H. Durand 24, Hon. J. M. True 2, Miss Mary Elliott 4.....32 50

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DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED
ON THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., MARCH 15, 1874.

NO. 6.

POETRY.

THY PART FULFILL.

"Be still, and know that I am God;"
Through storms and fears be still;
Only thy part fulfill;
And as thou walkest, I will shelter thee;
Thy foes shall flee,
And thou shalt journey all the way with me.
"Be still, and know that I am God;"
'Twill be enough at last,
When all thy warfare's past,
Star-crowned thy head, and in thy hand a palm,
To sing thy psalm,
Where storms of earth end in eternal calm.
GEORGE F. SEARCH.
Baltimore, Feb. 19, 1874.

THE HOUR IS COME.

The hour is come—that hour of gloom,
For which all hours were made;
Before him waits the new-made tomb,
The garden's fearful shade.
The hour is come. Behold the cross,
The scourge, the thorny crown,
When he who came to save the lost
Must meet his Father's frown.
The hour is come. Well might he shrink
To bear our load of sin,
The cup of wrath for us to drink,
That we the prize might win.
The hour is come, when friends forsake,
And faithful ones deny;
When he who came our bonds to break,
Is left alone to die.
Then bless his name who met that hour,
And paid our ransom price,
Who closed the gloomy gates of death
And opened Paradise.

A PRAYER.

O thou whose promise never
Failed him who leaned thereon,
Inspire my weak endeavor
To plead it at thy throne.
Thy boundless grace is suited
To make me truly blest;
Earth's pleasures are polluted,
For this is not my rest.
Unless thy love possessing,
My labor is in vain;
While Abel had thy blessing,
Thy curse was given to Cain.
Lord, with thy precious ointment
Anoint my darkened eyes,
To see that disappointment
Is favor in disguise.
The sun, when it disperses
The morning mists away,
Reveals a thousand mercies
Around the pilgrim's way.
So may thy favor, shining
Upon my worthless head,
Rebuke my heart's repining,
And kindle praise instead.
Be thou my only pleasure,
First object of my love,
A never failing treasure
To draw my heart above.
With all thy heavenly graces
Make thy abode within;
The world the shadow chases,
May I the substance win.
Thus bless my store and basket,
Through my remaining days;
For Jesus' sake I ask it,
And thou shalt have the praise.
—Gospel Standard.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., Feb. 19, 1874.

DEAR BROTHER BEEBE:—Being somewhat at leisure to-day, I will try to write some of my thoughts and feelings upon the words recorded in Malachi iv. 2, 3, upon which my views were requested by brother Elihu Phillips, of W. Va., by private letter dated Jan. 10, 1872. Want of time has prevented my replying to this and some other requests sooner; and want of light upon the subjects proposed has prevented my replying to others. And I would again take occasion to say that when I have not responded to such requests, it is not from any want of regard for the dear kindred in Christ who have been pleased to make them of one who feels to be the least in his Father's house; nor, if I know my own heart, is it from a lack of desire to serve the dear disciples of Christ in any way in which I can feel it my lot and privilege to serve them.

The text reads, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. And ye shall tread down the wicked, for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

In the last three verses of the preceding chapter the Lord's people are mentioned by one of those peculiarities that distinguish them from all others in every part of the world, in every age, and under every dispensation, the fear of the Lord in their hearts; the effect of that holy fear is declared, bringing them to seek each other out from among the proud, hypocritical, legal worshipers with whom they were associated under the law, and speak often one to another of the glory of God (Psa. cxlv. 11); and then the promise of the gospel day is made, the day when the Lord makes up his jewels, gathers his saints from under the law and from among legal worshipers, through the precious blood of Christ, and brings them into his holy hill, the gospel church, where they are as a crown of glory in the hand of the Lord, and a royal diadem in the hand of our God (Isa. lxii. 3); and when in the clear light of gospel truth and ordinances they shall be able to "discern between the righteous and the wicked, between him that serveth God and him that serveth him not," as they were never able to discern under the rites and ceremonies of the legal dispensation, whose outward observances often covered the

hypocrisy of the heart; and where they shall daily experience a blessed union with the Lord.

Then the subject continues in the first verse of this chapter, describing the effect of the day of the Lord upon the proud and all that do wickedly. To them the gospel day burns as an oven, and they are as stubble, and it shall burn them up, and leave them neither root nor branch. I do not think the effect of the day of the Lord thus described either with reference to the righteous or the wicked is one that can be seen by the natural eye, or understood by the natural mind, but is visible only to the faith of God's people. As the strange and awful prophecy of Joel, that the sun should be darkened and the moon turned to blood, was declared by Peter to be fulfilled on the day of pentecost, though the natural man could not see it, so this prophecy is fulfilled in the gospel day. When the Savior came, did his doctrine give any place to the proud pharisees? Was not his word as a fire, (Jer. xxiii. 29) burning up all the works of men, and consuming all carnal professors? There is neither root nor branch of them left in the church of God under the gospel dispensation. Carnal professors and proud workers are found in the visible church, but it is only when the truth and order of the gospel are not perfectly administered. They have no place in the perfect gospel church, as they had in the legal or "worldly sanctuary." They are left without a shield or hiding place from the burning presence of the Lord when he comes in his power and glory. Their works cannot avail them here. The day of the Lord burns as an oven in which all the air is heated, the heat coming from every direction, cutting off all escape. Only with a perfect righteousness can any one meet the coming of the Lord, and none is found in any of the works of men. So the word of God is to them a fire which utterly consumes both their works and them. They had no fear of the name of the Lord while they lived in the pride of their strength in carnal security; and now that name "cometh from far, burning with his anger, and the burden thereof is heavy; his lips are full of indignation, and his tongue as a devouring fire."—Isaiah xxx. 27. So it was to the Jews when the Savior came. His truth drove them from the temple. His word "sifts the nations with the sieve of vanity."

"But unto you that fear my name." How gentle and loving the words of the Lord to his children. They are

never overlooked nor mistaken for his enemies, among all the terrible denunciations that are recorded against them; but in the midst of all the expressions of his wrath and indignation against hypocritical worshipers, with what tenderness, and by what endearing names he addresses the people of his choice. Truly in the midst of wrath he remembers mercy. The fiery curses heaped upon the heads of the wicked, cause the poor God-fearing soul to tremble often, knowing himself to be well deserving of God's wrath; but immediately comes a sweet and strong promise that lifts up his soul, and separates him from the people of God's curse. With the tenderness of the tenderest mother he watches over his children, and "as one whom his mother comforteth," so the Lord comforts them. But unto you that fear my name. He does not speak of them, but to them. He singles them out, and talks to them with his own deep-searching, loving and soothing voice.

And who fears his holy and reverend name? Not the proud pharisee; not the self-satisfied legal worshiper. If they knew that holy fear, how their souls would shrink from the filth and pollution of their own righteousness, and from presenting their own vain works before the Lord, as a ground for asking his favor. Not the one whose guilty soul has been excited with fears of punishment in hell, which have forced him perhaps to cease from vile and criminal actions, in which he still longs to indulge. But it is you, poor, trembling soul, whoever and wherever you are, who know the holiness of God, who feel the righteousness of his anger against sin, and the justice of his law that condemns you as a sinner who do not feel a disposition to reply against him, but to plead and supplicate for mercy; who hunger and thirst after righteousness, but can find none in anything you can possibly do; who tremble often to speak, lest you should speak what is sinful, or to move forward or backward lest you should move wrong; who try to pray that the Lord would guide you, would lead you in paths of righteousness, and hold you from evil. You are the one who fears the name of the Lord. A holy, reverential fear of the Lord has been put in your heart, marking you as under the new covenant, Jer. xxxii. 40. This fear is the beginning of wisdom, (Psa. iii. 10) the beginning of the good work in you.—Phil. i. 2. And it is this fear of the Lord which will prove to be the only fountain of life to depart from the snares of death.—Prov. xiv.

27. This leads you to seek the Lord, to desire the knowledge of his ways, to have a real heart-desire and longing after holiness. It makes you want to be right in the sight of him who searches the heart and tries the reins of the children of men, and that not so much from fear of punishment as from a loathing of sin and a love for holiness. This was the experience and character of the Lord's people under the law, and this is their experience and character now. And the promise made to them then is made to all of like description in every age of the world. It was fulfilled to them, the fathers, individually in their experience by faith in a Savior to come. It was fulfilled to the church when the Savior fulfilled the law, rose from the dead and ascended to the right hand of God. It is fulfilled to each of us when we experience deliverance from under the power of the law through the Savior.

Shall the Sun of Righteousness arise with healing in his wings. This is the promise; and most wonderfully is the abundance of grace and salvation in our Lord Jesus Christ thus described. It is truly a glorious figure to set forth the fullness of righteousness in the dear Savior for all his people, and their perfect satisfaction in the experience of it. The experience of the saints while struggling under the law is here regarded by this figure as a night. And a dark, cold, stormy and fearful night it is to those who fear the name of the Lord. They are poor, ragged beggars, sick, lame, full of disease and pain. Clouds have gathered black in the heavens, from which storms of wrath against sin blow chillingly upon them. The darkness is so deep that they can see no path of righteousness. Wild beasts are about them. Terrors pursue their soul as the wind. It is a fearful and dismal night in the soul of the poor sinner, while he can see no way of escape from the condemnation of a broken law; no way of righteousness but through a perfect obedience to that holy law which already we have a thousand times disobeyed in every part, in heart, and word and deed. To the "proud, and those who do wickedly," those who are satisfied with their own righteousness, this night is not dismal and tedious, but on the contrary it is their season of rejoicing. It is to them what the literal night is to the wild beasts of the forest. They go forth then in their strength to gratify their appetite.

But the day of the Lord is coming. To the one it is terrible as the night was pleasant. To the other it is far more delightful and glorious and soul-satisfying than the night was sad and dark and doleful, so that the troubles that they have endured for the night are not worthy to be compared with the joy and glory that cometh with the morning. The figures that describe the effect of the day of the Lord upon the wicked and the righteous correspond in reference to the fullness of that effect. To the wicked it burns as an oven. The truth of the gospel, the doctrine of grace, the

coming of Jesus as the only Savior, as the righteousness of his people, this surrounds the legal workers as with the heated atmosphere of an oven which utterly consumes them as stubble. Not annihilates them, but consumes them from their form and standing as pretended or apparent worshippers of God; as the stubble is consumed and changed to smoke and ashes. To the saints how different. The day of the Lord surrounds them with an atmosphere of righteousness, boundless as the atmosphere of the oven is contracted; and cheering, and health-giving, and rapturous, as the other is terrible and destructive. How strange that the same truth, the same light, the same day, should have so different an effect. But so the natural sun will melt the wax but not the silver. The literal fire will consume the wood and stubble, but not the gold. It is the difference in the character that makes the day of the Lord to the one bright and glorious, and to the other, though they profess to desire it, "a day of darkness, and not of light; even very dark, and no brightness in it."—Amos v. 20. Through the long legal night those who fear the Lord have had one desire, and that was to be righteous, to behold the Lord in righteousness, and dwell in his house, and behold the beauty of the Lord.

Now the desire of their soul is answered, and that in no stinted measure. The darkness gives way, a glorious Sun arises in the heavens, whose very light is righteousness, and the whole earth (the new earth) is flooded with his glory. It covers them all over. Instead of any longer trying to gather up a little righteousness here, and a little there, from their own works, which is a vain task, now it comes down upon them in showers of light, and they move and breathe in its glory. What a figure is here to describe the rich experience of salvation, the blessed effect upon the poor sinner of the truth as it is in Jesus when it comes to him in power. How the soul rejoices and sings while it basks in the sweet beams of Jesus' face, and lies down in sweet humility, under his wings. How you have mourned because you were a sinner, had sinned so terribly against a holy God, and could do no righteous works. But now you can mourn no longer, for Jesus has appeared to your soul as the Sun of righteousness, and you are covered with a garment of light. It is all you want gloriously abundant. When a cloud comes over your sky you will again mourn, but not while the sun shines.

And you have been so sick so diseased, so "full of wounds and bruises and putrifying sores." Through all this legal night "your sore ran and ceased not: your soul refused to be comforted."—Psa. lxxvii. 2. But now you experience a healing power under the heavenly wings of the Sun of righteousness. As you battle in the sun light, warmth, and cheer and strength enter into your chilled and enfeebled frame, the wounds cease to give pain, and all the mala-

dies of the soul are healed. "He healeth all our diseases." "He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler."—Psa. xci. 4.

I will but briefly allude to the remaining portion of the text: for I am not now enjoying much of the light and comfort of which I am speaking, and it is hard writing from memory of former enjoyments. I shall not complain, for I am permitted to feel my hope to be most precious, and to rejoice that salvation is by grace and not of works. But I do long for a return of that fullness of joy in a present Savior that I have experienced. May the Lord enable all who fear his name, to walk in his strength, in his truth, in his commands, even though they are in darkness. He does not forget them, and will appear to them at the right time, for he is faithful to his promises. The remainder of the text declares the care which the Lord will take of his people, supplying all their needs, and feeding them with what is best for them, as the calves of the stall are fed. When one has put calves in the stall to fatten, he will not neglect them. So the Lord will not neglect his people. Then the victory is promised which is experienced in the soul when we feel our sins forgiven, and realize a union with Christ. The same victory is declared Deut. xxxiii. 29: and in Psa. cxlix. 6-9. It is experienced not literally, in the sight of men, but in the soul by faith in a risen Savior. It was experienced by the three Hebrew children in the furnace, by Stephen in the midst of murderous enemies, by Paul and Silas as they sang in prison, and by John on the Isle of Patmos. In the gospel day, when we can feel the power of its light and glory, the wicked have no power to move the saint with fear, but are as ashes under the soles of his feet, while his soul looks away from the shadows of time to the region of unclouded glory, and sings. Thanks be unto God which giveth us the victory through our Lord Jesus Christ.

SILAS H. DURAND.

WILLOW HILL, ILL., Feb. 20, 1874.

DEAR BROTHER BEEBE:—Some of your dear readers in Virginia desire me to send you a relation of my experience and of my ministerial call. Therefore I will briefly comply.

In November, 1844, I first saw and felt my exceeding sinfulness, and was so overwhelmed with a fearful sense of guilt, I feared the earth would open her mouth and that I would go down into the bottomless pit. After some time I tried to banish my deep trouble, and be light hearted, as before, but I could not; for ere I was aware, I would exclaim in anguish, O my sins, my cruel sins! Then I tried to pray and repent, but no relief could I find. In sorrow and mourning I went on a long time, often seeking retirement where I might read the scriptures, and pray and weep over my lost condition. For I

clearly saw my just condemnation before God's holy throne, but could see no way of escape, and concluded that I was doomed to everlasting woe. Then I tried to plead with the just God to grant me a place in hell where I would be away from the wicked, and not hear them blaspheme his holy name; but I felt that this was a mercy that I deserved not at his hands, and feared it could not be extended to me. Sin and guilt were the bitter ingredients in my cup of sorrow and woe. Sin and guilt separated me from God, and from his holy and happy people. Sin and guilt made me most vile and wretched, and a fit subject for death and hell. And truly the pangs of death and hell took hold upon me. O how I wished that I had never been! and that I had died in infancy! At last, in the spring of 1850, I felt that I must die under the stroke of divine justice, and be forever lost. I looked for sudden vengeance and instant death. Now I believe I did then die to the law. But Oh! instead of entering into sweet life and light, I then passed into the hands of Satan, to be sifted as wheat; and for nearly three years I was made to endure the most horrid, bitter and agonizing temptations. My life was intensely bitter and wretched, and I was neither fit to live nor die. My burden of sin and sorrow, and my tender, mourning heart, were gone, and I was left in the bitterness of black and sickening despair, with the sullen indifference of a heart of stone. I felt and believed that I was a hardened reprobate, far, O so far beyond the grace of God and the hope of salvation! I had once been a mourning sinner, but now I was "desperately wicked." My mourning days were happy, in comparison, and I strove to recall my burden of sin, and my sorrow and mourning, but could not. At last I began to feel a little respite from my hateful, galling temptations, and my hard and bitter heart would be broken down and melted into sweet, tender contrition and adoration, as in the holy presence of God. Then my deeply humbled and helpless soul would again pour forth her piteous, supplicant cry for mercy, into the compassionate bosom of the Eternal Sovereign, yet deeply confessing his right to do with me as seemed good in his sight. And though it must ever seem strange that I would then make such vows, yet I did, at such times, when I was permitted to plead with the Lord, feel moved to promise him that if he would break the fowler's snare and deliver me from the meshes of the wicked one, and give me a heart to love him and his people, I was willing to lose all things earthly, and would spend the remnant of my days in his service.

Little by little the Lord lifted me out of and above those fearful temptations and fiery darts of the devil,

and I was made to feel some sweet flowings of his mercy into my soul, and then my supplications were mingled with thanksgiving. Finally I felt free from temptation, and then found, to my sweet wonder, that I was also free from condemnation. I wondered when and how my *guilt* was removed. For then I had no understanding of the mystery of redemption in the dear Son of God, and no sense of the forgiveness of sins through his blood. But I found myself resting passively and peacefully in the hands of God, my God, like a poor, little, ignorant, weak, helpless infant, having nothing and knowing nothing, yet sweetly reconciled and peaceful. And notwithstanding I found myself bereft of earthly possessions and happiness, yet God was mine, and my soul trusted in him, and I knew no fear. I felt willing to be anything, or nothing, just as the Lord will.

My mind became exercised about baptism, and I was much interested in reading the bible, from which I learned that one must first be a believer in Christ before he may be baptized. This I was not, for I had no view of him as the Redeemer and Savior.

While in this state, I received a letter from Elder McQueary, pastor of the Conn's Creek (Ind.) Church, urging me to come to the church and do my duty. After much tearful and prayerful consideration, I took my pen to write to him that I could not go, because I did not possess the gift and qualification of faith in Christ, when! CHRIST was revealed to me, and with my spiritual eyes I beheld him as the LORD MY RIGHTEOUSNESS. And O what joy I then found in believing! I wanted no more. My peace was like a river. Now I was not only willing to go home to the church, but knew not how to wait for the time to come. So I went on and told Elder McQueary of my newfound faith in the beloved Son of God, the glorious Savior of sinners, and wrote to him that I would joyfully go to the church.

At this time I was a student in a Medical School in Cincinnati; but now I could no more get my lessons, for my heart and my thoughts were given to JESUS, the dearest and best of all physicians, who had given me life, and health, and peace. And O should he not have the pre-eminence, the first place in my heart? How very small and unimportant those lordly Professors of Medicine seemed now! This was in April, 1854. The first Saturday of the next June I was at the ordination of four ministers in Indiana, where I had a glorious view of the everlasting union of Christ and the church. When the council withdrew to consult, leaving a large congregation in the grove, I had to walk away to avoid yielding to the strong desire of my heart to go in the stand to speak of the glory of God shining in the face of Jesus Christ. I sat down on a log, feeling now deeply burdened in heart, when a silent, yet powerful voice was heard and felt in my heart, saying, "Go,

preach Jesus and his righteousness." I could contain no longer, but arose and walked around behind a bluff, where I poured out my full soul in magnifying and extolling God my Savior. The next Saturday I talked to the church, and, with a sister, was received for baptism, and the next day we were both buried in baptism by dear Elder McQueary. I was led down into the water in the most dreadful gloom, fearing and trembling; but I went up out of the water full of light, and love, and peace, and could scarcely refrain from speaking out and blessing the Lord.

My peace and joy were now full, and I thought I had nothing more to do, only to go on my way rejoicing. But soon the question came up in my heart, "You are now in the church, where is your place there? Every member has a place to fill, and a duty to do, and what is your duty?" I took up a bible, and let it fall open, asking the Lord to direct me to a place that would tell me my duty; but when I looked, the blank pages between the two Testaments met my eyes, and I felt rebuked, and very small. Still I could not rest, and began at the first of Acts to read, feeling that I must read, without knowing why. In this way I read on, finding nothing for me, until I came to v. 20, and read, "Go, stand and speak in the temple to the people all the words of this life." I read this over many times, and could read no further. Then I put up the book and went out in the yard, trying to dismiss this from my mind; but still the words would sound in my soul with great power, "Go, stand and speak in the temple to the people all the words of this life." The next day, (Monday) I felt a conviction that at the next church meeting the church would license me to preach the gospel. And then a fearful conflict began in my soul, and continued three days, which I cannot describe. I felt like I could not live, but must die. I determined that I would never submit to the church in this, and resolved that I would die rather than preach. But on the third night, at a late hour, while away in a forest, a submissive, meek and peaceful feeling filled my soul, and I then felt willing to surrender my ambitious worldly aims and hopes, and give myself up to the church. I returned to the house, retired, and slept sweetly; for in a blessed vision the dear LORD came to me, and carried me to the church, and showed me that I must stand before his people, and speak in his name, and suffer, and be deeply abased for his sake; but he would be with, sustain and comfort me, and give me the fellowship, sympathy and love of the brotherhood.

The church licensed me at the next meeting, and the third Sunday in July, 1854, I tried to preach the first time, from Isa. xxxv. 10, "The ransomed of the Lord shall return and come to Zion," &c. In January, 1857, I was ordained in the Hickory Creek Church, of which I am now a member, by Elders Riggs, Nay and Jackson. The best evidence I have that

the Lord has called me to preach the gospel, is his presence, and the approval of his people.

Your brother to serve,
D. BARTLEY.

MACOMB, ILL., Feb. 10, 1874.

BROTHER BEEBE:—I forward you copies of three letters for publication in the "Signs of the Times," if you shall sanction their contents. I will explain: Elder Ellis Ingrey, who was born in England, but came to this country with his family, and was a faithful minister of our order, died very suddenly with cholera morbus in August 1872, leaving sister Ann Ingrey with six little children, and in rather destitute circumstances. In her deep distress, some time after the loss of her husband, she wrote me a letter expressive of her sorrow, but of her resignation to the divine will. The first letter below is my reply to hers, which she desires to see in the "Signs." The second letter is her recent reply to mine, which she has consented for me to copy and forward to you. The third letter she found among her husband's papers after his death, written by himself to a sister in Indiana, but not sent to her. Sister Ingrey desires to see it in print. Ever yours to serve,

I. N. VANMETER.

MRS. ANN INGNEY, New Rutland, Illinois,—DEAR SISTER IN CHRIST:—Your deeply interesting and affectionate letter, dated the 20th instant, was received on yesterday, and while I perused its contents I was made to rejoice and to weep. I felt sad as you expressed your lonely and bereaved feelings, with the cares and solicitudes for your fatherless children; yet I rejoiced to find that you had been enabled to claim and to trust the blessed promises of the widow's God. When I heard of the sudden departure of your husband, and my beloved fellow-laborer in the vineyard of Christ, a few days after his death, it cast a gloom over me that was at the time irresistible, and I was ready to inquire in my mind, why so painful a dispensation had befallen you, your children and the church of Christ; but after a little reflection I felt to say, "It is the Lord: let him do what seemeth him good."—1 Sam. iii. 18. Something seemed to whisper to me as a solemn admonition, saying, "Be still, and know that I am God."—Psa. xli. 10. Yet my poor finite mind began to inquire why one was called so suddenly away, whose wife and helpless children seemed to need him so much? who could barely live comfortably with his assistance and his direction. Why was it not some one who had no family, or who had an estate to leave them? Why was it not some one who was of no use to the church, or to the world? But, dear sister, amidst these inquiries of a poor shortsighted creature, I was solemnly reminded of my utter ignorance and nothingness in the sight of Him who "doeth according to his pleasure in the army of heaven and among the inhabitants of the earth, and none

can stay his hand, or say unto him, What doest thou?"—Daniel iv. 35. But while we are made to wonder at the dark and mysterious ways of divine Providence, and are often ready to murmur at his sore and chastening rod, we should call to mind, dear sister, that he that ruleth over all is not only just and righteous, but is also gracious and merciful, and says he *will provide*. He says, "Leave thy fatherless children; I will preserve them alive; and let thy widows trust in me."—Jer. xlix. 11. I am gratified, sister, that you are enabled, in your lonely and bereaved situation, to trust in the Lord, and to lean upon his mighty arm. "The Lord is good; he is a stronghold in the day of trouble, and he knoweth them that trust in him."—Nah. i. 7. "A father of the fatherless, and a judge of the widows, is God in his holy habitation."—Psa. lxxviii. 5. May you be enabled in your lonely hours, when you realize your earthly bereavement, and feel to be as one alone, to feel that the Lord is near you, and knows all your sorrows, sees all your tears, and hears all your supplications. May you lean upon your Beloved, "Casting all your care upon him; for he careth for you."—1 Peter v. 7. May he temper the rough winds to the shorn lambs, and take care of those who are bereft of an earthly father. May the Lord, our Father in heaven, lead your soul beside the still waters, and cause you to lie down in green pastures; and while he is feeding the fowls of heaven, may he also supply the daily temporal wants of yourself and your dear children. When you feel sad and lonely, dear sister, get your bible and read the following declarations of holy writ: Psa. xxiii.; Psa. xxxvii. 25, 26; Psa. xxvii. 14; Isa. xli. 10; Isa. xlii. 2; Isa. xlix. 15; Isa. liv. 4-8; Matt. vii. 7; John xiv. 1-3; John xvi. 33; Rom. viii. 28-32; 2 Cor. iv. 17, 18; Col. iii. 4-3; 1 Peter i. 7; Rom. viii. 18; Rev. xxi. 4. May you try to be resigned to your lot, looking unto Jesus who reigns in heaven and in earth, and who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." May he give you strength according to your day of trial and distress, is the prayer of your unworthy brother,
I. N. VANMETER.

NEW RUTLAND, ILL.

ELD. I. N. VANMETER—HIGHLY ESTEEMED BROTHER IN CHRIST:—For a long time I have thought of writing again to you, but knowing your time is so much occupied in writing, and also my unworthiness to address you as my brother, have kept me from it; but the impression is very strong on my mind, and I have taken up my pen for the purpose of writing you a few lines. Dear brother, it is with thankfulness to you that I write, for answering my other letter which I wrote to you last winter. How it cheered my down-cast mind. I have read it again and again; every word seems so full of comfort, so full of consolation. It contains so much spiritual food that I have feasted on

it many times. It perisheth not as the things of this world. Often when I have felt lonesome, and cast down in mind, have I taken my bible and turned to those sweet portions of holy writ that you cited me to; and when faith is in exercise, and we can view our trials as coming from the hand of our heavenly Father, then it is that we can go into the storehouse of his precious word and gather those sweet promises that are therein contained. How should we do without them, my dear brother? O how supporting is the grace of God! O how precious is the throne of grace! There we can unbosom all our care. There we have a Friend that we can go to at all times, one that is unchangable, one that will help and deliver us in his own good and appointed time. To our short-sighted natures it looks dark and mysterious. We often think this way or that way would have been the best, but when in our right minds, would we have it otherwise? We would not. It requires faith, brother Vanneter, to say this. All the trials that we are called to pass through here are needful for us, to wean us from earth and earthly objects. May we be supported under them all, by God's grace, is my earnest prayer. The poet says,

"As gold from the furnace he will bring me at last,

To praise him for all through which I have passed;

Then love everlasting my griefs will repay,

And God from my eyes wipe all sorrows away."

Left as I am, feeling lonesome and no one to speak to; care and anxiety pressing me down, I think I have experienced some sweet seasons of enjoyment, if I am not deceived. But O how soon darkness of mind, and doubts and fears arise! I fear to call the Savior mine. I feel my unworthiness so great—unworthy to have a name and place with the people of God. Unworthy to sit with my brethren and sisters to commemorate the death and sufferings of our adorable Lord and Savior. But I love to meet with them, to be in their company, and look forward to our days of meeting when I can see and meet with them. I have so many doubts, so many fears of my interest in a Savior's blood; but this passage has been of great comfort to me of late: "We know that we have passed from death unto life, because we love the brethren." Again, when doubts arise, my mind runs back as it were, across the briny ocean where I first received a hope, if ever I did, in my seventeenth year. While I pen these lines everything is fresh in my mind—the convictions I went through, and the happy deliverance I experienced, although it was with the General Baptists—if I ever experienced a change it was there. By them I was immersed, but soon became dissatisfied with their doctrine. I was young, and like many did not understand much about doctrine. They preached up a general atonement so strong that I could not believe it. The blessed Spirit of God taught me that there was an elect

people, and the more I read the bible, the more I could see in it the glorious doctrine of election. The long years of despondency I went through on account of my baptism, and O how I suffered on that account! I could not see my way clear in being baptized again, until twelve years ago last June. I was in so much trouble—the burden that was on my mind I cannot tell. I then saw my way clearer than I ever did before, and was enabled to relate my experience to the church, and was baptized by Eld. Hume. (She was then in Indiana) When I came up out of the water I felt happy, and my baptism has never troubled me since.

Dear Brother, when I commenced this evening I did not expect to write much, but my mind has been drawn out in talking to you by pen until I have told you some of my exercises of mind, and touched on my experience which I had no intention of doing when I began to write. I shall have to stop, lest I weary you in reading it; but the half has not been told, nor can it be with our mortal tongues.

Dear brother, when I read your most comforting letter, and that passage of Holy writ in Psa. xlv. 10, which is spoken of as being a solemn admonition to you, I thought it singular that I should be admonished in the same way. When I felt of my poor husband's feet, and found they were cold, and saw that he was dying, I wondered what I and my little children would do. In an instant these words came into my mind, "Be still, and know that I am God." Think what I would, these words were on my mind all the time, and they kept me from murmuring. I have seen a beauty in these words ever since the funeral was held in the grove, before the corpse was taken to the graveyard. Brother Thompson came to me after we were seated, and asked me if there was any passage I would like to have spoken from, I told him I would like to have these words spoken from, and he did so. * * * *

Dear brother, I have thought several times that the letter you sent me might be a great comfort to some in like circumstances as myself, if it was published in the "Signs"—What do you say about it? I have also a letter that was written by my dear husband to a sister in Indiana. I cannot copy it for print myself, and do not take the "Signs," but borrow them to read. In my circumstances I have to look at every dollar before I lay it out. I know your time is so much occupied that I hate to trouble you in any way, but I thought if the two letters were printed I would try to get a copy of the paper. Pardon me for writing this to you.

Your little sister if one at all,

ANN INGNEY.

THE following is a copy of the letter written by the late Eld. Ingrey, to a sister in Christ in Indiana, but which was never mailed to her. I have made a few verbal corrections,

and a small abridgment of the letter:

DEAR SISTER:—* * * * In looking over your letter at the condition of your mind, and the condition of your church, the little vine which our heavenly Father hath planted, constrains me to write on John xv. 2, a few lines as the Lord may direct. "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit." This subject that our blessed Savior has left upon record, was spoken exclusively to the eleven disciples, showing the mutual love there is between him and his people; but, notwithstanding this is the case, it is possible sometimes for his children to become unfruitful and to be given over to the works of the flesh.—Gal. v. 19–21. They become unprofitable to the cause, like the branch that beareth not fruit, and is taken away. The little word "*in*" that is brought to view in the text, I understand to mean *in the visible kingdom* of Christ, which was organized in the world for the comfort, upbuilding and protection of his people, which is bearing the name of Christ. This branch or member that will not abide in the commands of our heavenly Master, but becomes disobedient to the laws of Zion, offensive to the church and trespasser upon the feelings of his brethren, has to be taken away, and excluded from the fellowship of the saints.—Matt xviii. 17. He must be cast forth as a branch to wither, and to die to all the enjoyments of gospel privileges, and the fellowship of the saints, and to be cast into outer darkness where there shall be weeping and gnashing of teeth. I do not understand it to mean that the fruitless branch is *in Christ* according to the covenant of grace; for we learn that nothing is able to separate us from the love of God, which is in Christ Jesus our Lord. The life of his children is hid with Christ in God, but the child of God, although in Christ, may become so given over to the things of this world as to become entirely unprofitable to the church, in her visible organized capacity, that it shall become a necessity "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. 5. And we will look for a few moments at the latter clause of the text, in reference to the purging of every branch that beareth fruit. To get at a proper understanding of this, we must first notice the fruit this branch bears, and secondly the purging it undergoes that it may bring forth more fruit.

1st. The fruit of a heaven-born child of God, or one born of the Spirit, having been created in Christ Jesus unto good works, which God hath before ordained that he should walk in them, and his Spirit being in them, as he declares that he gives them eternal life, and they shall never perish, there are certain marks or evidences, or, in the words of the text, fruits whereby they may be

known. It is by the fruit a tree bears that we know of what kind it is. "Wherefore, by their fruits ye shall know them," and by the fruits of the Spirit we know the disciples of Christ. What are these fruits? *Love*—love to God and our Lord Jesus Christ, "we love him because he first loved us;" for this principle of divine love, as the work of the Spirit, enables us to look over our past lives and see all our sins and short comings, and our complete lost and helpless condition by nature, dead in trespasses and sins, and the children of wrath even as others. Being without hope and without God in the world, had we our just deserts we should be consigned to eternal punishment; "But God who is rich in mercy, for his great love where-with he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and having such a sweet view by faith of the glorious work of our redemption by the Lord Jesus Christ, from our lost ruined condition, and being brought to sit in heavenly places in Christ Jesus, beholding our heirship, as heirs of God and joint heirs with our Lord Jesus Christ, who could help but love and adore him, and say that he is the chief among ten thousand and altogether lovely? Hence the child is enabled to love God with all the powers of that heavenly mind, which is the mind of Christ. *Love to the brethren*. "This commandment have we from him, that he who loveth God, love his brethren also." And again, "we know that we have passed from death unto life because we love the brethren." Love to the brethren is a fruit that is precious, covering a multitude of sins in our brethren, and where it sees imperfection it is ready to forgive. It suffereth long and is kind; it envieth not; it vaunteth not itself, is not puffed up; seeketh not her own, but seeketh after the welfare of Zion above all other things. Joy is another fruit that this branch beareth, but it generally is of short duration. It is a rejoicing not in iniquity, but a rejoicing in the truth, which is a rejoicing in our Lord Jesus Christ. In this condition the mind is carried up as it were to the third heaven, far far above all things here in this earth, and it is such unspeakable happiness that for the time being we are ready to depart and be with Christ, which is far better; and we feel loth to come down and mingle with the things of this earth again. *Peace* is a fruit that this branch beareth. "Blessed are the peace makers for they shall be called the children of God." It prays for the peace of Jerusalem, and strives to cultivate brotherly love, so that peace may be within the walls of Zion, and prosperity within her palaces. *Long-suffering* is a fruit of this branch, and also gentleness, goodness and faith, all of which are a work of the Spirit of God in the hearts of his children, and are manifested in their life and walk here in the world, while they are living in obedience to his laws.

EDITORIAL.

MIDDLETOWN, N. Y., March 15, 1874.

NAYLOR, Ga., Feb. 10, 1874.

DEAR BROTHER IN CHRIST:—I desire a continuance of your valuable paper, for, if I know my own heart, I love the doctrine it contains; and it is also a great comfort to my afflicted wife: she desires your views on Isaiah xxxii. 19, 20.

Yours in much trial and affliction,
AARON CARTER.

REPLY.—With such light and ability as the Lord is pleased to bestow, it affords us pleasure to labor as a servant of Christ, and, for his sake, a servant to his people; and more especially to serve such of them as are in affliction.

The text on which we are requested to publish our views, reads thus, "When it shall hail, coming down on the forest; and the city shall be low in a low place. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

The dividing the scriptures into chapters and verses, by the compilers and publishers of our version of the bible, is designed for convenient reference to any special passage; but, in many places the sense is obscured by dividing a single sentence into two or more verses. In the passage before us, the eighteenth and nineteenth verses contain but a sentence, and should be read and considered together: thus—"And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places, when it shall hail." &c.

Much of the force and beauty of this gracious promise and prediction is lost, when disconnected from the rest of the sentence: for the promise is not only that God's people shall dwell in and enjoy the good things which are so graciously promised, but that they shall be thus specially favored of their Lord when hail and storms of wrath shall be upon the forest and the city, which had been the glory and pride of Israel, should be low, in a low place; or "utterly abased," as the margin reads.

Several chapters in this connection are devoted to predictions of the coming of the Messiah, the dissolution of the Jewish hierarchy, and the setting up of the spiritual kingdom among the Gentiles. A variety of familiar and illustrative figures are used by the Holy Ghost, clearly and forcibly signifying the impending judgments and wrath, which, like a storm of destructive hail was lowering over Jerusalem and the other cities of Judah. When those carnal Israelites who claimed to be exclusively the people of God, and ceremonially, and nationally were so, under the old covenant, should be rejected, and publicans and even harlots should be redeemed unto God, and with the chosen people of God coming from the east, west, north and south, should sit down with Abraham, Isaac, and Jacob, in the kingdom of God, and the children of the kingdom, after the flesh, should be cast out. Then,

when these things should come to pass; the people which should at that time be recognized as God's people, should dwell in a peaceable habitation. &c.

In the fulfilment of these predictions, great and marvelous things should be developed, and astounding changes should take place; among which, and above all, "Behold a King shall reign in righteousness, and princes shall rule in judgment." the crucified and risen Jesus should then enter into his glory, and attain to the joy that was set before him, for the which he endureth the cross and despised the shame. He should ascend his Mediatorial throne, and reign King Eternal, Immortal, Invisible, the only wise God and Savior; and, his apostles, in this Regeneration, should sit also upon twelve thrones, judging the twelve tribes of the antitypical Israel, National or carnal Israel, which had been a fruitful field, in the figure, should become a forest or dreary wilderness, and the Gentile church, which had been an uncultivated desert, should become a fruitful field; should blossom like the rose, and become like Eden. Upon the land of that people, which were nominally or ceremonially God's people, (the Jews) should come up thorns and briars; "because the palaces shall be forsaken." No more kings to be raised up to occupy them. The sceptre should depart from Judah now, because the true Shiloh has come. "The multitude of the city shall be left; the forts and towers shall be for dens forever; a joy of wild asses, a pasture for flocks." How fearfully have these predictions been fulfilled! Jerusalem which then was, and which was in bondage with her, (Ishmaelitic) children, has passed away, her temple is demolished, her walls and magnificent buildings have been thrown down, not one stone has been left on top of another.

Until the Spirit be poured out upon us from on high, and the wilderness or Gentile church be a fruitful field, and the fruitful field, the Jewish hierarchy, be counted for a forest.—Then judgment shall dwell in the wilderness.—In the Gentile church which was a wilderness until the Spirit was poured out from on high, as in the quickening and resurrection of the crucified body of our Lord, and as witnessed by the waiting apostles and saints on the day of pentecost. Then should, and did Christ bring forth judgment to the Gentiles, and to victory; "And righteousness in the fruitful field." Now made a fruitful field and the dwelling place of Righteousness and judgment. In this most fruitful field, the garden of the Lord, the fountain of gardens: "A King shall reign in righteousness, and his princes rule in judgment. And my people shall dwell in a peaceable habitation."—Peaceable, because the Prince of Peace dwells there; and, "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 estab-

lish it with judgment and with justice, from henceforth even forever." Isa. ix. 7. He whose name is called the Lord our Righteousness, has performed the work of peace, and he is the peace of his people. He has hushed the thunder of the holy law, has made atonement for his people, and reconciled them unto God, so that now, being justified by faith, in contradistinction from works, his saints have peace with God, through our Lord Jesus Christ. The work of Christ who is our Righteousness is peace, and the work enjoined upon his disciples, is to follow after peace; and to keep the unity of the spirit in the bond of peace. The work of righteousness as performed by our Lord, and the works of righteousness enjoined by his law on all who love him, is peace. "And the effect of righteousness, quietness and assurance forever." The effects of sin and unrighteousness have been sadly felt and known by all who have been taught by the quickening power of the Holy Spirit to know the exceeding sinfulness of sin. But the blessed effect of righteousness is only known and felt by those unto whom Christ is the end of the law for righteousness; 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 the law of the spirit of life in Christ Jesus, has made me free from the law of sin and death: and that has secured peace, assurance and quiet for all his members. So, in the walk and deportment of the saints; an unrighteous course in doctrine or practice will produce discord, emulation, strife and sedition, and the effect will be disquietude, unrest, and a certain fearful looking for of judgment and fiery indignation; and doubtings and darkness; but the effect of a righteous obedient course will bring, as its legitimate effect, quietness and assurance forever; for, "Great peace have they that love thy law, and nothing shall offend them." By reason of the work of Christ, our Righteousness, his people shall dwell in a peaceable habitation, in sure dwellings, and quiet resting places. And this blessed quietude and security they shall enjoy, when it shall hail, coming down on the forest. On that forest which was once a fruitful field; and that city, and those cities of Judah which were once exalted to heaven, and are now thrust down to hell; they are low and in a low place. But when the storm of wrath shall fall on that devoted forest, which was once a fruitful field; even then the fruitful field which was once an unsubdued, uncultivated forest, shall enjoy the work of righteousness, peace, assurance and rest. While the hail shall sweep away the refuge of lies in which the carnal Jews and all work-mongrel legalists have trusted, "Only with their eyes shall the saints see it; for the plague shall not come

nigh them, nor enter their dwellings: For—

"When his voice shall rend the sky,
And lightnings burn the globe below,
Saints, you may lift your joyful eyes,
There's a new heaven and earth for you."

"Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass."

The blessed condition of the church among the Gentiles, is figuratively set forth as a cultivated and fruitful field, in which the ox and the ass are employed. The ox and the ass are usually found in agricultural regions, where fields of fertile land are plowed and cultivated; and those who sow in such subdued ground are blessed with abundant harvest; while those who sow in the wilderness among briars and thorns, shall realize the horrors of the famine described in this chapter, from verse 9, to 14. They spend their money for that which is not bread; and their labor for that which satisfieth not. They sow in the unbroken fallow ground, and among thorns; they sow to the flesh, and of the flesh shall they reap corruption.

But blessed, supremely blessed of the Lord are they who sow to the Spirit for of the Spirit shall they reap life everlasting. They sow beside all waters; for,

"All the streams in Zion flow,
To make the Lord's plantation grow."

In the next chapter we are called to, "Look upon Zion, the city of our solemnities," with assurance that our eyes, that is, the eyes that can look upon her; "shall see Jerusalem a quiet habitation, a tabernacle that shall not be taken down. Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken. But there the glorious Lord shall be unto us a place of broad rivers and streams." By these broad rivers and streams, the blessed of the Lord shall sow; and their labor shall not be in vain in the Lord. David in the Spirit, prayed to the Lord in behalf of Zion, saying: "Rid me, and deliver me from strange children, whose mouth speaketh vanity, and their right hand is a right hand of falsehood: that our sons may be as plants grown up in their youth; that our daughters may be as corner stones, polished after the similitude of a palace; that our garners may be full, affording all manner of store; that our sheep may bring forth thousands and ten thousands in our streets; that our oxen may be strong to labor; that there be no breaking in, nor going out; that there be no complaining in our streets. Happy is that people; that is, in such a case; "Yea, happy is that people whose God is the Lord." —Psalms cxliv. 11-15.

Ministers of the gospel are sometimes in the scriptures compared to oxen, for breaking up the fallow ground and for treading out the corn, and the ox and the ass are very useful in husbandry; and, while the one knows his owner, and the other knows his master's crib, they are sometimes used to reprove and instruct Israel. For patience and en-

duration they may fitly represent the servants of the church of God. They are not sent forth by a humanly organized Missionary board; but by the church, as the blessed people whose God is the Lord. And this prophet assures us that, "On all hills that shall be digged with the mattock," where all the vile roots are rooted up and expelled, "there shall not come thither the fear of briars and thorns; but it shall be for the sending forth of oxen, and for the treading of lesser cattle."—vii. 25.

In conclusion, it may be profitable to enquire, Have we by the out-pouring of the Spirit from on high been changed from a barren waste to a fruitful field? Have we experienced that judgment which is peculiar to the fruitful field? Have we known the work of righteousness, in its effects of quietness and assurance? Do we abide in sure dwellings, and in quiet resting places? When we witness the judgments which are abroad in the earth, do we rest in conscious security, feeling assured that underneath us are the everlasting arm of the God of Jeshurun? Can we rest secure and sing defiance to the gates of death and hell? Do our feet abide within the gates of this safe and invincible abode; within the enclosure of this fruitful field? Then happy art thou O Israel! a people saved by the Lord. When storms of hail in vengeful wrath shall fall upon the forests of will-worship and delusion, thy dwelling is on high; thy place of defence is the munitions of rocks; bread shall be given thee, and thy waters shall be sure. Yea; thine eyes shall behold the King in his beauty, and the land that is very far off."

"Then let our feet in Zion dwell,
Nor fear the wrath of earth or hell;
God's Arms embrace this happy ground,
Like brazen bulwarks built around."

HYMN BOOKS.

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CORRECTIONS.

HERSMAN, III., Feb. 18, 1874.

DEAR BROTHER BEEBE:—I hereby acknowledge the receipt of the fourth number of the "Signs," for 1874, in which, and also in the third number, I discovered some errors, perhaps made in part by me.

In the third number, in setting forth the ordination of brother Geo. W. Murray, we find Murry, it should be Murray. Also the name of Elder G. W. Murphy, whose name was omitted, he was in the Presbytery; and, in No., 4. page forty-three, I see John W. instead of George W. Murray, and my name is signed James W. Harper: It should be

JAMES HARPER.

CIRCULAR LETTERS.

The San Jacinto Primitive Baptist Association, of Texas, to the churches composing the same.

DEARLY BELOVED IN THE LORD:—Inasmuch as a kind and merciful God, who rules all nations, and has a people among all the kindreds, and tongues, and nations, has seen fit in his providence to establish, by the hands of his ministers, various churches in this part of the state of Texas, and has put it into their minds to commune together, in the formation of an association, which has been to the messengers a time of great refreshing from the presence of the Lord, a meeting of brotherly love and christian fellowship, of peace, harmony and unanimity in all our deliberations; and inasmuch as all could not attend, to feast on the gospel which was so powerfully preached, to the glory of God and the edification of the saints, therefore we have thought proper to address you by a Circular Letter.

This being our first meeting in the form of an annual association, and all being of one mind, and no seism in the body, we hope it is only the harbinger of a more perfect realization of the presence of the Lord, and fervency of love and joy in the Holy Ghost, in all subsequent anniversaries of this glorious beginning. We have endeavored in meekness, love and the fear of Jehovah to express the cardinal points of our belief and doctrine, or faith and practice, in a few Articles of Faith, substantiated by the holy scriptures, which we present to you, and publish to the world, and recommend to the favorable consideration of all, so that they may be ashamed who falsely accuse us and say all manner of evil against us, because we are followers of God as dear children, and that others, seeing our good works, may glorify God which is in heaven.

Brethren, let us hold fast the profession of our faith without wavering; for we are they that believe to the saving of the soul, and are come unto the assembly of the church of the first born, and are as lively stones built together for a habitation of God through the Spirit, to offer up spiritual sacrifices, acceptable to God by Jesus Christ; "And are build upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Then let us not be ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." "But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ, how that they told you there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves, sensual, having not the Spirit." "They went out from us because they were not of

us; for if they had been of us, they would no doubt have continued with us; but they went out that they might be made manifest that they were not all of us." They manifested a bad spirit. But we are told to "Believe not every spirit, but try the spirits, whether they be of God, because many false prophets are gone out into the world. And this is that spirit of anti-christ whereof ye have heard that it should come, and even now already it is in the world." "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and shall bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you. A heart they have exercised with covetous practices, and are like the daughters of the horse-leach, forever crying, Give, give. Hence the world is teeming with almost countless numbers of institutions, such as Home Missions, Foreign Missions, Religious State Conventions, Sunday Schools, Temperance Societies, Tract Societies, Theological Schools, and such like, set up by carnally minded men, to filch from its possessors money, the love of which is the root of all evil. These are murmurers, complainers, walking after their own lusts, and their mouths speak great swelling words, and they have men's persons in admiration, because of advantage. O man, when wilt thou cease to pervert the way of the Lord! They compass sea and land to make proselytes, in order to bind heavy burdens on them, or to make numerous demands on them for funds, which are grievous to pay. "Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core."

But, brethren, ye have not so learned Christ. "We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error." "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." Let us earnestly contend for the faith which was once delivered to the saints, and "If there come any unto you and bring not this doctrine, neither bid him God speed; for he that biddeth him God speed is partaker of his evil deeds." "Abstain from all appearance of evil." Love one another with a pure heart fervently, and may the God of all grace present you spotless before his throne.

A. W. MCKENZIE, Mod.

E. JOHNSON, Clerk.

THE OLD MAN AT THE STYLISH CHURCH.

Well, wife, I've been to church to-day—been to a stylish one—
And seein' you can't go from home, I'll tell you what was done:
You would have been surprised to see what I saw there to-day;
The sisters were fixed up so fine they hardly bowed to pray.

I had on these coarse clothes of mine, not much the worse for wear,
But then they knew I was'n't one they call a millionaire;
So they led the old man to a seat away back by the door—
'Twas bookless and uncushioned, a reserved seat for the poor.

Pretty soon in came a stranger, with gold ring and clothing fine,
They led him to a cushioned seat far in advance of mine;
I thought that wasn't exactly right to seat him up so near,
When he was young, and I was old, and very hard to hear.

But then there's no accountin' for what some people do;
The finest clothing, now-a-days, oft gets the finest pew;
But when we reach the blessed home, all undefiled by sin,
We'll see wealth beggin' at the gate, while poverty goes in.

I couldn't hear the sermon, I sat so far away,
So through the hours of service I could only "watch and pray":
Watch the doin's of the christians sitting near me round about,
Pray God to make them pure within, as they were pure without.

While I sat there lookin' round upon the rich and great,
I kept thinking of the rich man and the beggar at his gate;
How, by all but dogs forsaken, the poor beggar's form grew cold,
And the angels bore his spirit to the mansions built of gold;

How, at last, the rich man perished, and his spirit took its flight,
From the purple and fine linen, to the home of endless night.
There he learned, as he stood gazing at the beggar in the sky,
"It isn't all of life to live, nor all of death to die."

I doubt not there were wealthy sires in that religious fold
Who went up from their dwellings like the pharisee of old;
Then return'd home from their worship with a head uplifted high,
To spurn the hungry from their door, with naught to satisfy.

Out, out with such professions! they are doing more to-day
To stop the weary sinner from the gospel's shining way,
Than all the books of infidels, than all that has been tried,
Since Christ was born at Bethlehem, since Christ was crucified.

How simple are the works of God, and yet how very grand!
The shells in ocean caverns, the flowers on the land;
He gilds the clouds of evening with the gold right from his throne,
Not for the rich man only, not for the poor alone.

Then why should man look down on man, because of lack of gold?
Why seat him in the poorest pew because his clothes are old?
A heart with noble motives, a heart that God has blest,
May be beatin' heaven's music 'neath that faded coat and vest.

I am old—I may be childish—but I love simplicity;
I love to see it shinin' in a christian's piety.
Jesus told us, in his sermons in Judea's mountains wild,
He that wants to go to heaven must be like a little child.

Our heads are growin' gray, dear wife, our hearts are beatin' slow;
In a little while the Master will call for us to go.
When we reach the pearly gateways, and look in with joyful eyes,
We'll see no stylish worship in the temple of the skies.

AT THE MODEL CHURCH.

wife, I've found the model church! I worshiped there to-day; made me think of good old times, before my hairs were gray. meetin' house was finer built than they were years ago; then, I found when I went in it wasn't built for show.

sexton didn't seat me away back by the door; new that I was old and deaf, as well as old and poor; must have been a christian, for he led me boldly through long aisle of that crowded church, to find a pleasant pew.

h you'd heard the singin—it had the old-time ring; preacher said, with trumpet voice, "Let all the people sing." tune was Coronation, and the music upward rolled, I thought I heard the angels striking all their harps of gold.

deafness seemed to melt away, my spirit caught the fire, he'd my feeble, trembling voice with that melodious choir, sung, as in my youthful days, "Let angels prostrate fall; g forth the royal diadem and crown him Lord of all."

you, wife, it did me good to sing that hymn once more; like some wrecked mariner who gets a glimpse of shore. most want to lay aside this weather-beaten form, anchor in the blessed port, forever from the storm.

preachin'! well, I can't just tell all that the preacher said; w it wasn't written, I know it wasn't read; adn't time to read it, for the lightning' of his eye a passing' long from pew to pew, nor passed a sinner by.

sermon wasn't flowery, 'twas simple gospel truth; ted poor old men like me; it fitted hopeful youth; s full of consolation for weary hearts that bleed; de them look away to Christ, not to a man-made creed;

preacher made sin hideous in Gentiles and in Jews; ot the golden sentence down upon the finest pews; though I can't see very well, I saw the falling tear, told me hell was some way off, and heaven very near.

swift the golden moments fled within that holy place! brightly beamed the light of heaven from every happy face! I longed for that sweet time when friend shall meet with friend, e congregations ne'er break up and Sabbath have no end.

to meet that minister—the congregation, too, e dear home beyond the skies that shine from heaven's blue. ot not I'll remember, beyond life's evening gray, ace of God's dear servant who preached his word to-day.

wife, the fight will soon be fought, the victory be won; hining goal is just ahead, the race is nearly run; he river we are nearin', they are throngin' to the shore, out our safe arrival where the weary weep no more.

JOHN H. YATES

MARRIAGES.

Feb. 12, 1874—At the residence of ex-sheriff Hogeland, in Doylestown, Pa., by Elder Wm. J. Purington, M. Charles Pidecock, of Lower Makefield, and Miss Susanna Vanartsdalen, of Doylestown, both of Bucks County, Pa.

Dec. 27, 1873—By Elder G. Beebe, at his house on Orchard Street, Middletown, Mr. Elmer Ellis, of Warwick, and Miss Mary E. Osborn, of Wawayanda, all of Orange Co., N. Y.

March 4, 1874—Near Bloomingburgh, N. Y., by Eld. G. Beebe, Mr. William Hallock, of Montgomery, and Miss Hattie M. Barrett, daughter of Mr. Smith Barrett, of the former place.

Feb. 18, 1874—By Eld. J. A. Johnson, Mr. Lewis Allen, of Wayne County, Ind., to Miss Sarah E. Ioe, of Mount Summit, Henry Co., Ind.

OBITUARY NOTICES.

Killed instantly, on the 31st of January, 1874, by the falling of a portion of a cotton press at Mr. Farley's steam gin and mill, in Drew County, Arkansas, my little grand-son, **Joseph LaFayette Glosup**, second son of John and Sarah L. Glosup, aged about six years. **AZARIAH TOMLIN.**

DIED—After a protracted illness of four weeks, my second son, **James B. Martin**, aged 9 years, 8 months and 13 days. He was a son of my first wife.

In my many afflictions I feel to adopt the language of Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

B. MARTIN.

Ashley, Ohio.

DIED—**Smithfield Webster Batten**, infant son of Gilbert and Rebecca Batton. He was a very healthy, pretty and intelligent child until within five days of his death, which occurred Nov. 3, 1873. He was taken suddenly with spasms and suffered intensely until the Lord relieved him of his pain and he fell asleep in death. How beautiful his little features appeared, giving us a blessed assurance of God's power to save infants. He lacked one day of being fourteen months old. **WM. A. THOMPSON.**

Departed this life near Waco, Texas, on the 10th of November, 1873, **Mrs. Octavea A. Butler**, wife of Joel Butler, and daughter of Wm. and Elizabeth Yarbrough. She was born in the state of Arkansas, on the 1st day of September, 1849, was married to Mr. Butler on the 14th of April, 1873, moved to Texas in May, and died on the 10th of November, aged 24 years, 2 months and 10 days. Although she had never attached herself to the church, she was a firm believer in the doctrine of salvation by grace, being assured that the people of God were chosen Christ before the foundation of the world, and that she was clothed with the righteousness of Jesus Christ, and not her own. She has gone to rest, being taken in the bloom of life, leaving her bereaved husband and numerous relatives and friends to mourn their loss, but not as for those who have no hope.

J. M. C. ROBERTSON.

Lebbeus Jackson was born in Polk Township, Crawford Co., Ohio, Jan. 11, 1836, and died Aug. 14, 1873, at the residence of his mother, in Bucyrus, aged 37 years, 7 months and 3 days. He was a son of Abner and Rachel Jackson. He was afflicted for years with a spinal affection, which deprived him of the use of his limbs most of the time, which was a great charge on the unworthy writer. He joined the Old School Baptist Church when a boy of nineteen years, and lived a devoted life. He was never heard to complain, but to say, Jesus doeth all things well. He arranged for his funeral, and gave orders for his burial, and said he was going to his house not made with hands. "Mother," he said, "you will soon follow me." He fell asleep on Jesus' breast, without a groan. He had his mind to the last. He is the sev-

enth son I have been called to part with. The ways of the Lord are mysterious. May he sanctify every affliction to our good and his glory, is the prayer of

R. JACKSON.

My mother, **Elizabeth Steers**, departed this life Feb. 1, 1874. She was born in 1810 and was married to Hugh Steers in 1822. She has been a widow twenty-one years. Her maiden name was Darnall, and was a sister of Eld. John Darnall, now of the state of Oregon. She, with my father and several of her brothers and sisters, were among the first settlers in this neighborhood, and had a great deal of hardship to go through, being often obliged to leave their homes and fly to the fort from the Indians.

Mother never made a public profession of religion, but held the Old School Baptist doctrine. Her disease was something like quick consumption. In conversation with her about her health, she said it was all right, for the Lord knew best what to do with her, and would take care of her. All who witnessed her death believe that she died in the full triumphs of faith. She was the mother of seven sons and four daughters, of whom all but two sons are left to mourn the loss of an affectionate mother. But we believe our loss is her eternal gain.

J. G. STEERS.

Fairburg, Ill.

DIED—At Newburgh, in this county, on the morning of Tuesday, March 3, 1874, **Mrs. Phebe Adaline McNally**, wife of James J. McNally, (late publisher of the Newburgh Telegraph) and daughter of the late Eld. Thomas P. and Charlotte Terry, of this town, aged 48 years, 7 months and 4 days. The deceased was a very highly esteemed member of the Middletown and Wallkill Old School Baptist Church, of which her lamented father was the pastor for many years, and until he was called from these earthly shores by death.

Our dear sister was received on profession of faith, and baptized by Eld. G. Beebe, in the full fellowship of the church, and from the time of her uniting with the church, her walk and deportment in all respects was as becometh the followers of the meek and lowly Lamb of God.

She has left a sorrowing husband, three sons and one daughter, one sister, and a numerous circle of relatives and loving friends, with the church, to mourn our loss of her society, but in the confident assurance that our loss is her unspeakable gain.

Her remains were brought to this village, and the customary funeral services were held at the house of the church of which she was a member, after which she was laid by the side of the graves of her parents and other members of the family who had preceded her in the termination of their earthly pilgrimage.

It has become my painful duty to announce the death of our sister **Sarah W. Smith**, who died March 12, 1873, at her residence in Edgar County, Illinois. She was the youngest child of Thomas and Rachel Darnall. Her disease was catarrh of the head and inflammation of the brain. She was confined to her bed but a few days. She retained her senses till nearly the last, but could talk but little. She had just finished settling the estate of her husband, brother Daniel Smith, whose obituary was published in the "Signs" of July 15, 1870. She was born in Edgar County, Illinois, Nov. 19, 1823, and was in the 50th year of her age. She joined the Old School Baptists nearly thirty years ago, and lived an orderly member until her death. Her funeral sermon was preached by Elder John Shields, in presence of her friends, to a large and solemn assembly, and then she was laid in her grave by the side of her late husband and children.

She leaves three sons, one step-son, and three daughters, with many friends to mourn their loss, and having been a nurse, she is greatly missed in the neighborhood. She's gone! she's gone! our sister's gone; The mandate came, and she is done; Her sun has set to rise no more; We hope she's gone to Canaan's shore.

[We have not room to insert all the stanzas.—EDITOR.]

By request of the sorrowing mother, I send for publication the obituary of my dear little grand-daughter, **Flora May Hetgler**, who was born June 29, 1866, and died Oct. 10, 1872, of that fatal disease, dyptheria. She was the only daughter of her widowed mother, who had made great calculation on her company in after years. But she has gone from us, never to return, and O how much we miss her prattling. She was truly a child of great promise; but God in wisdom has taken her to that blessed world where death is no more felt or feared.

While the twilight shadows gather
We shall wait in vain to feel
Little arms, all white and dimpled,
Round our necks so softly steal.

Our wet cheeks will miss the pressure
Of sweet lips, so warm and red,
And our bosoms sadly, sadly,
Miss her darling little head.

Well, what matter? it is only
The clay-dress our darling wore;
God hath robed her as an angel,
She hath need of this no more.

ANN GORDON.

Departed this life Jan 29, 1874, after a brief illness, **Mrs. Margaret Dickson**, aged 81 years, 1 month and 26 days. Sister Dickson was the widow of H. P. Dickson, deceased, and her maiden name was Leib. She had been an humble and faithful member of the Regular Baptist Church for more than half a century, and while her husband lived they were ever ready to open their doors for meetings, and for entertaining the saints and feeding the hungry. She suffered much affliction in her last years, but we believe she is now done with pain and sorrow, and that her spirit is with her Redeemer in paradise. She died near La Harpe, Illinois, and the writer reached the house of mourning and tried to comfort the bereaved relatives from 1 Cor. xv. 55, after which her remains were deposited in the La Harpe Cemetery.

She leaves two sons and four daughters, one of the latter, sister Mary Jane, has never walked, being deformed in her lower limbs, and was baptized some years ago by the writer, in an arm chair, during a snow storm.

May the Lord bless the children and friends, and especially may his presence and grace sustain and comfort the dear decrepid sister, and provide for her comfort till she shall be removed to a clime where there shall be no more death, neither sorrow nor crying, neither shall there be any more pain.

I. N. VANMETER.

Another of our brethren has been called away from his temporal abode, to, as we fondly hope, his heavenly inheritance.

Brother **James S. Peak**, for many years a member of the church at Georgetown, and at several sessions Clerk of the Licking Association of Particular Baptists, died on his cotton plantation in Arkansas, I think about 75 years old about the first of October last.

Brother Peak had been a large and very successful cotton planter for many years, and had become quite wealthy; but during our national troubles the United States troops visited his plantation, committed waste, despoiled him of a large number of colored people, and committed such violence on his person, that with his pecuniary loss and bodily suffering he lingered out a painful existence, which was closed by death. He left behind him three sons, a widow, and many attached friends. But we humbly trust he sleeps in Jesus, until the morning of the resurrection, when with the blood-bought throng "this mortal will put on immortality, and this corruptible will put on incorruption."

Our God is calling his redeemed from earth to their reward in heaven.

As ever most faithfully and affectionately your friend and brother,

THOMAS P. DUDLEY.

Please publish the deaths of our beloved father and mother, **Edmund Beamon** and **Millicent Beamon**. Both were born in North Carolina. Father was born Jan. 29, 1796, and mother August 15, 1803. They were married about 1819, and had thirteen sons and daughters, seven of whom are, by the grace and mercy of God, still living. My father joined the Primitive Baptist Church in May, 1824, and my mother in the fall of

the fall of the same year, and were both baptized in the fellowship of the church called Meadow Meeting House, in North Carolina. In 1833 or 1834 they moved to Mississippi, and my mother died at her home in Lake Co., Miss., about the close of the late war, aged about 61 years and 6 months. My father died at the residence of his youngest daughter, Mrs. Rebecca Oldham, in Kosciuski, Attala Co., Miss., Jan. 31, 1873, aged 77 years, 10 months and 12 days.

Throughout their lives, they were consistent members of the Primitive Baptist Church, and earnestly contended for the faith once delivered to the saints, as a gift of God, Jesus Christ being the author and finisher of it; a fruit of the Spirit, inseparably connected with Christ. For by grace are ye saved, through faith, which is the substance of things hoped for, the evidence of things not seen. By faith the worlds were framed, the mouth of lions stopped, the violence of fire quenched, &c. This is the faith by which Abel was enabled to offer a more acceptable sacrifice to God than Cain; the same by which Abraham was justified, and the only medium through which acceptable sacrifices to God ever have or ever will be offered throughout all time. May we, their children, be endowed with this faith, that we may follow their example, and say with them and the apostles, Lord, increase our faith. Lord, we believe; help thou our unbelief. May we be endowed with wisdom from on high, that we may sensibly feel and know that we must soon follow them.

Yours in love, and the poorest and least of all,
N. P. BEAMON.

DIED—At his residence in Scott County, on Sunday afternoon, Nov. 22, 1873, **Jordan J. Peak**, in his 74th year, after a protracted and painful illness of many months.

Brother Peak had been a member and deacon of the church at Georgetown, and was much beloved by his brethren, and highly esteemed in the community in which he had spent his entire life. He was quiet and unobtrusive, but secured the unshaken confidence and love of his brethren who were fortunate enough to secure an intimate acquaintance with him, because of his soundness in the faith and order in the gospel of the Son of God. The very large number who attended his funeral on the day succeeding his death, bore testimony of the high appreciation of his worth by the community in which he had spent his life.

He leaves a devoted widow, six children, with many relatives and friends, who feel most sensibly their loss, but "who sorrow not as those who have no hope." I was called to attend his funeral, and used the text found in Rev. xiv. 13.

ALSO,

Another old disciple is no more on earth. **French H. Abbott**, a member and deacon of the church at Elizabeth, died at his residence in Paris, Bourbon County, Feb. 9, 1874, in the 74th year of his age, after a long and distressing illness of several years, which he bore with much patience and fortitude.

Brother Abbott read his bible with more profit than most persons who desire to understand its teachings. I have known but very few who were better posted, and who could defend his faith as scripturally and as readily as he. I think he has enjoyed membership in the church at Elizabeth for about forty years, and was highly esteemed by his brethren. I visited him frequently during his illness, and uniformly found him ready to talk of his hope in the atoning blood and righteousness of the Lord Jesus Christ. On my last visit before his death, he desired me not to pray for life, but that God would give him patience, and perfect resignation to his will.

He has left an aged widow and several children, with many friends, who sensibly feel their loss, but are assured of his gain.

I attended his funeral on yesterday, where I met a large congregation, whom I addressed from 1 Cor. xv. 51-55.

May the surviving members of his family realize the sustaining hand of our God.

As ever most truly and affectionately your friend and brother,

THOMAS P. DUDLEY.

Lexington, Ky., Feb. 12, 1874.

RECEIPTS.

NEW YORK—Jane Stevenson 2, Elder A St John 3, Mrs M B Clark 2, Jas B Wood 2, Jacob Boice 2, Joel J Hoyt 6, Mrs M A Quackebush 2, Mrs J H Rockerfellow 4... \$23 00	
MAINE—G Lambert 2, Elder Wm Quint 4..... 6 00	
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DELAWARE—Eld E Rittenhouse... 15 00	
MARYLAND—T H Crampton 2, Jesse T Fox 2 25, Mrs M H Chancellor 2... 6 25	
VIRGINIA—(East & West) E C Trussell 2, Mrs C C Bracken 2, Lydia M Simones 4, Charles Martin 2, James S Morrisett 2, Susan Chamblin 2, Elder John Byrnside 8 10, Mrs Mary Glass 2, J J Darden 2..... 26 10	
NORTH CAROLINA—L B Bennett 3, J C Barbour 4, Mrs E S White 2.... 9 00	
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MISSISSIPPI—James Jones 6, S W Adams 4, H N Hill 2, Ezekiel Jones 10, Thomas I Weaver 3, Jane I. Morgan 2, E D Sinclair 8, E Brister 6 25, James H Caldwell 4, Miss L R Fewell 3..... 48 25	
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OREGON—Mrs Margaret Ulm..... 1 00	
TENNESSEE—Jesse Harper 3, A Shelby 5, C H Witt 6..... 14 00	
KENTUCKY—Thomas Triplett 4, Elder T P Dudley 7, Dixon Hall 1 30, Guy W Kinnee 4, Mrs P Bowman 2, Jane F Davis 5, Elder J F Johnson 43, Eld J M Theobald 4, Eld J L Fullilove 4, Spencer P Jones 12, Eld D S Bradley 4, Joel D Conner 2 Elder N A Humston 11..... 103 30	
OHIO—E J Joy 2, D Allen 2, John Barger 2, Nancy Laytham 3 50, Eld L B Hanover 2, J Nixon 4, Reuben Laycock 2, James Garrard 4, Ariel Beeman 2..... 23 50	
INDIANA—R R Dicken 6, J N Mangum 2, Mrs E Hopkins 4, F M Cook 2, Lucretia Layne 2, D J Atwood 4, Eld J Martindale 2, D W Brown 2..... 24 00	
ILLINOIS—Sarah M Johnson 2, Thomas Miller 5, Caleb Shaw 2, Eld J H Myers 2, George S Cadwell 4, Elder D Bartley 1, Aaron Welch 4, Peter Riner 2, Cyrus Mapes 2, Craig White 2, Sarah Osborn 4, James Jeffers 2, Newton Owings 4..... 36 00	
MISSOURI—James White 6 65, Mrs Lydia Cook 4, John Long 2, J C Penney 6, J Somerville 2, Isaac Lower 4, Cynthia M Steetman 4, Matilda Imel 1 35, Isaac Todd 4..... 34 00	
IOWA—L S Libbey 4, Thomas Clark 4, J Hougham 2, Dr Wm B Slawson 4, C Howard 2, A A McGee 2..... 18 00	
KANSAS—Jefferson Groshong 2 35, C E Morris 4, S D McMurtury 2..... 8 35	
MICHIGAN—Elder A B Brees 2, Ira Phelps 2, R Garball 6 Mrs Jas Skidmore 2..... 12 00	
ONTARIO—Samuel McColl..... 1 50	
Total..... \$603 20	

THREE DAYS MEETINGS.

A union meeting will be held with the Otter Creek Church, at Girard, Macoupin Co., Ill., on Friday, Saturday and Sunday, May 29th, 30th & 31st, 1874.

We give a general invitation to those who may feel desirous to meet with us, to come and see us.

S. R. BOGGESE, Church Clerk.

The Lebanon Church will hold a three days meeting, to commence on Friday before the fifth Sunday in May, 1874, at 3 o'clock p. m. We invite the brethren and sisters generally, of our faith and order, to participate with us. Especially we desire the attendance of our ministering brethren. Come, brethren of Spoon River and Morgan Associations. There are three Rail Roads passing through the city. Those who can come will please drop a line to the undersigned, and they will be met at the depot and conveyed to the meeting. Address,
DANIEL BALDWIN,
Lincoln, Logan Co., Ill.

ASSOCIATIONAL.

The Baltimore Association will be held with the Warren Church, in Baltimore County, Md., to commence at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1874.

The Delaware Association will be held with the church at Rock Springs, Lancaster Co., Pa., to commence at ten o'clock a. m. on Wednesday before the fifth Sunday in May, 1874.

The Delaware River Association will be held with the church at Washington, South River, Middlesex Co., N. J., commencing on Wednesday before the first Sunday in June, 1874, at 10 o'clock a. m.

The Warwick Association will be held with the church at New Vernon, Orange Co., N. Y., commencing at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1874.

The Chemung Association will be held with the church at Pleasant Valley, Chemung Co., N. Y., to commence at 10 o'clock a. m., on Wednesday before the third Sunday in June, 1874.

The O. S. Baptist Conference of Western New York is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday following the Chemung Association, and continue two days.

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OF EACH MONTH,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., APRIL 1, 1874.

NO. 7.

POETRY.

PRECIOUS THINGS.

O how precious was the Savior
In the hour I first believed,
When I felt his love and favor,
And full pardon I received.

When I sang of free salvation,
What a precious theme was this!
Christ was all my consolation,
He was mine and I was his.

When the yoke of sin was broken,
And I heard my Savior say,—
Precious was the word when spoken,—
"Rise, my love, and come away."

When the Lord first brought me near him,
Gave me precious faith to pray,
Precious grace to love and fear him,
Christ was precious night and day.

All the promises were precious,
Precious his atoning blood;
Precious streams of grace refresh us
As we travel home to God.

Precious are the sons of Zion,
Precious was the price they cost;
Precious Christ they all rely on,
He redeemed them when lost.

Condescend, thou blessed Spirit,
To reveal my Savior's will;
Show me more of Jesus' merit,
And make him more precious still.

—Gospel Standard.

A PRAYER.

Written in 1694, by John Mason.

Lord, thou hast planted me a vine
In fertile soil and air;
Now tend and water me as thine,
Make me thy daily care.

My Christ, if I am wholly thine,
Direct me through the dark;
O may my constant aims be straight,
Thine honor be my mark.

I have observed thy sacred laws
To be exceeding wide;
Let me not from the least of thine
Turn wilfully aside.

Lord, let thy word and Spirit guide
Thy servant in the way;
May I walk closely with my God,
And run no more astray.

Shall Simon bear thy cross alone,
And other saints be free?
Each saint of thine shall find his own,
And there is one for me.

When'er it falls unto my lot,
Let it not drive me from
My God; let me ne'er be forgot,
Till thou hast borne me home.

O happy Christians! be not loth
To have a coarser fare;
Saints that have had no table-cloth,
Had Christ at dinner there.

To do or suffer I am pleased,
So long as Christ stands by;
Support me with thy constant aid,
Lest all my graces die.

Thy way is to the upright strength;
Lord, make it so to me,
That, never tiring with the length,
My soul may reach to thee.

CORRESPONDENCE.

LAWRENCEBURG, Anderson Co., Ky.

BROTHER BEEBE:—While attending the associations in your vicinity last summer, sister M. A. Watkins of Bradford County, Pa., requested me to write through the "Signs" my views on the rest that remains to the people of God, as spoken of in the fourth chapter of the epistle to the Hebrews. Judging from my present feelings, I do not flatter myself that sister W., or any one else, will receive much profit from what I may write.

The first part of the chapter is very intimately connected with the closing part of the third. There we have an account of the disobedience and unbelief of the children of Israel after their miraculous deliverance from their Egyptian bondage, in view of which the Lord swore that they should not enter into his rest. The apostle referring to them as an example, reminds us of their unhallowed provocation, the terrible consequences and the direful destruction of those whose carcasses fell in the wilderness. Then comes the admonition in the beginning of the fourth chapter, "Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it." The saints should recoil at the idea of even seeming to come short of so benign a promise, for seeming to come short of it is seeming unbelief, and calculated not only to mar our own peace, disturb our own rest, but to affect in a degree the fellowship of the brethren and strengthen the hands of arminians. No doubt but many of the children of God now seem to come short of that promise by remaining among the New School Baptists and among the daughters of Mystery, Babylon. The apostle then says to his brethren, "For unto us was the gospel preached, as well as unto them; but the word preached did not profit them, not being mixed with faith in them that heard it." If arminians could believe that faith is the gift of God, and that all men have not faith, they would surely blush and be ashamed of their incessant efforts to "convert sinners to God," or to "evangelize the world" by preaching what they miscall gospel. Can they believe that the word preached does not profit unless it is "mixed with faith?" And how is it to be mixed with faith in them that have not faith? Faith is given us as a hand by which we lay hold of the promises—as a mouth by which we feed upon them; in fact, it is the only faculty we have to serve as a

recipient of the promised rest, and it is by faith we enter into it. Having this "substance of things hoped for," this "evidence of things not seen" by mortal vision, the weary saint ceases from its labor, sits down under the shadow of the prolific fruit-tree, serenely rests and rapturously sings,

"I spurned his grace, I broke his laws,
And yet he undertook my cause;
To save me though I did rebel,
My Jesus hath done all things well."

O what repose! What a heart-soothing solace when the sin-stricken, weary, heavy-laden, laboring child can quietly repose in green pastures, and sing with joy while immersed in overwhelming and unchanging love. "Here's rest for the weary, here's heart-thrilling pleasure,
Here's glory and grace in a lasting abode;
Here life, love and bliss in an unwasting treasure
Eternally flows from the fullness of God."

"For we which have believed do enter into rest." Here we learn what constitutes the rest of the people of God. It is to believe in Jesus, seeing that he has finished the work that we have tried in vain so long to do. Ah, say the devotees of Mr. Campbell, "That's it: believe that Jesus Christ is the Son of God. That is easily done." Yes, that much seems easy for even devils; for they "believe and tremble; but that belief merely, gives neither work-mongers or devils any real rest, and and is of a very different character or quality. The children of God believe not according to a fickle fancy of the carnal mind, but are taught by the Holy Spirit that it is the work of God that they believe on Jesus. They therefore learn of the Father, come to Jesus, and believe according to the working of his (the Father's) mighty power which he wrought in Christ when he raised him from the dead. It is "given them to believe," as well as "to suffer for his sake." Yes, the same power that raised Jesus from the dead, and no power inferior to that, is adequate to the working of that belief in the children of God to give them rest. It is more, then, infinitely more than a mere formal assent or historical belief that men and devils exercise under the influence of external evidence or outside causes. It is the result of an inward work of the Spirit of the Lord, unseen by mortal vision, unaided by mortal labor, or scientific research, but felt, deeply felt by the subject upon whom that power operates. Thus is produced "the faith of the operation of God;" "the faith of God's elect;" and is peculiarly and exclusively theirs. It is not their province to

"act (this) faith," but it actuates them; for it is an active working principle, producing wonderful and beneficent works, for it works by love, (Gal. v. 6) purifies the heart, (Acts xv. 9) it wrought effectually with the works of Abraham, (James ii. 22) and the result of that faith is wonderful indeed; and perhaps no transition in this life is more remarkable, thorough and complete than that produced by the working of this belief in the children of God.

Previous to the reception of this reviving principle, we find no rest. The weary, wandering, working out-cast toils and labors languidly, but incessant labor gives no rest. Nay, it but exhausts the feeble failing powers, or proves that we are powerless. Impending dangers every where threaten us; the wilting, withering anathemas of a righteous sin-aven-aging law seems ready to pour down its terrible streams of wrath upon us for our repeated violations of its holy precepts, while stern inflexible justice cries, "Pay me that thou owest," and while the enormous debt stands out with stern demands against us, we realize that we have naught to pay. Now the awful Judge seems to frown with a dreadful scowl upon us, miserable forebodings fill us with dismay and terror, and a wretched state of deep despair appears to be our inevitable, fearful doom; we hunger, thirst for righteousness to meet the rigorous demands of that righteous law, but alas! all we have is as valueless as "filthy rags." We mourn in bitterness, but comfort is gone from us, and the last, lingering, forlorn hope wilts down in weakness, and we cry, "God, be merciful to me, a sinner." Thus the sin-stricken captive, the heart-broken penitent, bound fast in the fetters of sin, longs for deliverance with an anxiety that exceeds all other desires, and is prepared to appreciate the rest that is "prepared for the people of God."

And now comes the acceptable time, the day of salvation, when Jesus speaks, as I trust he did near a half century ago to a poor, downcast, helpless, lost sinner, "The Master is come and calleth for thee;" or perhaps to another, "Thy sins, which are many, are all forgiven thee;" and if no words are suggested, the emotion, the sensation is realized; the heart, the eye is given that longs for and looks to Jesus, and in him we find the long desired, long sought for rest.

Now we cease from our own work as God did from his; and as the Spirit unfolds to us the glorious mystery that Christ has done all for us

that the law required, and done it well, we see the imbecility, the worthlessness of our own toil and labor, and "lie down in green pasture." The awful dangers that seemed to threaten, the angry cloud that lowered from Sinai has vanished from the gloomy heavens, having spent all its force and fury upon the Son of God when the day of vengeance was in his heart and the year of his redeemed had come. The heavens are calm, serene and brilliant, while the mellow and cheering light of the Sun of Righteousness gilds and brightens all the scene around us; all creation seems to be vocal in his praise. "The heavens declare the glory of God, and the firmament showeth his handy work." Yes,

His glory shines where'er we gaze
With thrilling joy we chant his praise;
Enraptured, charmed, and filled with love,
An earnest of the joys above.

And now we are prepared to exclaim with the psalmist, "All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power."

The features of Justice now have changed! Placid, serene, satisfied. No flaming sword now threatens us; no stern demands for payment now; its claims have all been met—the whole debt canceled by the "Surety," and Justice now with propriety can say, Deliver that soul from going down to the pit; I have found a ransom. That terrible frown that seemed to flash with indignation from the face of the Judge, has given place to the most benignant smile, and instead of those alarming fears and dismal forebodings that caused us to tremble and quail before him, we eagerly flee to him as a welcome refuge, "as a hiding-place from the wind, a covert from the tempest, as rivers of water in a dry place, and as the shadow of a great rock in a weary land;" and where that dismal state of deep despair hung like a frightful incubus upon our sin-burdened mind, that dread has given place to that everlasting consolation and good hope through grace; hope, that as a sure anchorage has entered into that within the veil, whither the forerunner has for us entered. "A hope so much divine may trials well endure." The hungering, the thirsting, the gaunt famine, is followed by "a feast of fat things, of wines on the lees well refined." The hungry is filled with the bread of life, and a plenitude of living water wells up into everlasting life, while the cheering voice of the bountiful giver is heard with rapture, "Eat, O friends; drink abundantly, O beloved." Instead of the flimsy fig-leaf, or the tattered filthy rags with which we once tried in vain to conceal our nakedness, the spotless and seamless robe wrought out on Calvary is placed upon us, and

"Lest the shadow of a spot
Should on my soul be found,
He took the robe the Savior wrought,
And cast it all around."

We may now join the laudations with Isaiah and say, "I will greatly rejoice in the Lord, my soul shall be

joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness: as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."—Isa. lxi. 10.

A little while ago we mourned in deep despondency,—wept with the gall of bitterness; but now we have "the oil of joy for mourning, the garment of praise for the spirit of heaviness." Our sorrow is turned into joy; "For his anger endureth for a moment; in his favor is life; weeping may endure for a night, but joy cometh in the morning."—Psalm. xxx. 5.

That poor captive exile that lay bound in fetters, incarcerated in the gloomy prison, is made to hear the voice of its great Deliverer, "He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, to comfort all that mourn."—Isa. lxi. 1, 2. And thus "the captive of the mighty shall be taken away, and the prey of the terrible shall be delivered."—Isa. lix. 25. This is a given rest. Said Jesus, "I will give you rest." Perhaps the rest is never so sweet, never relished with such heavenly rapture, such emotions of joy during our whole pilgrimage, as when we for the first time enter into it; for now it is a most acceptable time; now it is with us "The day of salvation." There has been a lesson taught us while passing through this dreary, woe howling wilderness, that we can never forget. But consoling as it is, it is only an earnest, a foretaste of the never-to-be-forgotten rest that still remains for the people of God. It is a lovely Sabbath morning indeed, when we are first brought to the banqueting house, where we for the first time realize the banner playing in the bracing breeze of love, and are made to sit down under the cooling, quieting shade of the apple-tree, and feast upon the plenitude of its delicious fruit with delight. This is the christian's Sabbath, the anti-type of the former Jewish Sabbath, and, while we keep it according to the true spirit of it, is a day of complete rest, and is not confined to any one particular day of the week. How completely it corresponds with the type, and how radically different from the so-called Sabbath that arminians prate so much about. It is well for them that the law of Moses is not in force, and not summarily executed against them now. Had they lived in the days of Moses, and kept such a Sabbath as they now keep, death would have been their inevitable doom. The word Sabbath signifies rest: and Moses commanded that it should be kept in strict accordance with its meaning. Compare their Sabbath keeping with that commanded by the Jewish lawgiver. Moses commanded that no work was to be done on that day by man, woman or animal. Every man was to abide in his house or place, and no man was to go out of his place on

the seventh day. See Exodus xvi. 23-29, & xx. 10, 11. How does this agree with the keeping of the Sabbath by those workmongrel arminians that are so continually carping about the keeping of the Sabbath? Moses says, "Six days shalt thou labor, and do all thy work," but they can indulge in laziness and lounging six days, (perhaps afford to write out a sermon). But the Sabbath (as they call the first day of the week) is their most incessant working day, on which they labor for the most of their living. It is said that one in our vicinity charged his dupes twelve dollars a sermon, and preached two sermons a day, which would be twenty-four dollars for his Sabbath day's labor. How would he have fared under Moses' rule? He says, "Whosoever doeth any work on the Sabbath day, he shall surely be put to death." See Exodus xxxi. 14, 15. They know nothing of the christian's Sabbath. From the time that the children of God believe in Jesus, they cease from their own works as God did from his, while they have a correct view of the finished work of Jesus; and that constitutes their only Sabbath, their happy day of rest. But those Babel-builders have no such rest, for their whole theory presents one continual din of labor. They work for salvation, or aim to, on Moses' plan; but not knowing him, they follow in the wake of those who "transgressed the commandment of God by their traditions." They must work to get their religion, work to keep it, work to support it, and so far as the christian's Sabbath is concerned, they are the most incessant Sabbath-breakers in the whole country. They cannot appreciate the rest of the people of God, because they are unacquainted with the wearisome toil, the heavy load that tires and weighs down the saint. David says of such, "They are not in trouble as other men, neither are they plagued like other men." But the wayworn child of grace, the "afflicted and poor people," would famish and fall but for their trust in the Lord for the promised rest.

After a toilsome and laborious day, how sweet is rest! Food is only relished when we are hungry, drink when thirsty; so the rest that remains to the people of God is doubly welcome, refreshing, invigorating, especially after toiling, laboring, heavy laden, they all at once hear the soothing voice of the good Shepherd saying, "Come unto me, and I will give you rest." Enjoying this refreshing rest, they wait upon the Lord, renew their strength, mount up with wings as eagles, run and are not weary, walk and faint not. "And in that day [of rest] 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." The poor arminians can work too, but find no rest. Their works, however, are of quite a different character. Their objects, their aims, their interests and their ends are all different. The object of the one is self-aggrandizement; that of

the other is to glorify God. The aims of the one are to exalt, enlogize and puff up self; those of the other to extol, praise and magnify their blessed Lord. The interests of the one are the accumulation of worldly emoluments, worldly fame, worldly renown and worldly splendor. The interests of the other are heavenly-mindedness, self-humiliation, to bear the cross.

"Their former gain they count their loss,
And nail their glory to his cross."

In short, selfishness drives the whole machinery of the worldly religionists, from their starting point to the consummation of their whole theory. Their prime object is to work themselves out of a bad place into a better one; to keep away from hell, and get to heaven.

But what a contrast is seen when we behold the objects, aims, interests and ends of the dear children of God. Having been taught the sinful propensity of their depraved nature, and that the depraved propensity still lingers and works in their fleshly nature, they desire to keep under their body, bring it into subjection to the law of Christ, deny themselves, take up the cross and follow their Redeemer; and when they can extol, adore, praise, reverence and love his precious name, and cause, and children; they most highly appreciate a rest from the temptations, toils, tribulations, doubts and fears that so often assail and annoy them; and how sweet and welcome the repose that falls from the consoling lips of Jesus, "I will give you rest." Yes, sweet and welcome rest.

A rest that calms the troubled breast,
The prelude of eternal rest;
A calm and solacing repose,
An antidote for mortal woes.

My dear brethren, sisters and fellow-laborers in the cause of the dear Redeemer, if we have once realized, entered into and enjoyed this rest, let the fact console us that it shall remain for us. However wearisome our journey through this careworn life, however rugged and thorny our pathway, however burdensome our pilgrimage, Jesus will still give rest, and always at an acceptable time. It is often interrupted, often lost sight of in the distance that lies beyond the scan of our mortal vision, but is safely secured to us in Jesus. And while no works or means or instrumentalities of ours can secure or retain it, yet at every time of need, by reigning grace, we enter into rest. No enemy so potent, no circumstance so formidable, as to rob us of our rest; for Jesus reigns over all, and must reign till he hath put all enemies under his feet. Principalities and powers, spiritual wickedness in high places, the world, the flesh and the devil, with all his leagues and legions, may stand in hostile array against us, but one by one all will be crushed under the tread, and in the triumphal march of the King of kings and Lord of lords, until the last one is swallowed up in victory.

Then eternal repose in the land of the blest,
With the charm of a calm and immutable rest;
When enraptured with bliss, with celestial renown,
With a halo of glory, the Savior we'll crown.

Brother Beebe, the foregoing remarks are at your disposal, and if published, dedicated to sister Watkins and all the dear saints who may consider them worth their perusal.

In conclusion, I will say by way of apology to sister Dudley of Missouri, and a brother of West Virginia, both of whom requested (earnestly) my views through the "Signs" on two different texts of scripture, that after some hesitation in my own mind, I did conclude to try to comply with those requests, but in consequence of other engagements and considerable traveling I have lost sight of the texts, forgotten what they were, and even the name of the brother who made "An appeal to Eld. J. F. Johnson of Kentucky." I think the papers containing the requests were consumed in our disastrous fire at Lawrenceburg, for in looking over my file I do not discover them. I hope they will forgive me.

With earnest desire for the peace and prosperity of Zion, I still remain, as I humbly hope,

Your brother devotedly,

J. F. JOHNSON.

THE CUP OF SUFFERING.

"O my Father, if this cup may not pass away from me except I drink it, thy will be done."—Matt. xxvi. 42.

Jesus, the Son of God, was "a man of sorrows, and acquainted with grief." In this, as in every thing else, he is our pattern. As "in all things it behooved him to be made like unto his brethren," so in all things they must be made like unto him. We must follow in his steps, and take up our cross and come after him, or we cannot be his disciples. He said, "The cup which my Father hath given me, shall I not drink it?"—John xviii. 11.

This cup was one of suffering, sorrow and woe. Yet his Father gave it to him! And to each child the Father hath given a like cup. But his cup contained the contents of all theirs. It was the full measure of the sufferings of the church. As the Head of the body, he drank it all up. Yet, with the Head, the members of the body must each receive its measure of this cup. This must be so, because we are one with our Head. Those who are not in vital union with Christ will not, of course, partake of his sufferings; neither shall they participate in his glory. For said Paul, "It is a faithful saying, For if we be dead with him, we shall also live with him: if we suffer, we shall also reign with him."—2 Tim. ii. 11, 12. "And whether ONE member suffer, ALL the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular."—1 Cor. xii. 26, 27. Christ, pre-eminently, is that one member, and all the members of his body, the church, do both suffer and rejoice with him. Therefore there is a blessing in the cup of sorrow and suffering which the Father hath given, because it is the seal of our joint heirship with the dear Son of God.

So Paul says, "And if children, then heirs; heirs of God, and joint heirs with Christ, if so be that we suffer with him, that we may be also glorified together."—Rom. viii. 17. This shows the UNITY of the redeemed and heaven-born family, from the First-born to the last child of promise. Hence if we are one with Christ in the covenant of life, we must in our measure drink the cup which his and our Father hath given him and us. When the obedient Son of God was about to be baptized in the river of Jordan, as a figure of his solemn and awful baptism into death, he meekly said, "Suffer it to be so now, for THUS it becometh us to fulfill all righteousness." He embraces all his brethren with himself in the pronoun US: they must all be baptized with his baptism, and all drink of his cup. His obedience and righteousness, death and life, must be fulfilled and manifested in them, and in each and every one of them. And therefore Paul, when testifying of Christ Jesus his Lord, expressed this earnest desire, "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."—Phil. iii. 10, 11.

And now, since our attaining unto the resurrection of the dead is through the fellowship of Christ's sufferings, and conformity unto his death, the dear child of God will want to know, Do I suffer with Christ, or as he suffered? And am I crucified with him? This they may know by considering the nature of his sufferings, and their effects upon him, and a comparison of our sufferings, and their effects upon us, with his. Now the apostle Peter testifies that "Christ hath suffered for us in the flesh;" and that he was "put to death in the flesh." Moreover he says that Christ "suffered for sins." And Paul tells us that "Christ died for our sins," and "died unto sin." Moreover the scriptures show that Christ suffered and died under the curse of the law. Then, do we experience all this? Do we feel that in the flesh we are sinful? And do we suffer for sin, or on account of sin, and die unto it, so that we can no longer live and delight in sin? And, moreover, have we ever felt that we were under the law of God, and under its dreadful curse, feeling justly condemned, even unto death? If so, we also know the fellowship of Christ's sufferings, and are being made conformable unto his death. But do our sufferings affect us as Christ's did him? Are the same effects or fruits manifest in us that were in him? When we are agonizing in suffering, and our soul is exceeding sorrowful, do we with him pray, "O my Father, if this cup may not pass away from me except I drink it, thy will be done?" Is this meek submission and sweet patience manifest in us? Every dear child feels sadly deficient here, and will be ready to write many things against itself. But the dear loving Master is quick to excuse his disciples, and

ready to help them to an answer to his own question, saying, "The spirit indeed is willing, but the flesh is weak." This covers the whole ground, and it is just what each one feels is true—The flesh is weak—O so weak! Jesus himself felt the weakness of the flesh, and was crucified through weakness. "For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted as we are, yet without sin."—Heb. iv. 15. We have an instance of this in his prayer, when his soul was exceeding sorrowful: "And he went a little further and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." Here is the patience which tribulation worketh. Through the Spirit the victory is given over the flesh; and though the flesh gives way, and we cry out in anguish that, if it be possible, that the cup of suffering may be taken away from us, yet the Spirit prevails at last, and we pray, "Thy will be done." It is the spirit of Jesus that gives us this victory over the flesh, and girds us with strength just enough to take the cup which our Father gives us and drink it. And O how great the mercy to us, that Jesus first drank the full cup for us! How deadful to us would have been the consequences if he had faltered and failed in that most fearful hour, when the exceeding sorrow and agony of his holy soul were so infinite that "his sweat was as it were great drops of blood falling down to the ground." The divine Son of God only could drink that cup, for it was too full of the bitter and deadly poison of sin and woe for us, and for angels, to have emptied it; but in his infinite grace, mercy and love to us, Jesus drank it all. Yet it took even his strength and life quite away. But then, too, this cup was thus removed and taken away from him. And his life was also restored unto him again. Yea, and life for all his people! And "they shall obtain joy and gladness, and sorrow and sighing shall flee away." Therefore to every ransomed son and daughter of Zion there is a cup of sorrow, which shall pass away. But O, dear child of sorrow, it is your Father's will that this cup may not pass away except you drink it. Nor would you have it otherwise, when your dear, loving Redeemer fully drank for you the cup of sin and guilt, woe and death. Shall he suffer so much for us, and we not suffer with him, and for his sake? Oh no! It is an honor and glory to suffer with Christ, and for his sake. And then, too, it is Christ in us that still drinks the cup which the Father gives us. His grace is sufficient for us, and though without him we can do nothing, yet his strength is made perfect in our weakness. And is it not a beautiful and comforting thought that Jesus says, "The cup which my Father hath given me, shall I not drink it?" My Father loveth me, and can that harm me which he hath given me? No, indeed. And

although the cup may be most bitter to the taste, and flowing with tears of sorrow, yet it will prove as wholesome medicine, which the Father presses to the lips of his darling child for its good. Be patient then, O my soul; these strokes are light and sweet when measured with those which Jesus endured for thee. And O think, it is thy Father's cup, who knoweth all things. Remember, "ALL THINGS work together for good to them that love God." And remember, too, that the sorrow of the garden, the pain of the cross, and the gloom of the sepulchre, though intense, are short. "Weeping may endure for a night, but joy cometh in the morning." O how joyful and glorious was the resurrection morning of the beloved Son of God! He was then the man of sorrow no more. Having drank the cup of his deepest woes, in obedience to his Father's will, it was forever passed away from him. And now, behold he ascends up on high, and enters into bliss and glory! And into that ineffable joy and eternal glory all his suffering disciples shall follow him. But they must first drink the cup which their Father hath given them, and then he will resurrect their dead bodies, and receive them up into glory. Therefore, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed ye may be glad also with exceeding joy." "Wherefore, let them that suffer according to the will of God commit the keeping of their souls unto him in well doing, as unto a faithful Creator."

"The Elders which are among you I exhort, who am also an Elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear ye shall receive a crown of glory that fadeth not away."

In tribulation the brother and willing servant of all,

D. BARTLEY.

WILLOW HILL, ILL., Feb. 25, 1874.

PRAISE YE THE LORD.

DEAR BROTHER BEEBE:—As I must send my remittance for the "Signs," I will pen a few thoughts in connection with the above text, in which is set forth three points of important consideration, although it is a short sentence. First, we should consider to whom the subject is applicable, or whether men in a state of nature are capable of praising the Lord. Secondly, we should consider the great goodness of the Lord which renders him worthy of the praise of all who are capable of praising him. Third, and lastly, we should consider the manner of praising, or in what his praises consist.

Now to the first proposition, an investigation of which involves the consideration of the state of man since the fall; and if after a scriptural investigation we find man incapable of praising the Lord, then it follows, of course, that none can be saved for praising him; and it follows, moreover, that if salvation is conditional at all, something else than praising the Lord must be supposed to be the condition of it. Then what is man's state by nature? Let the scriptures answer. "And all nations before him are as nothing, and they are counted to him less than nothing, and vanity."—Isa. xl. 17. "The whole head is sick, and the whole heart is faint; from the sole of the foot even unto the head, there is no soundness in it, but wounds, and bruises, and putrifying sores."—Isa. i. 5, 6. Deplorable as this description of man is, it is nevertheless true; and surely it is clear that characters of such a description cannot praise the Lord. No, verily. If, as Jehovah has declared, there is no soundness in man, the fact is evident that nothing sound can proceed from him; no, nothing that could rationally be considered a condition of his deliverance from his putrified state. And the fact that the wise and prudent of this world hold so tenaciously to a conditional system of works, testifies strongly of their dark and benighted state; moreover, it clearly demonstrates their incapacity to praise the Lord, which fact must be further inferred from many scripture declarations that men in a state of nature do not know the Lord. How then can they praise him? Could we in sincerity speak in praise of one whose true character we knew not? No. All that we could utter in praise of one we know not would be but affectation. And thus pharisees now, as well as anciently, honor the Lord with their lips, while their hearts are far from him. We must still infer the incapacity of natural men to praise the Lord, from the avowed state of their mind and conscience. They are defiled. See Titus i. 15. I once heard a zealous professor say that if all men would but follow the dictates of their conscience, it would lead them directly to heaven. But I thought that if a defiled conscience would lead us to heaven, we could have little need of the Holy Ghost as a guide: "The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be." And the apostle then concludes that "they that are in the flesh cannot please God."—See Rom. viii. 7, 8. If Paul's conclusion here is legitimate, which we dare not question, it follows without doubt that carnally minded men cannot praise the Lord; for until born of the Spirit, all men are in the flesh, and their inability in that state to please the Lord must clearly imply their incapacity to praise him. Hence the point is clear that none can be supposed to be saved for praising the Lord. And if yet salvation is conditional, it remains for arminians to show what is the condition of it. My business is

to show from the scriptures that God has provided salvation for sinners, notwithstanding their natural vanity and inability to praise the Lord; for if such was not their state, then they could need salvation to show this provision whereby the Lord's people are saved, comprehends their preparation to praise him, as well as the principles upon which they are saved; and a consideration of these things is the second proposition of my text. And as I anticipate some popular objections to the doctrine I shall advocate, by way of introduction I will put forth some questions, and what I conceive to be appropriate answers. Since all men have sinned and come short of the glory of God, might he not have left all to perish in sin and unbelief, without subjecting his justice to impeachment? I answer, Yea; for if we should suppose otherwise, we must suppose that the Lord was under some obligation to sinners; and in vain should we search for any thing in their character or deportment from which we could rightly infer such obligation. But suppose that we could show that the Lord was under obligation to do something for sinners, then all that he did, upon that principle, would be in discharge of an obligation, and so mercy and grace would appear as meaningless terms, or at least things of which we could be in no need. Hence it is clear that the things the Lord does for his people, he does of his own choice or will, and therefore what he does is mercy and grace to us. Yea, grace, to be grace, must be free and unmerited, as sugar, to be sugar, must be sweet. And that which one deserves, or receives upon conditions, deserves another name, and should not in any instance be called grace. But here I ask, Can any be saved without worthiness? I answer, No. And this is the reason why I ignore the arminian's plan, as none are or can be worthy, of themselves; and as none can be saved without worthiness, it must therefore be the Lord, by his grace, that makes his people worthy. And this also shows him to be worthy of their praise. Paul speaks of some who slanderously reported him, and even affirmed that he said, Let us do evil, that good may come; whose damnation, he said, was just. And then the apostle asks the question, "What then? Are we better than they?" Let us mark the apostle's answer, which is in these words, "No, in no wise; for we have before proved, both Jews and Gentiles, that they are all under sin."—See Rom. iii. 8, 9. Now if, as the apostle declares, the damnation of those slanderers was just, and if the apostle was in no wise better, as he confesses, would not his damnation have been equally just? And what but such a view of himself would have so well prepared Paul to praise the Lord for his grace, by which only he was made to differ, and elevated far above the character of slanderers? Was not the apostle well qualified by grace to teach the saints that by nature they were children of wrath even as others?—See

Eph. ii. 3. And as such was their state by nature, how much good fruit should they be supposed capable of bringing forth while in that state, as conditions of their election and redemption? As the saints, in common with others, are by nature children of wrath, they are in that state represented as corrupt trees. And shall the corrupt tree bring forth good fruit, and thereby become a better tree?—Such a one as the husbandman would select to plant in his garden? Surely the thought of such a thing would be delusive. And yet just such absurdity is involved in the arminian theory of conditional election and redemption. Should we praise the Lord for choosing us, after we have made ourselves worthy of being chosen? If our election is conditional at all, of course worthiness must be supposed to be the condition of it. Moreover, we know that whatever is the cause or condition of a thing, must precede the thing itself. Hence, if we receive our redemption conditionally, that very thing that must be the condition of it would show that we needed no such a thing, and that redemption was a meaningless term. It would appear no less senseless to speak of Christ as a Redeemer of himself, than it is to speak of him as a Redeemer of characters who are worthy of that redemption. And surely the point is clear, that if Christ has redeemed sinners that were unworthy of redemption, then that redemption is unconditional, except we conclude that unworthiness is the condition of it, which we know is not the case, except as our need results therefrom. Such as feel worthy of redemption may be prepared to praise themselves, as the pharisee did, and most likely will. But it is evident from the above considerations, as well as from many portions of scripture that might be cited in confirmation thereof, that it is upon the principle of absolute election and redemption that the Lord's chosen and redeemed are by the Spirit prepared to praise him. It is a vague notion that election and redemption are indefinite things until sinners define them, by accepting or finally rejecting such blessings as are merely offered to them. The atonement is a fruit of the Father's election. He chose sinners to salvation, and Christ died and rose again for their redemption and justification. Redemption is defined by the import of the term, and not by some motion of the ransomed. Paul was redeemed when he was persecuting the church, and the "other sheep," before they were brought to the fold. Yea, that was the reason why they must be brought in. They belonged to Christ. And how, I ask; but by election and redemption? According to arminian teaching, Christ has made the atonement, and now leaves it to sinners to make that atonement effectual. But if this is true, then there is as much reason that Christ should praise sinners, as that they should praise Christ; for if sinners could not be saved without the atonement, so the atonement must be and remain with-

out efficacy, except sinners make it effectual; and surely such does as this tends not to the praise of the Lord; nay, but it lauds the righteous pharisee, and that is what they love it so well. If we praise the Lord in doctrine, we hold and believe that in pursuit of election Christ has not only made atonement, but that he will make that atonement effectual, so that the ransomed of the Lord shall come to Zion with songs, Isa. xxxv. 10. And that his people shall be made good, where he will. All that the Father giveth me shall come to me.—John vi. 37. But to conclude, and perhaps some will say, saints are so far bewitched as to suppose that atonement is unconditional election and redemption, there is no need that they should repent, reform, and seek the Lord. This seems to have been the conclusion of those who slanders the apostles, and charged them saying, let us do evil that good may come; but the conclusions are not legitimate, but to the contrary, repentance, reformation, seeking the Lord are the legitimate fruits of election and redemption, and but for these we should never see sinners repenting truly, and praising the Lord, than we could gather grapes of thorns or figs of thistles. Such fruits as evangelical repentance and an earnest seeking the Lord more proceed from corruption than a sweet apple is born of a crab. Where then is the proper holding for repentance and an earnest seeking of the Lord, and then rebating the doctrine of absolute election as Arminians do? Shall we bless the fruit, and then cut down the tree that bore it? This is only equivalent to men's holding repentance and standing in election, as many do. It is asked, why should God choose sinners to salvation, and reject others of the same character? I reply, none were chosen as sinners, but all in the last day be accounted sinners. The election was the foundation of the world, and not the result of it. See Eph. i. 4. And then it is said that there were no sinners, except God views things that are as they were. And no doubt did the Father's choosing any come to Christ, before the foundation of the world, cause them, in common with others, to sin? I answer, no more than the storing of Egypt brought the famine in. And should not the Lord be praised for such a glorious provision? Should he not be praised for it, as well as for what he has done? None but such an one as he can any wise justify the ungodly, such to be justified and saved must be a Father to give to a Son to redeem, and a Holy Spirit to search out and sanctify the sinner, and such an one is the Father, Son, and Holy Spirit, three in one, and his people are the three. Well might David say among the gods there is none like unto thee, O Lord, neither are there any works like unto thy

Psalms. Should we at all wonder that men without the Spirit cannot comprehend his character, nor appreciate what he has done. Should we not rather wonder and admire that we have hope in his grace, and say like Paul that in ourselves we are no better than others whose damnation is just. If we cannot in sincerity say this, then we cannot praise the Lord. If any would know the Lord as a just God and Savior, they must first know themselves. This knowledge the Lord gives to his chosen ones, whereby they perceive their helpless state; and they are prepared to call upon the Lord, and whosoever calleth upon his name shall be saved. In order that the Lord's people should call upon him, he must first effectually call them, as the following examples show most clearly. The Lord God called unto Adam, and said unto him, where art thou? And he said, I heard thy voice in the garden, &c.—Gen. iii. 9, 10. And being called, they were clothed with coats of skins.—Verse 21. And he saith unto them, (Peter and John) follow me, and I will make you fishers of men; and they straightway left their nets and followed him.—Matt. iv. 19, 20. Matthew likewise being first called, arose and followed the Lord.—Matt. ix. 9. He commanded the devils, and they went out of Mary and the possessed Gadarene, and so they were prepared to praise the Lord. Saul also, who was mad against the saints, and on a persecuting errand, was called, and trembling and astonished, said, Lord, what wilt thou have me to do?—Acts ix. Many more examples might be referred to, but let these suffice. In these examples do we behold any of that wonderful striving, warring and beseeching that Arminians talk about? No, verily. It is for the Lord to speak and his work is done. In calling as well as in other things, O who so wise as he to devise a plan, and who so powerful to execute it; and may I not still ask with assurance, who is there in earth or hell so powerful as to impede the progress of his purpose, or to defeat his counsel? The devil is chained by the word of his power; thus far he may proceed, and there he is stayed; yea, he was permitted to stir up envy in Joseph's brethren, whereby he was sent to Egypt. But this had not been if the Lord had not a use for Joseph there. Peter had need to be humbled, as he seems to have grown into self-confidence, therefore Satan was permitted to tempt him. That he denied his Lord, and affirmed that he knew him not, but this only caused Peter to weep, (the Lord looking upon him) and the better prepared him to own and praise the Lord thereafter. When Pilate proposed to release Christ, Satan suggested to his enemies to ask a murderer in his stead; but had it been otherwise, then the scripture had not been fulfilled. From the examples it is evident that in a qualified sense the Lord makes a servant of the devil. He does many things that we would not if he knew what would be

the result. Even now Satan is sometimes permitted to operate upon our fleshly passions, and beget within us an evil heart of unbelief; and then if we should put our hand upon our mouth, (which is our duty to do) and refuse to utter a word of complaint, yet we are full of murmuring, (within our flesh) and begin to distrust the Lord, and peradventure we may speak improperly, or by some inadvertent act we may deny in the presence of his enemies, that we know the Lord, as Peter did, yet the Lord will look upon us as he did upon Peter, and then we feel sad. Alas! I am unclean. Surely, if I was indeed a saint, I should not be subject to such temptations; or if I should, grace would be afforded me to withstand them. Ah, poor soul! perhaps the Lord has blessed you with the restraint of his grace until you have become proud and disqualified to make due allowance for the imperfections of your brethren; and if such is the case, and the Lord is pleased to humble you by giving Satan a little the upper hand, you have no more right to object than David and Peter had; or if your transgression is sealed up in a bag, as Job's was, (see Job xiv. 17) so that you see not your sin, or wherein you have transgressed, and if yet you are in trouble, be sure the Lord has some wise purpose in it, perhaps it is to keep you back from some sin to which you are naturally prone. Be our troubles ever so great, we cannot do better than to say like Job, though he slay me, yet will I trust in him.—Job xiii. 15. If we can say this in faith, we have the spirit of praise within us, as David had when he said, bless the Lord, O my soul, and all that is within me bless his holy name.—Ps. ciii. 1. And if we have the spirit of praise within us, it will be manifest by its fruits. And now having briefly and in great weakness written upon the great goodness of the Lord to us in our election, redemption and holy calling which renders him worthy our praise, I now come to the third and last proposition, to consider the manner of praying, or in what his praises consist. And first, as individual members of his body, we should manifest a child-like subjection and obedience to his commands. Then to such as have hope in the Lord, I speak, have you obeyed him, have you taken up your cross and followed him in his ordinances, have you been baptized, and thereby formed a connection with the Lord's poor and despised people? If so, thus far the praises of the Lord hath abounded in you. But perhaps some answer may. I have at times felt that I loved the Lord, but I have been afraid to make a profession lest I bring a reproach upon his cause. In traveling much and conversing with people, I find many lingering under fears of this kind; but should not such also have some fears lest they bring upon themselves the chastening of the Lord. Their fears to bring a reproach upon Zion, I would not have them without, for such fears operate to advantage

in two ways. First, such as fear to reproach the cause of God, are not so apt to do so; and second, such fears are a good testimony that the Lord has dealt with us, for he has declared, I will put my fear in their hearts, that they shall not depart from me.—Jer. xxxii. 40. Hence if we have the fear of the Lord in our hearts, it should not hinder but encourage us to sacrifice to his name. But perhaps the fearful would tremblingly say, I am not only fearful but sinful and unworthy. Then you cannot be a Pharisee; and have you never thought how greatly you are blessed to view yourself aright. Doubtless you are a sinner, and if you are not, then what need could you have of a Savior. But perhaps you have been an exceedingly great sinner; it matters not, if the Lord has put his fear in your heart you should now praise him by sacrificing at his altar. You cannot be a greater sinner than was the harlot Rahab, who by faith perished not; or the thief who was crucified with Christ; nay, you cannot be a greater sinner than Saul who was the chief of sinners. Moreover, we may consider that if there were no great sinners, then Christ could not be a great Savior; and surely, if we have but a little that by his blood we are cleansed from all sin, we should in the manner directed in his word, endeavor to praise him for his superabounding grace. But I have met and conversed with another class who profess to have hope in the Lord, and who seem to love his people, but seem also wedded to some worldly order, Free Masonry, for instance, so that they cannot forsake all to follow Christ. Some have actually said to me that if the Old Baptists would receive masons they would have joined them; and what harm, say they, is there in masonry, and why do Old Baptists refuse to receive them, since they know nothing about the Order? I answer that the masons' objection sets forth one sufficient reason why we should not receive them; that is, we know nothing about the order, and still we know this, that according to what some say who we hope the Lord has called, masonry hinders them from a discharge of their duty, by which, if at all, Christians must praise the Lord, as masonry is of the world let it remain in the world, and let those that love masonry more than they do Christ and his church remain in the world with it. And I have no quarrel with it or them, but beware O worldly minded children that your Master come not in an hour that you look not for him, and put you in the crucible and kindle a fire of affliction upon you which shall consume those cords of vanity, that so you may be prepared to praise the Lord in his holy mount at Jerusalem, where only the Lord will accept an offering such as have made a profession and been buried with Christ by baptism, should remember that that burial signified a death to sin, and such should walk in newness of life, not in rioting or covetousness, for the like tends not

to the praise of the Lord. We profess to be the children of God, and that we have been called out of darkness, but where is the evidence of this if we walk as do others in the lusts of the flesh? each one should watch over himself and over each other for good, not with envy or malice, for these are as cruel as the grave. They that are of the world are malicious, envious, riotous, covetous, defrauding &c., and if they that are in the church are such, then where is the distinction, or how shall their light shine? The praise of the Lord consists in none of these like things, but in a prayerful search and study of God's word, and squaring our lives thereby. Such is the duty of the church individually, and in such a manner we may praise the Lord and escape his chastening rod. So likewise the church in her collective capacity should observe all the positive and negative commands of the Lord; she should attend strictly to his ordinances, and admit no other; she must ignore the traditions, doctrines and commandments of men, at never so great a hazard; for these, such as theological schools, mission boards, tract and bible societies, Sunday Schools &c., tend only to the praise of the originators and patrons of them, which are of the wise and prudent of this world, and as that class is very numerous at this time, the church should expect a very severe scourge of tongues from them, and of cords, so soon as God permits, therefore she should gird up the loins, and when the enemy charges us of making a boast of our ignorance, merely because we cannot unite with them in assuming the office of the Holy Ghost in preparing men to preach the gospel of the Son of God, let us be patient under such reproach, knowing that the weakest minister in our body can declare that salvation is of God and not of the inventions of men, and that one-half dozen sentences, uttered in the most broken manner, but ascribing salvation to Israel's God, and showing a determination to know nothing among the people, save Christ and him crucified, is sooner accepted of God, and tends more to his praise than the most gaudy display of human science and learning. If I should die for it, I must say, that if I could see no more evidences of a true christian church any where than I can in the fashionable denomination of this day, I should of necessity settle down upon the conclusion that there was no church, or else we had the wrong bible. What have they that distinguish them from the world? They believe in conditional election and predestination, and so do the openly wicked. They believe in general redemption, as it is called, and so does the world. They believe and preach free-willism, in opposition to God's free grace, and so do the most wicked class we can find; so they cannot deny that they are associated with the wicked world in faith and so in practice. The world has chosen her own ways, and so have they, and thus they cannot deny until they have

shown precept or example in God's word for their schools, boards, conventions, bible, tract and other societies, infant or adult sprinkling or pouring for baptism, with a host of other inventions of their own. O, should we not praise and adore that God by whose grace a small remnant has been reserved and so directed by his word and Spirit that they have refused to bow to the priests of Mammon or modern Baal. Yea, though the remnant of the Lord's people may be justly charged with some small departures from bible teaching, yet they have maintained the fundamental principles of doctrine and practice, and in this they have praised the Lord, and should desire yet to praise him that he has given them to choose to suffer the shame, sneers and buffeting of a gainsaying world, rather than to follow after their devices. Yea, I say the church should adore and praise God for his great mercy in giving her to choose the reproaches of the world, rather than to follow their schemes, even as he gave Moses by grace and faith to refuse to be called the son of Pharaoh's daughter. We can take no honor to ourselves in being distinguished from the world, except as God has been graciously pleased thus to honor us, for had it not been for the abounding, reigning and restraining character of his tender mercy. Doubtless we too had followed the popular current for human applause, but while to a very considerable extent the praises of God has abounded in the church, yet there is great reason to fear that laxity of discipline is to some extent obscuring the light of the church at this time in consequence of Arminian perversions of the doctrine of good works, the true ministry has been necessitated to stand firm against that popular theory which teaches works for salvation, instead of the bible doctrine of good works as the fruits of faith. And while Zion's watchmen have been proclaiming the sufficiency of grace without works to produce grace, peradventure, some of them have been less cautious than was meet, to insist upon good works as a necessary production of grace, and thence some may have sought and obtained a formal connection with the church, supposing that a sufficiency was merely to give assent to the doctrine of predestination and election, and then follow their lust. I say there may be some such connected with us, but if there are, I know that such is not the fruit of predestination and election, as these points of gospel truth are taught in the scriptures. For whoever believes in predestination should also believe that whom the Lord did foreknow, he also did predestinate to be conformed to the image of his Son.—Rom. viii. 29. Yea, we must bear the image of Christ in our general deportment and practice; otherwise there is no mark of predestinating grace upon us. Likewise if we are the chosen of the Father, it is that we should be holy, (see Eph. i. 4.) not that we should give a loose rein to the flesh.

Men may say, as many have, ah, if your doctrine is true we may go on in sin; if we are to be saved so it will be. To such I would say, though the doctrine is truth, yet there is no evidence that the truth is in them, hence they cannot be either benefited or damaged thereby. I would suggest to such, if it would avail any thing to bridle their tongues, if they cannot speak for the truth, it is certain they will gain nothing by speaking against it. But if the church has graceless professors connected with her she will gain much by withdrawing from them. Yea, as the Lord enjoins this, it will doubtless tend to the peace of the church and to the praise of his name. But it may be asked, is not a real christian liable to backslide and transgress? Yea, we are assured of this by the transgression of David, Peter and others; but in these examples there is also an example of sorrow and turning away from open sin; and if we refer to these examples in church dealing we must demand a turning away from transgression, otherwise our forbearance must run into a toleration of sin, which could in no wise tend to the praise of the Lord. Nay, we must praise him by searching the scriptures, wherein we are taught that we are not to expect sinless perfection in any while in their imperfect state; but surely if any have the Spirit of Christ, that Spirit is stronger than the spirit of the flesh and of the devil; and the church has a scriptural right to expect and demand of her members to walk orderly before the world, and if any do not it is the privilege and duty of the church to withdraw from such, and from this duty we should not be deterred by fleshly sympathy. True, it may be very painful to withdraw from one that we love as our own brother or sister, but better this than for the whole body to become confused and disordered, even literally. If a member of the body become diseased every effort should be made to heal and restore it; but if this cannot be effected, and mortification takes place, amputation is thought wise, though it be very painful, because if it spread to the body, vitality is destroyed; and so of the visible body or church of Christ. She has often been thrown into disorder and confusion by a neglect to exercise strictly the discipline of the new testament; albeit her eternal state and inheritance is not affected by any sin, whether of omission or commission. Then let us endeavor in whatever position the Lord has placed us in his church to praise him for so wise a plan which is not subject to defeat by the malice of the devil, our fleshly weakness or any other opposition. The time will soon come when Satan, our fleshly imperfections, doubts, fears and the like will perplex us no more. That salvation for which we desire to praise the Lord means no less than a complete deliverance from all affliction of whatever kind or source. It comprehends a suitable preparation to praise him with uninterrupted joy; not indeed in this

world, for while we remain here affliction, persecution and tribulation is a prominent part of our inheritance. But we shall soon pass from this disordered world as our fathers and mothers have done; our bodies must return to dust as our ancestors have; but the true children of God live in hope and anticipation of a glorious resurrection and final triumph of grace over nature, sin and death. Then, and not until then, salvation's work is done; and then in full and actual possession of all that our faith embraces and our hope anticipates, the church of the first-born may shout in triumph. 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 hath given us the victory through our Lord Jesus Christ. Thus shall all the ransomed of the Lord be by his grace prepared to praise the Father, Son and Holy Ghost, world without end, Amen.

Brother Beebe, I fear that this lengthy article will weary more than interest you and your readers, if published. Do with it as you think most to the praise of the Lord.

JOHN ROWE.

BUTLER, Taylor Co., Ga., Dec. 18, 1870.

SOUTHAMPTON, Pa., Feb. 20, 1874.

ELDER BEEBE—DEAR BROTHER:

The time has come and is past for me to send my remittance for the "Signs." Inclosed I send you two dollars, as payment for the current volume of our valuable medium of communication, the "Signs of the Times;" for each number is a welcome visitor, laden with instruction; for the communications of brethren and sisters, residing in different sections of the country are cheering, strengthening, edifying. While reading the letters of brethren and sisters, my mind goes out in love to them; and so much so that I feel like responding to them, I am well aware that I cannot write like our sisters Bessie Durand, R. Anna Phillips and M. Murray, as well as others; but, it should not be expected from those with but one talent; because they who have five talents, are required to use their ability for the edification of the body of Christ; neither can it be justifiable for that servant who has but one talent to hide it by burying it in the earth. Our blessed Lord does not require of us what we have not, but according to that which we have. We feel sometimes that but little has been given us; yet when enabled to look away from ourselves, we have a view of heavenly things.

I think before I commenced this letter, that some of that sweet fellowship, which unites the saints, was known by me; for there was such a flow of thought took possession of my mind that I was anxious for an opportunity to write; and now I have commenced; and, what I shall be enabled to express the Lord only knows; but it is my sincere desire that he may lead my mind so that I may declare words of truth and soberness. I feel that I have a rever-

ence for his holy name and the blessed cause of truth. O that I might always keep those things in view.

The subject of prayer has been on my mind recently; and I am at a loss to know how to express my feeling on this solemn subject; for it rests with much weight upon my mind, and, should there be any dear child of God who reads this, like me, hope to hear from such a one. I know not whether I ever prayed in spirit and truth. When I first made a profession of religion, I had a great satisfaction as I then felt in prayer; but, for a number of years when I attempted to go upon my bended knees, to implore the mercy of our heavenly Father, I had no words; but—

"All is dark, and vain, and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

I am sometimes favored of my dear Savior, in the silent watches of the night; and, while my weary head is resting on the pillow, sweet meditations, for hours have enjoyed, and felt that certainly the Lord was mindful of me, or such precious seasons I should not enjoy; for my heart seemed to rise in pleading for mercy and forgiveness, which I felt in need of; and in asking for things that appeared precious to me, feeling the force of that portion of scripture, which declares, "I will yet for this be enquired of by the house of Israel to do it for them." I love to hear our beloved pastor's voice in prayer; for my heart appears at times to join in the supplication and thanksgiving, and sweet peace is felt in the secret chamber of my soul; and not only do I join with him, but the brethren also. O that the brethren will not forget their duty at prayer-meeting.

In Psalm cxxii, the injunction is, "Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces." I was much strengthened and encouraged on hearing this text preached from, by our beloved pastor, on the last Saturday, it being on church-meeting day. I had then commenced this letter and felt like I should not finish it; but, after hearing that sermon, I was encouraged to go on with it, in my feeble way. O what can equal peace—peace in our own families is a great blessing; but what is domestic peace, compared with peace in the organized church? Peace with love in the church, is a great blessing; but peace outwardly, without love, is but hypocrisy.

O my dear brethren and sisters, do we not all feel like praying for the peace of the church? Do we not all realize the worth of peace? It is written, "How beautiful upon the mountains are the feet of him that bringeth good tidings of good, that publishes salvation; that saith unto Zion, 'Thy God reigneth.'" Our Savior said, "In the world ye shall have tribulation; but be of good cheer; I have overcome the world." When I read the prayer of Jesus, made while on earth, for his disciples,

it leads me to inquire, "Am I interested in that prayer? The inspired apostle says, "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. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered, and he that searcheth the hearts knoweth what is in the mind of the Spirit, because he maketh intercession for the saints according to the will of God." We would ever rejoice in the glorious declaration concerning the power of Christ, which says: "Wherefore he is able also to save them to the uttermost that come unto God by him seeing he ever liveth to make intercession for them." What a sweet consolation to believers, that they have such a glorious High Priest, who is passed into the heavens, and is seated "on the right hand of the Majesty on high." O that I could adore and praise him as I ought! He has finished the great work of redemption; and our duty is obedience to his commandments, and praise to his holy name; but how often do I bring sorrow and distress into my poor soul; for I often walk on forbidden ground, and then darkness gathers around me; and, as I heard a young brother say not long since, "O what horrible darkness it is!" But these things are all for our good, however dark and inscrutable they may appear unto us—"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."

"Now no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby." Now let us remember it is to them who are exercised thereby; but it is when the dark cloud has been removed and our God smiles upon us again, that we can say it was good for me to be afflicted. David says, "It is good for me that I have been afflicted; that I might learn thy statutes. The law of thy mouth is better unto me than thousands of gold and silver." Can we not say, "unless thy law had been my delights, I should then have perished in mine affliction?" O what a support are such declarations to the poor tempest tossed, broken hearted children of Zion! Who shall be able to "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."

Brethren and sisters, I feel unworthy to write on such a glorious subject; but it is when I am carried above myself and all earthly vanities, that I can sing praises to our precious Redeemer; for at such times I am enabled to hope that my rejoicing is in Christ Jesus our Lord; for I

can unhesitatingly say that if not much deceived, I believe "there is none other name under heaven given among men whereby we must be saved." I am often reminded of the poet's language—

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

That verse of poetry proclaims great and important truths. I see that it becomes necessary for me to soon close my remarks. I have written this communication as opportunity was given me. I am still blessed with the great privilege of sitting under the sound of the gospel, proclaimed by our beloved pastor, Eld. William J. Purington, which is rich food to hungry souls. O that it may be continued, and that we, as a church, may appreciate such a blessing. We are at peace among ourselves, so far as I know, desiring the peace of Jerusalem, as manifested in the organized church. We would ever rest assured that God has set his time to favor his dear people. O may we be enabled to trust in the Lord, and stay upon our God; for he will carry on his gracious work; and no power can either forward, or hinder the same; for he has declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure."

May our God abundantly bless his ministering servants, in preaching the word he has bidden them, and they themselves be comforted thereby. I find in looking over this that it poorly expresses my emotions of mind; but I submit it to your judgment to do as you think proper.

Yours as ever,

ANN M. FETTER.

ARLINGTON, Pa., Feb. 24, 1874.

DEAR BROTHER BEEBE:—If so I may address you, although I have never seen you, you seem like a dear father in Israel to me. I have read many comforting communications in your columns. I have never attempted to write anything for publication in the "Signs" before, and it is now, with much fear and trembling, lest I might deceive the readers of our much loved paper. They bring to me glad tidings of great joy. How often I wonder if any of those whose rich communications I read, ever feel so weak, so little and so sinful as I do. My doubts and fears, and a sense of my unworthiness, cause me many sleepless hours, and I am unable to cry unto God for mercy. I have thought for sometime past that I might write some of the dealings of the Lord with me.

I began to think seriously of my condition when I was quite young, I think, about twelve years old. I did not know what put it in my heart, but I felt myself to be a very great sinner; and, I often tried to pray; but my prayers did not relieve me of my great burden, I often went to the woods where I thought no one would see me, and there tried to pour out my cries unto God for mercy, and ask him to forgive my sins; for

I felt that I was a great sinner. I was led along in this way for some time, and then my sister, older than myself, was brought out and joined the church. This caused me great trouble, and I felt a desire to go with her; but felt that the people of God would despise me because of my unworthiness. The Lord did not then give me eyes to see, or heart to feel as I do now; and for eight long years I was led in this way. The time seemed very long to me, for sometimes my burden seemed greater than I could bear. All my cry was, Lord, save my poor perishing soul. I did not think I could do anything to save myself; for that I knew must be the work of the Lord. Still I kept praying and crying for mercy, but could not get any better, but seemed to grow worse all the time. It sometimes seemed that I must sink to hell; and that if I did, God's righteous law would approve it well. I could see no way of escape. I could not sleep, and when I went to bed I feared that I should die before morning, and sink in everlasting misery; for I could not see how God could in justice save so vile a sinner. One night I retired to bed feeling in this way, and fell asleep, and when I awoke the next morning I felt better, and relieved of my burden, and felt to praise God, for it seemed that a new light had dawned upon my soul, and I wanted to sing and praise God, for what I thought he had done for me. I know that if he had forgiven my sins it was all of his grace, and not for anything I had done to deserve it. I often enquire if there was one like me; can it be that I am alone? for I think there is none like me; but when my burden left me I could not get it back; for I have tried many times. But that fear of punishment I have never felt since as I felt it before. But O what troubles and trials I have felt, and then doubts and fears, because my experience was so small. I could not offer myself to the church; and, felt I could not rest until I did. I felt it to be my duty to do so, and when the next covenant meeting came, I cast in my little mite and was received, and on the next day my father, mother, one sister and myself were baptized by Eld. John Miller, and that was a happy day to me. Then I thought my troubles were all over; but alas! how different I have found it. Doubts and fears, cries and tears, have followed me to the present time; and I expect they will as long as I am in the flesh, O how many dark hours I have had; but the Lord has brought me through them all, I feel that I ought to praise and thank him day and night for what he has done for me. I cannot see one good act I have done to merit his grace. When I review my past life and see what crooked paths I have made, I wonder why I have been permitted to live. I think I have been made to realize that my strength is all in the Lord, from whence cometh all good. My mind has been much troubled for many days, and this

morning, when about my work, my cry has been, Lord, show me the way and I will by thy grace follow thee and do thy holy will. Suddenly it seemed whispered, You have a hope! and for a moment I did rejoice in God my Savior, and desired to give him all the glory and honor, I do not feel to put my trust in myself, nor in any one on earth; for I am sure, if I am born again, it is the gift of God freely bestowed on me, and was given me in Christ Jesus before the foundation of the world. I do believe that God has a chosen people, and that Jesus died for that people; but the inquiry often arises, Am I one of them? It seemed almost too great a blessing for me to expect or enjoy; for I am such a poor unworthy sinner. But he has said in his blessed word, that Jesus came to save sinners; and this strengthens my hope; for, O what a sinner I am! Still my desire is to do right, to obey my Lord's commands, and to be made willing to do just as he would have me do.

"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."

From a very unworthy sinner saved by grace, if saved at all,

A. M. MILLER.

VIRGINIA, May 8, 1874.

BROTHER BEEBE:—Having read with pleasure and I hope with profit, your able editorial, in Vol. 42—March 1st, I desire to write you a few thoughts I have had in connection with the truth therein set forth.

It is undoubtedly true, as you state, that "Anti-christ has been constantly engaged in vainly trying to destroy the doctrine and order of the apostles, on which the righteous are founded;" and, I will venture to state that there are few Primitive Baptists but what will assent to your statement.

But who is this Anti-christ? Does it include the Pagan Idolater and the avowed infidels? Yes; no doubt it does. Does it include Mystery, Babylon—drunk with the blood of the martyrs? Yes; you may include her too. Does it include the Harlots, her daughters; who, as far as they have been permitted, have caused all, both great and small, to worship the image of the beast; and, who have tried to follow the example of their mother? Well, I know there is a reluctance to call these people at the present day by that name. Why? For they are good citizens, good neighbors, and it would look bigoted. Does it include those who went out from us because they were not of us, and who have since imbibed the intoxicating draught of free will, and bought salvation, until they now go as far as the farthest? Now these people are no doubt sincere says their apologist; for, they have a correct form of church government, and labor after their fashion from human and philanthropic motives—really desiring to do good and believing they are right in what they do. All of which is true, and has been, in regard to every manifestation of Anti-christ,

from the time Saul held the garments of them that stoned the first christian martyr, to this time; and, even Christ himself was put to a most cruel torture and disgraceful death, because his enemies could not allow he had all power on earth, over all flesh, or was equal with God—or should teach men not to trust in their vain and hypocritical forms of worship. But, if these people are now, even in our day, when they claim so much advancement, and so much civilization, and so much philanthropy—still vainly trying to destroy the foundations of gospel truth: Ought they to be reckoned among the righteous, who are built on these corner stones?

I lately conversed with an educated Catholic—a teacher, who was driven in distress to my house for shelter. He said, "Man's will was free of all control." I replied, except the power of God. He said, "God had made it free, and could not now himself control it?" I said, Sir, you must not use such language. He said, "I believe truly he has not the power." I replied, then keep it to yourself, you shall not utter it in my presence—in my house. Here is that little leaven that leaveneth the whole lump. But it might be said, we ought not to hold any man responsible for any opinion but his own, and this Catholic teacher only uttered his own sentiments. Then read this extract:

"Christ can knock at the door of the heart, but he cannot open it. If he could and did open one heart-chamber, without the consent of the individual, he could open all, and men wailing among the lost could charge their damnation on their Creator and Savior. But God is innocent of your condemnation. It is because ye will not, that ye do not, come to Christ. God wills that you should. Christ died that you might. The Spirit seeks to persuade you to make the attempt. Will you yield? Think what yielding will do. It will bring Christ back into your heart. He will save you from sin. He will hold you back from temptation. He will fill you with joy in the Holy Ghost.

The necessity of opening the door.
God cannot do all. Man must do something. You must meet God in Christ if you would be saved. You must work with God in Christ if you would accomplish results."

This slip was not taken from an obscure paper, published in an out-of-the-way place, or penned by a common writer, but it was cut from the principal organ in this state, of a great denomination, published in a city containing fifteen churches of their order, with a membership of over eleven thousand souls, and is written too by a regular contributor, a Doctor of Divinity; and, who is editorially noticed and commended to his readers—as, "sure to please them all." The paper containing it, was the "Religious Herald," published in Richmond Va., and dated Feb. 6, 1873.—sent to my house wrapped around a parcel. These are

the same people who raised three hundred thousand dollars to endow a Theological college in that city, under pretence of a memorial shaft to commemorate the struggle of our Baptist fore-fathers of the last century—to obtain religious liberty. What would Elder Frisloe, with his "irresistible and unfrustrable Grace," say to this blasphemy, if he were now living?

Is not Christ a stone rejected of these builders? Is not this trying to destroy the foundations? Is not man's free will here exalted as a power beyond the power of the will of God?

But says the apologist, "will you make a brother an offender for a word?" No; well, here we have another slip, cut from a periodical of the same sect, the subject of which, or title of the poem was "Replenishing of the Lord's treasury," and, is the concluding one, of many similar suggestions, to wit:

"Let Lizzie stop and think again,
Ere she conclude to buy;
'This diamond's cost might save lost men!
I'll GIVE ITS PRICE—and try." \$500.00

And so it seems they have a savior after all, in whom they can trust! his name is very like the name of our God—but like their religion, there is a little added, only one letter though, surely that is not much—and then see their Faith. Although Christ, in their estimation, cannot save a soul without help; but, their gold is fully able to "save lost men." But why notice these things? Why not preach what you believe and let them alone? Because, the same spirit that constrains us to love and follow the doctrine of Christ our great Savior, constrains us to hate and oppose the doctrines of the devil, our great enemy. Because, the same spirit that commands "Comfort ye, comfort ye, my people," also commands, "Cry aloud, and spare not." But says one, "honey catches more flies than vinegar;" True, but they are only flies when caught; they cause the ointment to send forth a stinking smell; and, are more trouble in the honey than out of it. Nearly all the persecution the church of God had to encounter, has been from those who have made the greatest professions of love to the cause of Christ. I candidly believe the church would have been far better off (humanly speaking) if they had staid away.

While we uphold the truth with all our might, it is also our bounden duty to tear the mask from hypocrisy, and expose the deceitful workings of the defainers of our Lord and Master. We are soldiers of the cross, are listed for the war: and have no discharge except in victory. Not only must we defend our own ramparts, but also tear down the flimsy defences of them that, "vainly try to destroy the foundations."

Brother Beebe, I notice that in the contests just alluded to, that your paper is as a mighty engine. Occupying a high position, it carries far; being more effective than a musket in the hands of a private—but it is the duty of the infantry to support the

artillery; and, although all of us cannot furnish ammunition, each can do something for the fight—if but to hold up the hands of them in the fore-front.

Yours as I trust, in the bonds of fellowship,

B.

(Editorial remarks on page 82.)

ASHLEY, Ohio, Aug. 1, 1873.

BROTHER BEEBE:—In commencing this epistle, I will use the words of a certain poet,

"O, is there any one like me?"

I feel to mourn on account of the barrenness of my mind, having no life or action in regard to spiritual things the most of my time; yet I have a constant desire for the prosperity of Zion, and to feel as in days that are gone by, when the candle of the Lord shone around me, causing my poor soul to rejoice in the presence and love of my Redeemer, who gave himself for me, that he might redeem me from all iniquity; and not me only, but all the heirs of the kingdom, who were chosen in him before time began. Then, as the apostle says, we have this treasure in earthen vessels, that the excellency of the power thereof may be of God, and not of us. God, in his goodness, spreadeth his blessings out to all and upon all his creatures, and if we have any thing more, it comes through our Lord Jesus Christ, as a special favor of God. This grace comes not to make us heirs of the kingdom, but because we are heirs, heirs of God, and joint heirs with our Lord Jesus Christ. And, according to the promise of God, this heirship will be made known to all the heirs of promise in God's own appointed time.

I mourn not on account of the promise of God, for I believe that is sure to all the heirs; but on account of my leanness. The cold and barren state of my mind leads me often to inquire, Can a child of God be so cold and lifeless? I believe I have not forgotten the hole of the pit from whence I was digged, nor the mire from whence I was taken. Truly the goodness of God has followed me all the days of my life.

The language of the apostle comes forcibly to my mind, "Ye did run well; who did hinder you, that ye should not obey the truth?" The inquiry comes, Have I run in vain, or have I believed in vain? "Lord, I believe; help thou mine unbelief." This one thing is certain, that if I have run by the will of the flesh, I shall fall; but if led by the Spirit of God, I shall stand, though I fall. "For as many as are led by the Spirit of God, they are the sons of God." God is the Leader of his people, and his ways are not our ways. And if his people grovel in darkness, there is none that can lead them out of darkness but God himself. All the means instituted by men cannot make darkness light, nor crooked things straight. The children of God run or walk by faith, and faith never is darkened; but darkness intervening between faith and the object sought, shuts the object from view; and

when clouds and darkness intervene between us and the object of our highest expectation, we seem to falter or stumble in the dark. When the clouds remove, and none can remove them but God, we read our title clear to mansions in the skies. Did I not know that the children of God have to pass under the cloud, I should give up in despair. But this is one of the trials by which the children of God are to be tried. Knowing this, that the trial of our faith worketh patience, and patience experience, and experience hope, and hope maketh not ashamed, because the love of God is shed abroad in our heart by the Holy Ghost, which is given unto us. Faith is not only the eye by which we view Christ in his Mediatorial work of grace, but it is the channel that leads from that heavenly fountain, by which we live; for the children of God live on that bread that comes down from heaven. Faith also is of heavenly origin, being a gift of God, freely given us in Christ Jesus our Lord. Also, it is the great uniting link by which we are one with God, and one with his Son, who is head over all things to the church, which is his body, the fullness of him that filleth all in all. If we do or act wrong, what shall we say? "For whatsoever is not of faith is sin."

I will close, lest I weary your patience. May the blessings of God still abide with you and yours, and may he spare you yet many years to wield "The sword of the Lord and of Gideon."

Your unworthy brother, if a brother at all.

B. MARTIN.

HICKMAN Co., Tenn., Feb. 23, 1874.

ELDER BEEBE:—Inclosed is two dollars to pay for the "Signs," which is a most welcome visitor to my wife and me. We would not be deprived of the privilege of reading it for ten times the cost. I am often comforted while reading the communications of the children of God, whom I think to be the excellent of the earth; and, often can say as Ruth to Naomi: "Entreat me not to leave thee, nor to cease from following after thee; for where thou goest I will go, and where thou dwellest, I will dwell; thy people shall be my people, and thy God, my God; where thou diest, there will I die, and where thou art buried there will I be buried."

"Blest be the tie that binds
Our hearts in christian love,
The fellowship of kindred minds,
So like to that above.

When we asunder part,
It gives us inward pain,
But we shall still be joined in heart,
And hope to meet again."

Dear Elder, you would confer a great favor by giving your views on the following scripture, "But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them that believe not."

I must, ere I close, confess that my mind is too much engrossed with the cares of this life. I find that in me, that is, in my flesh, dwelleth no good thing. O wretched man that I

am, who shall deliver me from the body of this death? But thanks be to God who giveth us the victory through our Lord Jesus Christ. So then, with the mind, I myself, do try to serve the law of God, but with the flesh, the law of sin—

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

And now, if in your judgment, you think this little scribble worthy publication, insert it, otherwise, lay it aside, and all will be well with yours (as I hope) in Christ,

ISAAC WRIGHT.

(Editorial reply on this page.)

KELLEY'S CORNERS, N. Y., Feb. 20, 1874.

FATHER BEEBE:—The Lord is truly manifesting his mercy to Zion in this vicinity. We have seen some of his ransomed returning and coming with songs and everlasting joy upon their heads, and sorrowing and sighing have passed away. Some of our neighbors and kindred in the flesh, and some of other nations are telling of the wonders of redeeming grace. Last Sunday Eld. I. Hewitt baptized six in the Middletown church, and all of them were quite young. Three weeks ago it was my happy privilege to baptize four at Union Grove, in the Andes Church. I think I feel an inward joy that the flesh cannot partake of in witnessing the work of the Lord. And during this winter while trying to tell of the glorious salvation which is of the Lord, I think I have witnessed the Spirit's work in applying the word with power and grace to many of the hearers. Truly when the Lord builds up Zion he appears in his glory. How has he swept away all divisions among brethren by the spirit of his mouth, and by the brightness of his coming.

J. D. HUBBELL.

CORRECTIONS.

OCCOQUAN, Va., March 19, 1874.

BROTHER BEEBE:—In the communication from me published in the "Signs" of March 15, I find an error in the following expression: "Particularly has the expression: 'But how to perform that which is good I find not.' Had this been applied unto me, in experience, it would have been of some degree of comfort. To convey the sentiment that I desired to present, this expression should read—'Particularly has the declaration, 'But how to perform that which is good, I find not,' been applied unto me in experience with some degree of comfort.'"

I hope you will pardon me for troubling you to correct this error, but as it stands, it conveys a sentiment precisely opposite to what I desired to convey; for I hope that I have often from day to day been brought experimentally to realize the truth of Paul's language, and it comes to me at times with some sweetness of comfort, and I am tossed hither and thither realizing my own depravity, and my proneness to err and to wander from the precepts of my God, endeavoring to do the good that I would, but finding not the way in which to do it.

I remain, as ever, yours in the bond of christian love.

WM. M. SMOOT.

AN APPEAL FOR AID.

DEAR BROTHER BADGER:—I must write you a few lines this evening. I was up at Whitefield at their last meeting. I found Elder Whitehouse at brother Turner's. The money which was sent for his benefit is all gone. There was some over \$460. That was five years ago. He is now living on brother Turner's. Brother Turner and brother Moody are all there are in that church who appear to be able and willing to do anything toward his support, and you know that their circumstances are quite limited. Brother Whitehouse is almost helpless; he has to be helped up out of his chair, his hand has to be steadied whenever he drinks, his food all has to be cut up for him, and he has to be assisted in dressing and undressing. Brother Turner informs me that quite a number of those who sent money wrote in their letters for brother Turner to be sure and not let brother Whitehouse want for anything to make him comfortable, but to let them know if he needed more. Now won't you read this to brother Beebe, or state the circumstances to him, for you know all about us here in Maine, and see if brother Beebe will not put a notice in the "Signs," letting the friends of truth know of the condition of brother Whitehouse, so that those who are able and willing to grant assistance can do so by sending their mite to Wyman Turner, Whitefield, Maine, or if any wish to send post office orders they can direct to me at Brunswick, Maine, and I will see that he has it.

Yours as ever,

H. CAMPBELL.

BRUNSWICK, Me., Feb. 12, 1874.

APPOINTMENTS.

APPOINTMENTS for preaching at the Meeting House of the Ebenezer Baptist Church, No. 154 West 36th Street, New York City, viz:

On Sunday, March 29, by Eld. A. B. Francis, of Kingwood, N. J.

On Sunday, April 5, by Eld. Wm. L. Benedict, of Warwick, N. Y.

On Sunday, April 12, by Elder P. Hartwell, of Hopewell, N. J.

On Sunday, April 19, by Eld. John A. Badger, of Sugar Loaf, N. Y.

Meetings of Ebenezer Church are held statedly at 10½ a. m. and 3 p. m. every Sunday at their Meeting House.

MACOMB, Ill., March 17, 1874.

BROTHER BEEBE:—If the Lord shall so order, I propose to be at Washington City, Alexandria and vicinity from about April 19, (Saturday) till the 21, inclusive, as the brethren may arrange; going thence to Wilson, N. C., against the 24th; thence as the brethren may arrange, till the Baltimore Association, (May 20,) which I desire to attend, with, probably, one or two succeeding ones. Providing I should reach Washington, via. Pittsburg, on April 17th or 18th, will Eld. J. L. Purington, or some one inform me of the arrangement. I desire to see the saints in and around both Washington and Alexandria on my route.

Your unworthy brother,

I. N. VANMETER.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 1, 1874.

REPLY TO BROTHER WRIGHT

on page 80.

"But if our gospel be hid, it is hid to them that are lost."—2 Cor. iv. 3, 4.

While some parts of this text seem clear to our mind, we frankly acknowledge that some parts of it seem to our imperfect vision obscure. The gospel which the apostle claims as "our gospel," is unquestionably the glorious Gospel of the grace of God which Paul was called to preach unto the Gentiles; and it is here spoken of in distinction from the law, or ministration of condemnation, treated of in the preceding chapter. This gospel is the revelation of a mystery which had been hidden from ages and from generations, which prophets, kings and holy men had desired to see, but were not able, only so far as it was by the Spirit revealed to their faith in types and shadows, and dark words of prophecy; but is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel. This in distinction from all other gospels, is denominated the gospel of the kingdom; the gospel of the grace of God, the gospel of our salvation, and the gospel of God our Savior. While others have what they claim to be another gospel, which is not another, but a perversion of the gospel of the Son of God, this is *our* gospel; the special treasure of the saints of the Most High God.

The law foreshadowed the good things which the gospel reveals. But the figures and types were dark and obscure, as we are told in the connection, Moses, who personified the law, "put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished: but their minds were blinded; for until this day, remaineth the same vail untaken away in the reading of the Old Testament; which vail is done away in Christ. But even unto this day when Moses is read the vial is upon their heart. Nevertheless, when it shall turn to the Lord, the vail shall be taken away." Having shown that the law as a ministration of death written and engraven in stones, was glorious, but by comparison and contrast, the apostle shows that the gospel as a ministration of life is transcendently glorious, and then proceeds to say, "Therefore, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God. And then asserts the words of our text. "But if our gospel be hid, it is hid to them that are lost." &c. "If," in this case, is not used to express a doubt that the gospel is hid from some, but it is used to signify that

when and wherever this gospel is hidden, those from whom it is hidden are lost. In our understanding, there are two senses in which those from whom it is hidden may be said to be lost. In that hour when Christ rejoiced in spirit, he said: "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight."—Luke x. 21, and Matt. xi. 25. But we cannot think the apostle speaks of the God and Father of our Lord Jesus Christ, as the God of this world. Although he is the God of all worlds, and beside him, there is in reality no God; yet with men there are that which are called gods and are worshiped, lords many and gods many. And those spoken of in our subject from whom our gospel is hid are blinded by the god of this world; that is, as we understand, in distinction from the God of heaven.

If we have a correct understanding of this subject, the god of this world referred to, is "the prince of this world."—John xiii. 31, xiv. 30, and xvi. 11—Also Eph. ii. 2. "The prince of the power of the air, the spirit that now worketh in the children of disobedience." We may consider that our gospel is hid.—First, from all natural men, in their natural or unregenerate state: for, "Except a man be born again, he cannot see the kingdom of God."—John iii. 3. "For the preaching of the cross, (our gospel) is to them that perish foolishness."—1 Cor. i. 18. "But we speak (in preaching our gospel) the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory; which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." "But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 7, 8-14. Hence we perceive that our gospel is hid from all ungodly men, including the princes and the wise and prudent of this world, and they are lost, and must sink in irretrievable ruin, unless delivered by him who came to seek and save that which was lost.

But our gospel is, at least to some extent, hidden from God's quickened children, by the god of this world, or by that unhallowed spirit that now worketh in the children of disobedience; or in disobedient children. With God's own children while walking in disobedience the god of this world has much to do; in blinding their mind, and obscuring to them the light and liberty of their spiritual inheritance, and when led captive by Satan at his will, they are led into darkness, so that the promises, and light and comfort of the glorious gospel of God our Savior does not shine unto them in that condition. And when any are bewildered and in the dark, they are lost; not lost from the eye of God, or the covenant of grace which is ordered

in all things and sure; but like one bewildered in the wilderness, who cannot find the way out. Are not christians sometimes shut up in darkness, so that even the cheering light of the gospel is hidden from them? And is it not Satan's master-piece, to tempt, allure, and betray them into that condition where they do not know their whereabouts. This is done by the tempter in a variety of ways; sometimes by presenting the alluring vanities of the world, the gratification of their carnal propensities, to lay up treasures on earth, or to indulge in that which is forbidden by the law of Christ; but perhaps more frequently in drawing them into a legal frame of mind, and bewitching them like the Galatian churches, and under the enchantment drawing them from the glorious light of the gospel to the darkness of the ministration of the condemnation of Sinai.

But whatever are the deceptive measures employed by the god of this world, the object is to deprive the children of God of the sweet enjoyment of our gospel, until they become so dark, bewildered and lost that they really do not know whether they have any right to any of the consolations of the gospel or not.

There certainly seems to be times with the saints when the light of the glorious gospel does not shine unto them, and they are in darkness and bondage. But it is said that the god of this world hath blinded the minds of them which believe not.

When unbelief assails our faith, when doubts and fears are pressing us down, is when we feel that we are lost, and it is then, if ever, the gospel is hid from us.

But when God restoreth our soul, when he delivers us from the fowler's snare, he shines in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.—Who is the image of God. He is called the image of the invisible God; for the true God is invisible to us, only as he is revealed to us in and through the Lord Jesus Christ. No man can come to the Father but by him. He is called the brightness of the Father's glory, and the express image of his person. So that he that hath seen the Son, hath seen the Father, as there is not an attribute or perfection of the Father that does not shine resplendently in the face of Jesus Christ. But, as it is only by faith we can now see him, our doubts and unbelief serves to shut out his glory from our sight, and hide the light of the glorious gospel from us. It is our impression that it is of this hiding of the light of the glorious gospel from the view of the saints, that the apostle is speaking in our text; and, those from whom it is hidden, are bewildered and lost in the sense intended, when his presence is withheld.

We presume that none of the saints can say that the light of the glorious gospel is never hidden from them: and that they are never bewildered and lost when that light is so hidden. If this be so, if it is ever hidden from

the saints, then when it is so hidden from them they feel bewildered and lost (for the time being) in the meaning of the apostle; for how else can we understand that, if our gospel be hid, it is to them that are lost? If the light of the glorious gospel be hidden from us, what have we left to rest upon? Well, as this is the work of our adversary, the god of this world, to rob us of our comfort, light and liberty, how watchful and prayerful we should be, that we may walk in the light as the children of the light and of the day. "But ye, brethren, are not in darkness"—"Ye are all the children of the light, and the children of the day; we are not of the night nor of darkness—Therefore let us not sleep as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us who are of the day be sober, putting on the breast-plate of faith and love; and for a helmet the hope of salvation: for God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that whether we wake or sleep, we should live together with him. Wherefore comfort yourselves together, and edify one another, as also ye do."—1 Thess. v. 5-11.

REMARKS ON "R's LETTER on page 80.

In addition to the able and pertinent remarks of our correspondent, "R," on the blasphemous article copied from the "Religious Herald," published at Richmond, Va., by the New School Baptists, we will call attention to some of the glaring absurdities involved in charging imbecility to God.

1st. If Christ can only knock, but has no power to open the sinner's heart; and God cannot do all in the quickening and salvation of men, where is the propriety of urging sinners to pray to him, that they may be saved? Is it not unreasonable, overbearing and cruel, to pray God to save, when he has tried and failed? If God has done all he can do, why ask him to do more? And if he has not done all he can do, Why tell the sinner that he has?

2d. If God has exhausted his ability in knocking at the sinner's heart, has done his utmost and failed to save, not having power to do all, is it likely that he will be more successful if he shall try to damn them? Will the sinner be more willing to be damned than he now is to be saved?

Again, If God himself has tried to save all men, and found himself unable, is it at all likely that finite beings will succeed in evangelizing the world—and in saving the heathen? And if so, is not man exalted above all that is called God, or that is worshiped?

When the (so called) Missionary Baptists, went out from us, about forty two years ago, because they were not of us, although we knew they had departed from the faith, and were giving heed to seducing

spirits and doctrines of devils, we did not expect to live to see the day when they would thus openly publish through their acknowledged organ, that the Eternal God had not power to open one chamber of a sinner's heart; or do all that is requisite to save a sinner, without first obtaining the sinner's consent. But how true are the words of inspiration, "Evil men and seducers shall wax worse and worse, deceiving and being deceived."—2 Tim. iii. 13.

This reputed Rev. Doctor of Divinity even dares to charge the Eternal God with injustice if he allows any to be damned for their sins, except it be for lack of ability on his part to save them. If God is in justice obligated to save sinners, then it would be unjust to damn any; for all have sinned. And if any are saved on that ground, it is not an act of grace, but simply of justice.

He asserts that God wills that the sinner—all sinners—shall come to Christ and be saved, and Christ died that they might, and the Spirit, the Holy Ghost, seeks to persuade them; but neither the will of God, the death of Christ, nor the quickening power of the Holy Ghost can accomplish the work.

MISCELLANEOUS.

ELD. W. TYLER having changed his residence from Franklin, Johnson Co., Ind., to Plum Creek, Dawson Co., Neb., desires his correspondents to address him at the latter place. If any of our brethren contemplate moving into that country, they would do well to correspond with Elder Tyler on the subject. There are a few of our faith and order in his vicinity, and they contemplate organizing a church at no very distant day.

By special request of a number of friends, will you indulge me by inserting in the "Signs" the following notice:

For me to be reached directly, and without delay, I would say to my brethren and friends, send telegram to "Thomas Banes, No. 948 New Market Street, Philadelphia, Penn.," and some member of the family will take said message to Berks' Street Station, and forward the same to me at Hatboro, Penn., from which place I can receive it twice a day.

WM. J. PURINGTON.

"WITHIN the past 17 years, Mr. Spurgeon has received 13,000 persons into his church in London on profession of their faith, and built 36 chapels, supplying them with ministers from a college of his own founding."—*Ex.*

How entirely independent of the grace of God, or the work of the Spirit is this Mr. Spurgeon. He is said to have built thirty-six chapels and supplied them with ministers from a College of his own founding. He has no occasion to pray the Lord of the harvest to furnish laborers; as he can furnish such as he desires from moles and bats of his own. May not Mr. Spurgeon adopt the exulting words of his prototype, Dan. iv. 30?—"Is not this great Babylon, that I have built

for the house of the Kingdom by the might of my power, and for the honor of my majesty?"

ELDER A. B. FRANCIS, will preach, providence permitting, at our Meeting House on Roberts Street, in Middletown, on Thursday evening, April 2, at 7 o'clock p. m.

OUR brother, Eld. James Martindale, of Hagarstown, Ind., was badly hurt by being run over by a runaway two-horse team on the 19th of December last; but we are happy to learn that he is recovering.

We have now a full supply of our Hymn Books, both of the large and small type, and in all the various styles of binding, as will be seen by our advertisement on our last page. We can now supply them, single or by the dozen, and send them to any Post-Office in the States or Territories, postage pre-paid, at the rates stated in the advertisement.

RECEIPTS.

NEW YORK—Geo D Conklin 23 25, Jas B Hobbie 2, C W Keator 2, A D Kendall 6, Eld J D Hubbell 2, Alphens Chapman 2, Elder Balas Bundy 2, Stephen Sprague 2.....	\$41 25
MAINE—Eld H Campbell.....	1 00
NEW JERSEY—Wm H Johnson 2, Samuel Burchell 2, John Munson 2.....	6 00
PENNSYLVANIA—Mrs E W Smith 2 00	
DELAWARE—B C Cubbage.....	16 00
MARYLAND—George Jenkins.....	4 00
VIRGINIA—(East & West) Sarah A Turner 4, Edward A Atlee 2, E C Trussell 7, Joseph Stone 8, Hymaust & Dancy 4, Eld J L Purington 4.....	29 00
DISTRICT OF COLUMBIA—Robert Whiting 2, Eld John Bell 15 50.....	17 50
ALABAMA—John S Bentley 5, Eld R T Webb 8, N O Glover 3 35.....	16 35
TENNESSEE—T B Yates 4, R P Helm 2, Isaac Wright 2, J T Hancock 3, S A Thompson 4 85, W I Pace 3.....	18 85
ARKANSAS—Frances Ader 3 35, C A Norwood 3, A W Bacchus 2.....	8 35
NORTH CAROLINA—Eld C B Hassell 2, Jas S Woodard 8.....	10 00
MISSISSIPPI—Wm Purder 6, Mrs S A Russell 2, J M Waldrup 5, From Baldwin, no name given, 2, N Moody 2, Eld S Parks 4, Green Redman 2, Eld E A Meaders 2.....	25 00
TEXAS—Leonard Daniel 7, Elder E Johnson 22 75, S M Murphree 6, W M Perkins 20, D Lancaster 4, Josiah Porter 3.....	62 75
GEORGIA—Dr J D Head 2, J R Bentley 2, E J Williams 2.....	6 00
CALIFORNIA—Amassa Pray 6, E Fithian 2, Mrs Frances West 5.....	13 00
OHIO—Mrs D Brown 2, J B Smith 4, Eld J C Beeman 2, Elder J H Biggs 4, Henry Hazleton 5, W E Davis 2, Jane Anderson 1, Eld L B Hancock 6 11, Wm T Taylor 2.....	28 11
MICHIGAN—Leonard Wallington.....	2 00
INDIANA—Sam Hargrove 2, David Caudell 6, Mrs E Arms 2.....	10 00
ILLINOIS—Henry Nave 2, George Rushton 3, Hester E Sterling 2, Eld R M Simmons 12, V Leonard 2, Dea E Curtis 2, Thomas Wristen 4, E Ketcham 2, Elizabeth Purvines 2, H A Dean 2.....	33 00
MISSOURI—W E Leng 2, Elder P J Burruss 15, S D Atkinson 4, J F Nichols 3, J A Pearson 2, Mrs N Dyer 2 85, H J Adams 6, L N Aetion 2, S H Smith 5 12, Jane Brown 1.....	42 97
KANSAS—J C Winchel.....	2 00
WASHINGTON TER.—M H Bowman.....	2 90
IOWA—Kate Armstrong.....	2 00
KENTUCKY—Mrs I S Childs 2, John S Power 2 10, Thomas A Bass 2, Lucy Vancleave 2, Wm T Moberley 4.....	12 10
ONTARIO—Robert Scates 2, Amos Anderson 2.....	4 00
Total.....	\$415 23

MARRIAGES.

By Eld. F. A. Chick, on Wednesday, Jan. 25th, at the residence of the bride's parents, Mr. Wm. T. Sturgis and Miss Joanna Truitt, both of Worcester Co., Md.

Jan. 24, 1874, by Eld. T. M. Poulson, Mr. John W. Winda and Miss Jane Chessen, both of Accomac Co., Va.

Feb. 24, by the same, Mr. Robert W. Taylor and Miss E. C. Fletcher, both of Accomac Co., Va.

OBITUARY NOTICES.

DIED—Dec. 31, 1873, **George Solomon Fox**, youngest son of Jesse T. and Eliza J. Fox, aged 1 year and 13 days.

"The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

DIED—Oct. 5, 1873, at West Lebanon, Ind., of puerperal fever, **Mrs. Cynthia A. Timmons**, wife of Hermon W. Timmons, and daughter of Orin Arms, of Fountain County, aged 24 years, 11 months and 22 days. Her death was a sad surprise to the many friends here, whose first intelligence of the event was the arrival of the remains by the train on Monday. The funeral services were held at the house on Tuesday, and were conducted by Eld. John Brady, after which the remains were buried in River Side Cemetery.

ELIZABETH ARMS.

Attica, Ind.

DIED—March 10, 1874, of lung disease, **Aiderman Baker**, aged 60 years. He was my mother's brother. He was taken from our house to his place of burial in the cemetery here, the next day after the arrival of his remains on the evening train. Truly the Son of man cometh in an hour when we look not for him.

He leaves several children and a worthy companion to wait their appointed time of sufferings in this world. We hope he has gone to that better world above.

MIRIAM J. RHODES.

Hindsburg, N. Y.

DIED—Of pneumonia, Jan. 27, 1874, at Blue Ridge Springs, **Viola St. Clair**, infant of V. M. and N. M. St. Clair, aged 1 year, 4 months and 3 days.

We loved her, but she left us
Like some sweet vision nigh,
That early came and blest us,
Then passed forever by.

We loved her, yes, we loved her,
But Jesus loved her more,
And he has sweetly called her
To yonder shining shore.

Affectionately yours,

MOLLIE A. E. ST. CLAIR.

Blue Ridge Springs, Va.

Please publish the death of my son, **Joseph A. Osburn**. He died Nov. 16, 1873, at his residence in Birdstown, aged 43 years and 2 months. His disease was consumption. He leaves a wife and one son, a mother, and other friends who mourn their loss; but we do not mourn as they who have no hope, for he gave satisfactory evidence of his acceptance in his blessed Redeemer, and he prayed that he might depart and be with Jesus. Only half an hour before his departure he sung that beautiful hymn,

"Why do we mourn departed friends,
Or shake at death's alarms?"

And when he had sung it through, he fell asleep.

Your sister in sorrow,

SARAH OSBURN.

Lincoln, Ill.

DIED—In Catskill, N. Y., on Tuesday, March 17, 1874, **Emily Dorman Bender**, daughter of our brother J. George and sister Matilda Bender, aged 3 years, 1 month and 28 days.

Little Emily was a remarkably intelligent, attractive and lovely child, and one to whom her parents' affections were very closely drawn. Some weeks since she was taken

down with the measles, from which she seemed to have recovered, but subsequently took cold, and was prostrated again; and, although the attending physician apprehended no serious results, she lingered in pain and suffering until death. The stricken parents seem overwhelmed in grief at their sudden bereavement, but desire to be resigned to the will of God.

At her funeral, on Friday, the 20th, a discourse was preached by Eld. G. Beebe, from Psalm xxxix. 8, "I was dumb, I opened not my mouth, because thou didst it."

Please announce through the "Signs" the death of **J. W. Kirkpatrick**, which occurred at McMinnville, Oregon, Jan. 17, 1874.

Mr. Kirkpatrick was born in Guernsey Co., Ohio, and was, at the time of his death, in the 33d year of his age. He was an exemplary man, and much liked by all who knew him. He had not made a public profession of his faith, but had a hope in Jesus, and was a warm friend to the Old School Baptists.

The Methodists tendered the use of their meeting house for the funeral, where a discourse was preached by the unworthy writer to a large congregation, after which his remains were deposited in the grave, to await the Archangel's voice and the trump of God.

Your unworthy brother,

W. M. TOWNSEND.

Lafayette, Oregon.

Please publish a notice of the death of sister **Elizabeth Francis**, who departed this life on the 20th of Feb. 1874. She was a native of the state of Virginia, and emigrated here with her brother, Mr. John Lynn. She was married to Wm. Francis, with whom she lived until about the year 1850. She joined the old order of Baptists about fifty years ago, and was a faithful and orderly member during all that time, and was beloved by the church. Her disease was what is called winter fever. She expressed great resignation to the will of the Lord, and was made ready to go home and be with her Savior, to dwell with him forever.

She has left two children to mourn the departure of a kind and devoted mother, but I feel that they need not sorrow as those who have no hope.

Our aged sister was nearly 76 years old.

JOHN H. GAMMON.

Our little boy, **Lonnie F. McCowen**, died on the 23d of November, 1873, of dropsy of the brain and heart, with which he has been a sufferer all his life. His age was 3 years and 11 months. Although he has been such a sufferer, he was a child of extraordinary patience and fortitude. And though he never could stand or even sit alone, he was always cheerful. We were fearful that his last sickness would be attended with spasms, but such was not the case. He was rational to the last, and died, as it were, talking to us. But he has passed from this world of affliction and trouble, and entered that celestial city, a house not made with hands, eternal in the heavens. We try to feel reconciled to the will of the Lord, believing he has taken our little boy to himself, and that he doeth all things well. May he sanctify this dispensation of his providence to us all, is my desire.

D. G. MCCOWEN.

Forsyth, Ga.

DIED—At his residence in Collin County, Texas, Oct. 20, 1873, **William Gilbert Walker**.

Our deceased brother was born in Middle Tennessee, on the 17th of April, 1813, was raised in Hinds County, Miss., where he was married to Mary McAllister in 1833; from thence he moved to Van Buren County, Ark., in 1835, where he received a hope that God for Christ's sake had pardoned his sins, and in 1841 he was baptized by Elder Nash, a minister of the Predestinarian Baptist order, from which time until his death he remained a consistent member of the Old School Baptist Church, contending earnestly, both by precept and example, for the faith once delivered to the saints.

Although his sufferings during his protracted illness were very great, yet he endured all

with christian fortitude and patience, often, however, expressing a desire to depart and be with Jesus. I was with him several times during his illness, and always found him reconciled to his lot, talking of his departure with composure and full assurance of his acceptance in the Beloved.

He has left his beloved companion and several children, with numerous friends, to mourn their loss, but who feel assured that it is his eternal gain.

May we all strive to emulate his godly walk, is the desire of the writer.

DIED—At his residence in Newport, Ind., **Mr. John Hopkins**, on the 19th of December, 1873, in the 68th year of his age. He was born in the state of Delaware, September 4, 1805. He and his father moved to the state of Ohio, where they remained several years, and then moved to Indiana, when it was yet a wild country.

Mr. John Hopkins was married to Elizabeth Smith in the year 1827, and lived together about forty-six years. They raised a large family and by industry and economy accumulated considerable property, leaving his family in comfortable circumstances.

His disease was inflammation of the kidneys, from which he suffered intensely for a number of years. He was not a professor of religion, yet his walk through life would assure any of his acquaintances that he was possessed of a true christian spirit. Being of a meek and quiet disposition, he bore his affliction with christian fortitude and patience. Often of late years was he heard by his dear companion in the dark, still hours of night pleading with his God, whom he believed had power to save, and who doeth all things well. Hence we have reason to believe that when he closed his eyes in death he fell asleep in Jesus.

"Asleep in Jesus' blessed sleep,
From which none ever wake to weep;
A calm and undisturbed repose,
Unbroken by the last of foes."

In his death the children have lost a kind father, and his wife a kind and affectionate husband. But they all feel that their loss is his eternal gain. And could his spirit wing its flight back to his dear wife, doubtless he would say,

O my dear, why can you weep?
I went off and left you weeping;
Down in the silent grave to sleep,
From which no saint shall wake to weep.

I am requested to inform you of the departure of a very estimable lady, **Mrs. Polly Baldwin**, wife of our dear brother Ira Baldwin, of Lynnvile, Warrick Co., Ind., which event took place on the 9th ult. The disease under which she labored was pneumonia, and from which, I am told by brother Baldwin, she suffered very much.

Mrs. Baldwin was born in Tennessee, and her maiden name was Goldsby. Emigrating to this county while yet a wilderness, she went through all the hardships of a new settlement. She was married to Mr. John Lynn, the founder of the town, and a most excellent gentleman, a firm friend of the old order of Baptists, Dec. 2, 1820, with whom she lived happy for many years, when after his death she married brother Baldwin, Oct. 2, 1865. She was not a member of the visible church, but from her conduct we are bound to believe that she must have felt a great interest in these matters; for having been attending the church at Lynnvile for some time, I always found her there, unless providentially prevented, and the door of her house was always open for the entertainment of the Old Baptists. I know she will be missed by the church. She seemed to suffer much in her last sickness, but bore it with fortitude and resignation to the divine will, requesting brother Allen to pray for her.

By her marriage with Mr. Lynn she had four children, all of whom preceded her to the grave, and of her grand-children but one survives, Mr. John Lynn, of Lynnvile.

Most deeply do I sympathize with our dear brother and the family in this dispensation of an all-wise providence, and may it work for them a far more exceeding and eternal weight of glory; and may we all be prepared

by divine grace for that great change that awaits us all, is my prayer for Jesus' sake.

Your brother and companion in tribulation,

JOHN H. GAMMON.

Feb. 14, 1874.

DIED—At her residence near Wallacetown, Ontario, **Mrs. Mary McCallum**, widow of the late D. A. McCallum, and third daughter of the late Elder Thomas McCall. Her health was poor for many years, but she was able to be about and do some work till the evening of the 16th of January, 1871, when she was taken very ill suddenly, so that she had to be carried to her bed, where she was confined most of the time till about 2 o'clock p. m. of the 4th of December, 1873, when death, as we confidently believe, put an end to her sufferings, and was to her the gate to endless joys. Her trouble was a complication of diseases, and though her pain and sufferings were great, a murmuring word was never heard. Frequently she would say, "I don't suffer what I deserve." She was much tried in her mind as to her interest in Christ, but God, who is ever faithful, never suffered her to be tempted above what she was able to bear.

She united with the church here, then under the pastoral care of her father, in Sept., 1835, and since dearly loved a "free grace" ministry, the Lord's people, and "the place where his honor dwelleth." During her long affliction she heard no preaching, but was content, and much delighted with the reading, singing, prayers and conversation of those with whom she was in fellowship, and sometimes it appeared while conversing together as if Jesus drew near and was with them. (Luke xxiv. 15.) I may say, when the Lord's ministers called to see her they were more than welcomed. About the first of November it was evident that her time was not long. She was so weak that she required nursing, and continued so to the end. She labored much under a dark state of mind, but would say, "It becomes me to be still—to lie passive. I know he will do all things well; but I want to feel his presence once more." Sometimes, after deep thought and meditation, she would say with tears, "O the thought of being forever separated from Christ! I fear all my profession arose from imagination." She continued in this way till the 26th, when the words, "More happy, but not more secure are the glorified spirits in heaven," gave her much comfort. The last few verses of the tenth chapter of Hebrews were read to her, and other portions of the scriptures, which greatly comforted her. On the night of the 29th we thought she was going. She said, "I feel resigned. I am going to be with the Lord forever. He will not forsake me now. I have proved his love many a time." She revived after an hour or so, but was too weak to converse. About noon the next day she said the words, Christ in you the hope of glory, dropped sweetly into her mind. She whispered, "How wonderful! I thought when I would come so near my dying hour I would be in despair." She was kept in this peaceful frame of mind, and a few minutes after 2 p. m., Dec. 4, she calmly whispered, "He is the chiefest among ten thousand," and shortly after quietly breathed her last, leaving the church in this place, one son, one sister, three brothers, and many dear relatives and some kind friends to mourn, but not without hope.

Elder Pollard conducted the funeral services.

Affectionately yours,

S. T. MCCOLL.

Please publish the death of my daughter, **Frances D. Davis**. She was a daughter of the late Eld. James Martin, and grand-daughter of Thomas and Rachel Darnall. She died under very painful circumstances. She was sick only twenty-four hours. She was married to Frances Marion Davis on the last day of February, 1873. She went to her friends in Indiana, where she remained a few days, and then returned to Paris, Ill. She had not been sick a day in ten months before. She prepared and ate supper, and went to bed at 8 o'clock, and in an hour she awoke with a severe pain in both temples, and in

one hour she was blind. Our physician was called, and he called a council. She took to vomiting, and at 12 o'clock the next day had hard spasms, of which she had nine. The last continued an hour, when she was released from her sufferings by death. She was within two or three weeks of her confinement, but had no pain, only in her head; but she was deaf, so that we could not converse with her. She was willing to die, and we hope she is now at rest. She had never made a public profession, but she loved to hear preaching. Her husband only survived her twenty days. She was buried Dec. 4th, and he was buried on the 24th of the same month. They were united in their life, and in their death they were not divided. He went to Indiana on business, on the 20th of November, and took sick of typhoid fever pneumonia. He was 22 years old, and she 17 years and 6 weeks old. He was a very steady youth, but not a professor of religion. He was willing to die. He never saw Frances after she took sick, as they were more than fifty miles apart. His physician said he grieved so much about her, that he could not be cured.

They are both gone, and I am left behind with but one child with me; but I trust my loss is their gain.

DIED—Feb. 10, 1874, at her father's residence in Accomac County, Va., **Atlanta H. Byrd**, youngest daughter of Thomas and Anna Byrd, in the 14th year of her age. Her disease was, I think, typhoid pneumonia, and death did its work in about five days. Thus we see that death has its time and its subjects. The flower of youth is cut down, as well as the aged.

I have had very little acquaintance with the deceased, but she was a promising child, I think, and the fond pet of her parents. I would say to the bereaved parents, Dry your tears, and remember him who holds death and life in his own hands. For it is the Lord, let him do what seemeth him good. May he sanctify the bereavement to the good of all the family, is my prayer.

I tried to preach at her funeral from John xi. 25, 26.

ALSO,

Death has entered our little church at Mesongo, and taken one of our oldest members, one who has stood the storm with the world, the flesh and the devil for nearly forty-seven years, having been baptized in November, 1827. In the midst of all her sorrows she was enabled to trust in the finished work of her Redeemer. She has fought the good fight of faith, and honored the profession she had made. The Lord has taken her from the evil to come.

Our dear sister was debarred from meeting with us as often as she would have liked, in her latter days. She had four sons, all of whom are Methodists, and bitter enemies of the truth, which perhaps caused her a great deal of trouble. I was present to see the last of her, and was requested to pray with the family, and then they had no more use for me. I write this notice by request of her brother.

May Israel's God be with the church and her friends, and fill the place which she has left.

Her disease was paralysis. She died Feb. 15, 1874.

T. M. POULSON.

New Church, Va.

DIED—At his residence in Nevada County, Arkansas, on the 12th of September, 1873, **Elder David Butler Almand**, son of John and Nancy Almand, aged 59 years and 5 days, after a long and painful illness, occasioned, perhaps, by a wound received from a Gin.

Brother Almand united first with the Missionary Baptists, in the early part of his life, (date not ascertained) but finding their doctrine inconsistent with the "sure word of prophecy" he was in possession of (experimental teaching) he, as others with like instruction are wont to do, soon attached himself to the Old School Baptist Church in Georgia, and soon began to make demonstrations which resulted in his ordination to the work whereunto he gave evidence of a calling, and to the time of his death he was an orderly and consistent member, and an able

defender of the doctrine of grace, sacrificing self, and almost every thing, when called for to abide in his calling. Therefore on record he has left written, by his own actions, and that unerringly, (for the tree is known by its fruits) that however severe the bereavement may be to us or to his family, ere this time he has received the welcome, "Enter thou into the joys of thy Lord." The writer has been intimately acquainted with him in almost every vicissitude, and with full assurance feels the above to be true. Though his wife has lost a husband, his children a father, and the church a faithful and tried friend, yet his is infinite gain.

'Tis finished, the conflict is past,
The heaven-born spirit is fled;
His wish is accomplished at last,
And now he's entombed with the dead.

Then let us forbear to complain,
That he is now gone from our sight;
We soon shall behold him again,
With new and redoubled delight.

DIED—Jan. 18, 1874, at an advanced age, **Captain William Fisher**, of Tallahassee, Fla. He was a native of Virginia, where in early boyhood his mind was directed to his Savior, whom he devotedly followed in after years. It was by a dream, which ever after remained indelibly impressed upon him. In his daily walk to and from the village school, he passed an old cemetery, in which stood a time-worn and deserted meeting house, which together had given rise to many superstitious fears when passing alone and in the shadowy evening hours. But one night during the time, he dreamed that in his resolution to brave out if possible all such fears, and to prove whether or not there was truth in the superstitious legends of the spot, he had entered the old meeting house, and after having been seated a while he was aroused from the almost stupified condition his fears had produced, by gently approaching footsteps, and on looking up he beheld the image of the person of Christ with a halo of light surrounding the head, and the most radiant expression upon the features. It stood before him, its presence dispelling fear, and said to him, "Why should you fear, since I ever live to make intercession for you?" He then awoke, with a fear-banishing trust, and was never afraid afterwards. He did not then even know the meaning of the word "intercession," and without asking any one, or relating his dream at the time, found the definition for himself. Throughout his whole after life he seemed to enjoy that confidence in his Savior which the dream inspired, and in his daily walk and conversation manifested the possession of the spirit of Christ. His naturally pleasant features wore an habitual expression of that serene joy which filled his soul, when for many years before the close of his life he enjoyed perfect resignation to the will of God under all the dispensations of his providence. He was greatly and wonderfully blessed with a knowledge of the scriptures, and when conversing on the subject he could present the truth in so clear and convincing a manner that even its strongest opposers were silenced before him. During his illness his theme was the priesthood of Christ, about which he would sit up in his bed even during the night and talk as by inspiration for an hour or more at a time.

He passed quietly away into the realms of eternal joy, and his spirit now dwells in the bosom of that Savior who ever lives to make intercession for him.

His beloved remains were followed to their resting place by a large procession of the leading citizens of Tallahassee, where he had dwelt as a shining light, though it "shone in darkness, and the darkness comprehended it not."

His daughter, Mrs. Mary S. Duval, is the only remaining representative of the Old School Baptists in that benighted place. May she continue to trust in him who is the God of the fatherless and the widow, and ever realize, with others of his tried and afflicted children, the supporting presence of that almighty friend who looketh down from the clouds, and rideth upon the heavens in their help.

VIRGINIA F. WALDEN.
Warrinton, Va.

THREE DAYS MEETINGS.

A union meeting will be held with the Otter Creek Church, at Girard, Macoupin Co., Ill., on Friday, Saturday and Sunday, May 29th, 30th & 31st, 1874.

We give a general invitation to those who may feel desirous to meet with us, to come and see us.

S. R. BOGGESS, Church Clerk.

The Lebanon Church will hold a three days meeting, to commence on Friday before the fifth Sunday in May, 1874, at 3 o'clock p. m. We invite the brethren and sisters generally, of our faith and order, to participate with us. Especially we desire the attendance of our ministering brethren. Come, brethren of Spoon River and Morgan Associations. There are three Rail Roads passing through the city. Those who can come will please drop a line to the undersigned, and they will be met at the depot and conveyed to the meeting. Address,

DANIEL BALDWIN,
Lincoln, Logan Co., Ill.

ASSOCIATIONAL.

The Baltimore Association will be held with the Warren Church, in Baltimore County, Md., to commence at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1874.

The Delaware Association will be held with the church at Rock Springs, Lancaster Co., Pa., to commence at ten o'clock a. m. on Wednesday before the fifth Sunday in May, 1874.

The Delaware River Association will be held with the church at Washington, South River, Middlesex Co., N. J., commencing on Wednesday before the first Sunday in June, 1874, at 10 o'clock a. m.

The Warwick Association will be held with the church at New Vernon, Orange Co., N. Y., commencing at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1874.

The Chemung Association will be held with the church at Pleasant Valley, Chemung Co., N. Y., to commence at 10 o'clock a. m., on Wednesday before the third Sunday in June, 1874.

The O. S. Baptist Conference of Western New York is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday following the Chemung Association, and continue two days.

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DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED
ON THE FIRST AND FIFTEENTH

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

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The Fourth 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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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., APRIL 15, 1874.

NO. 8.

POETRY.

For the "Signs of the Times."

REST BEYOND THE GRAVE.

Why do we long and strive to live?
Why shrink and fear to die?
'Tis but the gate by Jesus open'd,
To rest and peace on high.
This mortal frame is weak and frail,
The mind with cares oppress'd;
And yet we dread the still, cold ground,
Where we must shortly rest.
Rest in the grave—O if it be
A rest from all our care,
Then let us not regret how soon
Our friends may lay us there.
The earth will close above our forms
And bloom as did before;
The birds that now we love will sing
When we shall be no more.
Why do we care for transient joys?
Why fear death's rolling flood,
If when we meet its cold embrace
We shall be home with God?
There flowers of love will ever blow,
There friends with joy shall meet,
To cast, with songs, their golden crowns
At Jesus' lovely feet.
I may not hope to reach his feet;
I would contented be
To look and worship from afar,
And know he cared for me.
O little me! how can I hope
To see that glorious place,
To rest amid those heavenly bowers,
And view him face to face?
O Lord, but take me by the hand,
Or I must surely fall;
I am too sinful thee to own,
And yet thou art my all!
My All in all, my life, my love,
No other way I see;
Like one of old I fain would cry,
Be merciful to me.

LUCY C. HECKARD.

Sublimity, Oregon.

THE LAW IS SPIRITUAL.

The law of God is just,
A strict and holy way,
And he that would escape the curse
Must all the law obey.
Not one vain thought must rise,
Not one unclean desire;
He must be holy, just and wise
Who keeps the law entire.
If in one point he fail,
In thought, or word, or deed,
The curses of the law prevail,
And rest upon his head.
Now let me bring my heart,
And with the law compare,
And ask if I in any part
Have paid obedience there.
I tremble and retreat;
Behold, O God, I'm vile!
Guilty, I fall before thy feet,
And own my nature's soil.
Lord, I've transgress'd thy law;
I now lament my sin;
Still I offend in all I do,
I'm carnal and unclean!
And doth the curse still rest
Upon my guilty head?
No; Jesus (let his name be blest!)
Hath borne it in my stead.
He hath fulfilled the law,
Obtained my peace with God,
Hence doth my soul her comfort draw,
And leave her heavy load.

CORRESPONDENCE.

AND WENT AND TOLD JESUS.

BELoved IN JESUS:—When John the Baptist was beheaded in prison, "his disciples came and took up the body, and buried it, and went and told Jesus."—Matt. xiv. In this we have a touching and dear example. With them it was a case of sad bereavement, and a time of sore trial. Their hearts were full and overwhelmed with a great and fearful sorrow. For a wicked king Herod had first shut up in prison their faithful and beloved minister, and now, through the artifice of his more wicked wife, had killed him in the prison, and given her his lifeless head. This was a fearful trial and crushing affliction to them. For, besides their great sorrow at the death of their teacher and brother, the circumstances of his death would fill them with fear and dread. John was greatly beloved by them as a man sent from God, a prophet and messenger of the Lord, who was full of the Holy Spirit, and had with great power preached the kingdom of heaven to them, baptized them, and pointed them to Jesus, the Lamb of God, and Savior of sinners. But now this bright morning star, so full of promise, had suddenly disappeared in darkness and blood! This mighty prophet and preacher of good things, whom they followed so lovingly, and looked to so hopefully, had been cruelly martyred by their wicked ruler. Why was it so? Oh! it was a mysterious, dark and trying providence. Too mysterious and afflicting for the dear disciples of John to either understand or bear, in their own wisdom and strength. And so, when they had performed their last sorrowful labor of love to their true and faithful leader, by burying his voiceless body, they went and told Jesus. They told him all that had been done, and left nothing untold. And though he knew it all before, (for he knew all things) yet in going and telling him all their affliction, trouble and sorrow, they both honored him and received his sympathy and aid. And to whom should they go but to Jesus? John himself had pointed them to Jesus, and had said, "He is mightier than I." Then, too, John was the friend and forerunner of Jesus. Now therefore that they were bereft of John, they would naturally go to Jesus and tell him all that had befallen them. And who like Jesus would comfort, care for and sustain them in their sorrow, trial and weakness? Moreover, he loved and honored John the Baptist, and was bap-

tized by him, on which account he would receive John's friends and disciples as his own disciples and friends. But indeed Jesus never rejected any who came to him for help in affliction, trouble and need. Nor will he ever cast out the desolate, afflicted and poor who come to him. No; for he is touched with the feeling of our infirmities; and he is able to succor them that suffer and are tempted, in that he himself hath suffered being tempted. When the bosoms of the loving sisters were torn with grief for the death of their brother, Jesus wept with them, and groaned in spirit. And he is "the same yesterday, and to-day, and forever." He is the ever-living and sympathizing High Priest of his people. His tender, loving heart yearns in pity and compassion over the afflicted, and to those who are in tribulation he gives comfort and peace. Behold how he was affected when told of the cruel martyrdom of John the Baptist. "When Jesus heard of it, he departed thence by ship into a desert place." This shows that he was deeply moved, and filled with sorrow and trouble. For one who is thus, will leave the multitude and seek solitude. No doubt this was one of the occasions when he "offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared." For not only were the sorrows and sympathies of his holy soul deeply touched at what had been done to his forerunner and friend, whom he loved, but this was also an earnest and reminder of the still greater indignities and more cruel death that he must soon meet at the hands of the wicked rulers of the Jews. Therefore Jesus himself would go and tell his Father all his rising sorrows, and all the sufferings of his followers, and with strong crying and tears seek consolation and strength from God, for himself and for them.

But not long could the sorrowing Son of man remain in this coveted retreat alone in prayer and supplication, for "When the people had heard thereof, they followed him on foot out of the cities. And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and healed their sick." And the same evening he fed this multitude with five loaves and two fishes.

Thus did the compassionate man of sorrows turn away from his own sufferings and grief to minister to the wants and woes of others. In this, as in every thing, he is our example. His own deeper sufferings prepared him to feel for and relieve

the sufferings of those to whom he was sent to minister, and who came to him for relief. And so, having suffered hunger in the wilderness of temptation, he was touched with the hunger of the multitude that followed him, and by a miracle fed them all in that desert place. And it is thus, through his sufferings, that all the perfection of his ministry, as our Priest and Savior, comes to us. It is so, too, with each one of his ministering servants in the gospel of his grace; for they must be made partakers of the afflictions of the gospel, and suffer and be crucified with Christ, before they can truly feed the flock of slaughter. It was a very bitter experience of inward suffering that made Paul say, I am the chief of sinners. Yet this alone prepared him to preach to others that "Christ Jesus came into the world to save sinners." And O how sweetly has this servant of Jesus thus fed great multitudes with comfort and joy. And so in every case, the fullness and perfection of Jesus is manifested or made perfect through suffering.

Now let us turn again to the lamentable death of John the Baptist, and we shall see that even it, though so full of sorrow and trial, was yet blessed of God. First, then, it was a blessing to John himself, for he went home to God, to the everlasting kingdom of righteousness, joy and peace, where the wicked cease from troubling. His mission and work on earth, though so brief, had been glorious and blessed. He was the messenger of the Lord, and faithful friend of the Bridegroom, and died as he had lived, a witness of Jesus. And then, again, the imprisonment and death of John severed him from his clinging disciples, and sent them to Jesus. They went and told Jesus. Thus his death glorified Jesus. Therefore both his life and death were glorious. John had testified of Jesus, and pointed his disciples to him, yet they clung to John and followed him still. But now that he was dead, they went to Jesus, and were his disciples. And this was a fulfillment of John's own testimony of Christ, saying, "He must increase, but I must decrease." Therefore it was well that John was taken away; for it was better that his disciples should go to Jesus and follow him. And though they went to him desolate, afflicted and sorrowful, yet when they went and told him all, he was to them the "Friend that sticketh closer than a brother," and they were comforted. But if John had not been put to death, and his disciples thus left desolate and afflicted, they would

D. L. Black
HOPE
MERCER

not went out and told Jesus. And certainly to go and tell Jesus, and be received of him and comforted by him, is a precious blessing, though they were brought to receive it through deep affliction and loss. Before this sorrowful visitation, they may have been rejoicing more in the friend of the Bridegroom than in the Bridegroom himself; but now their only resource was to go and tell Jesus.

Thus, beloved, the divine wisdom, compassion and love in leading and bringing us to Jesus for salvation, comfort and peace, are manifested through affliction, suffering and loss. But when the streams are withdrawn, it is only that we may be led to the Fountain. "Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." But here is a qualification. If any man *thirst*. This he will not do while he has any water in his own well or cistern. Again, Jesus says, "I will give unto him that is athirst of the fountain of the water of life freely." This teaches that all the supplies of the thirsty are gone, and that Jesus freely gives him the water of life. He only can open this joyous fountain, and send forth its pure, sweet, living waters. Therefore, beloved, when the streams of life, joy and comfort no longer flow to us, and our soul is desolate, afflicted and comfortless, O let us go and tell Jesus. Tell him all our weakness, and all our want, and all our woe. "For in that he hath suffered being tempted, he is able to succor them that are tempted." This shows both a willingness and power. And he says, "I will not leave you comfortless." And he again says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." May we not seek to rest in something less than Jesus, and fail to come to him and receive that sweet and perfect rest which he alone can give? And do we not, at times, rejoice more in the streams than in the Fountain, and look more to the gifts than to the Giver? John "was not that Light, but was sent to bear witness of that light." Yet some of his disciples continued to follow him, until God took him; then they turned to Jesus, who "was the true light." So we, too, must come to Jesus, as the Fountain of life, and light, and love. God has glorified his Son Jesus, and will glorify him again, in all his people. Yes, Jesus must and will be ALL IN ALL. Therefore whatever it may be that keeps us away from the Lord, God will surely take it out of the way, as it seems good in his sight, and then we will, though it may be in sorrow and tears, yet most willingly and freely, go and tell Jesus. And O how blessed are all who come to him! For he testifies of them that they have been taught of God, and have heard and learned of the Father, and he will in no wise cast them out. Then, beloved child, go, with your bleeding, broken heart, your smitten, afflicted soul, your bruised, contrite spirit, and tell Jesus. He is your Brother, and your Father's beloved Son, and he knows

all your case, and will supply all your need, and comfort you in all your trouble. Tell him all that is in your aching heart, and pour out all your afflicted and disquieted soul to him. Leave nothing untold. He loves you with a Father's, a Brother's, a Husband's love, and most feelingly sympathizes with you in all your temptation and suffering; and he will bear all your burden, soothe all your sorrow, and quell all your fear. He will carry you in his bosom, and open to you his heart, and give you to see that a Father's hand was in all this which has so afflicted, grieved and tried you, and in wisdom and love he has thus led you to Jesus, whose grace is sufficient for you. O then, when persecuted and afflicted, when bereaved, tried and afraid, go and tell Jesus. Tell him; for he is your Advocate with God, and will maintain your cause, and sustain you. If ignorant, and in darkness, tell him; for he is your Prophet, your Wisdom and your Light. If in coldness, and gloom, and danger, tell him; for he is your Sun and Shield, and will arise unto you with healing in his wings. If in adversity, poverty and distress, tell him; for he is the Brother born for adversity, and had not where to lay his head, yet he fed thousands, relieved all that came to him, and sent none empty away. If a sinner, and lost, tell him; for he came to call sinners to repentance, and to save the lost. And if you are sick and dying, O tell Jesus; for he is your Physician, your Resurrection and your Life, who has swallowed up death in victory, and will raise you up at the last day, and bless you with everlasting life, and health, and peace. And there, in the immortal kingdom of your Father, with all your tears wiped away, you will with all the redeemed, in the everlasting, sweet, new song, tell that Jesus hath done all things well.

D. BARTLEY.

WILLOW HILL, ILL., March 7, 1874.

BRENTSVILLE, Va., Feb. 16, 1874.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—For some time it has been on my mind to cast in my mite for your highly valuable paper, the "Signs of the Times," but knowing my incompetency to write any thing to the comfort or edification of the dear saints, and also knowing that there are many others even among my own family much more capable of writing, and have never undertaken it, has rather deterred me from doing so; but for the last month or two my mind has more than ever been impressed with the belief that it is my duty to try, in my feeble way, to give (as I trust) some of the Lord's dealings with my poor soul.

I was in the habit of attending all kinds of preaching held in the vicinity where I resided, from the time I was large enough—Camp meetings. Methodist revivals, &c., but never remember to have had any confidence in that sort of religion, but always thought there was something else needed to save sinners.

I have never been able to call to

mind the exact time when I first saw myself a sinner. It seems that I have known it ever since I knew or thought any thing. Among my earliest recollections were my awful and solemn feelings in regard to death and eternity, the judgment day, &c., and never suffered my mind to dwell on them when it could be avoided. I thought that when I got older I would get religion, and then I would not dread these things. I attended all places of amusement, such as young people are in the habit of attending, knowing no trouble or sorrow, and was as gay as any of my associates. Thus passed my youthful days. The first sorrow I felt was the death of a dear sister. I grieved for her beyond anything I had ever known. I took mournful pleasure in grieving, and did not desire to be reconciled. I thought it was too hard to bear. I now see wherein I committed a great sin, feeling as I did about it, but did not see it so then.

Some ten or twelve years ago I seemed to lose all interest in those amusements I had taken so much delight in, and gradually seemed to view myself more and more a sinner. My principal pleasure now was to be with the children of God, (and I deemed the Old School Baptists to be that people) and listen to their conversation. But I did not want to be where they would take notice of or say any thing to me. I thought if I could look forward to the day when I could have any hope or expectation of having a name and place among them, it would be all the happiness I should desire. I thought they were the best and happiest people in the world. But I could see no such happiness in store for so miserable a sinner as I was. I found that it required something I could not do to save such a sinner; that if I was saved at all, it must be through the atoning blood of the Savior, through rich and sovereign grace, and nothing on the part of the creature. I soon found that if my salvation depended on any thing good that I must do, I must be forever lost, for I was always doing something bad, and never any good, and could not even think as I wished. I was in a great deal of trouble because I was not better.

In December, 1870, one of my sisters was baptized, and the next April, another sister and her husband. This seemed to increase my trouble. I then felt mine to be a hopeless case; that God would have mercy on all but me. I was left alone, an outsider. That winter and spring, and part of the next summer, I thought I must die. I would go to meeting regularly, and while I believed all that was said, and could apply it to others, yet none of it seemed to belong to me. It could not reach me. Mine was an outside case. I would go home from meeting feeling worse, if possible, than before. I concluded not to go any more, for I could see no use in going. The preaching was not intended for me, and instead of its doing me good, I grew worse. I could not see how it

was possible even for God to have mercy on such a hell-deserving sinner as I saw myself to be. He so wise and good, how could he be just and save such a one. Not that I doubted his power, O no; I believed he had power to do all things. But would he save me? was the question with me.

I remember one day at meeting, I had been melted to tears during the preaching. It seemed to come home to me with considerable force. I thought the preacher was preaching right at me. I hid my face to keep him from seeing my emotions. After preaching was communion, and while the pastor was breaking bread he remarked, "There is no doubt in my mind but there are some present who would give worlds, were they in their possession, to be allowed a seat among us." This was my case exactly. Again I could not control my feelings, and would have been glad to have been in the deep woods, out of sight of every one, where I could give vent to my feelings without any one knowing it, for I did not want any one, particularly my home people, to know my feelings. I would try to pray the Lord to have mercy on my soul, but my words seemed to rise no higher than my head. All I could say was, "Lord, save, I perish." I would then feel that it was blasphemy in so vile a wretch to take the name of the blessed Redeemer on my lips, and that the reason he did not answer my petitions was because I did not ask aright. I was very unhappy indeed, took no pleasure in scarcely any thing, feeling all the time that my trouble was not in the right way, that it was not the sorrow of a penitent sinner, and felt troubled because I was not more troubled. I read the bible, but could see nothing in it that seemed to apply to my case. It suited others I could think of, but I was not of that class of people. Hymn 911 seemed to express my feelings, and I would find myself repeating or singing it whenever I could sing. I awoke one night repeating the last verse—

"Lord, I am sick, regard my cry,
And set my spirit free;
Say, canst thou let a sinner die
Who longs to live with thee?"

I have received a great deal of comfort from many of the beautiful hymns, and have felt to say with the poet,

"Should sudden vengeance seize my breath,
I must pronounce thee just in death;
And if my soul were sent to hell,
Thy righteous law approves it well.

Yet save a trembling sinner, Lord,
Whose hopes still hovering round thy word
Would light on some sweet promise there,
Some sure support against despair."

I retired one night feeling particularly bad, and slept very little, feeling there was no hope for me, that torment was my just portion, and could see no help for it. I fell asleep and awoke with the words ringing in my mind, "Be still, and know that I am God." This is what I wished to be, but how could I? The words remained with me through the night, and for several days, and gradually

I began to experience a peace of mind I had not known for a long time; but it was in such a gradual manner, and so different from the way I had expected, I scarcely dared to take hold of its comfort to me. Pretty soon I began to think about baptism. But I had always had a great horror of uniting with the church when not a fit subject. I then thought of my dear mother, who, I firmly believed, was a subject of grace, but died without making any profession. If she could live that way, and so much more a fit subject for baptism than I was, what prevented me from doing as she had? This I decided to do, rather than belong to the church when I ought not, and felt rather comfortable in my mind under this decision. This was in the summer of 1871. In September I had a slight spell of sickness, while on a visit at Alexandria, Va. The thought came to me, that perhaps I might not get well, and the only thing that seemed to give me any concern was, if I should die, I should be deprived of that pleasure I had so much desired, to have a name and place among the Old School or Primitive Baptists, for they were the people I desired to be among, and if I could not be with them, I did not want to be with any. I never had that hatred for them that some speak of, which at times I have thought is an evidence against me. I would have been glad could I have called to mind some time when I had felt a dislike for them. I should then have felt more reconciled. But my father was a Baptist before I was born. This, perhaps, may have been the cause of my feeling as I did about them.

During this spell of sickness I spoke of, my mind underwent a change. I decided that if I got well, I should embrace the first opportunity that presented itself for my being baptized. On the 23d of September, 1871, I went to Quantico Church, related to them substantially what I have written, was received, and the next day, with my brother (now in Kansas) and three others, followed in the footsteps of my Lord and Master, being led into the watery grave by our beloved pastor, Eld. J. L. Purington. It has always been a wonder to me why the church received me, or why brother Purington was willing to baptize me. I have thought, perhaps it was their respect for my father, for my exercises have never been satisfactory to me, and my constant prayer is that I may yet receive some brighter manifestation of his atoning blood. I was then perfectly peaceful and quiet, every thing seemed to be going well with me, and nothing seemed to trouble me. All nature seemed to be smiling. Not that I was free from doubts and fears, but I thought my troubles at an end. But alas! at the end of six weeks I went down into the lowest depths, and the billows swept over me. I thought I had committed the unpardonable sin, and I could not be forgiven this last offence. I seemed forsaken by God and man, and given up to the evil one. I thought I could not live in

this condition, and die I must. But it pleased the Lord to bring me out of this miserable state, and show me the light of his countenance again, as I trust.

Brother Purington has baptized six of our family, four sisters, a brother, and a brother-in-law. Does it not seem that the Lord has greatly blessed our family? The first Sunday in November last we were again made to rejoice in his goodness to us, by seeing a dear cousin led into the water, he being comparatively a young man, forsaking his former associates and amusements to follow his Lord and Savior in his commandments. Never shall I forget his countenance as he came out of the water, so calm and pleasant.

But I am admonished that it is time I was drawing to a close.

Brother Beebe, the above is submitted to your better judgment. If you see anything in it worth publishing, not to the exclusion of better matter, well; if not, cast it aside, and all will be right. Praying that you may yet be spared to wield the sword of the Lord and of Gideon, I close. With love to all the household of faith, your unworthy sister, if one at all,

S. JANE WEEDON.

REISTERSTOWN, Baltimore Co., Md.,
March 3, 1874.

ELDER BEEBE—DEAR BROTHER IN HOPE:—The inclosed letter was written by a brother, as his reflection upon a portion of the word, in connection with his experience, during a solitary hour, and it seemed to me to contain some things that would comfort others as well as myself. The experience of believers must ever be of mutual interest. One said, "In the midst of my thoughts with me thy comforte delight my soul." And so I think the record of such thoughts as these will also comfort others.

F. A. CHICK.

The apostle Paul says of the glorious gospel of grace, the holy doctrine of salvation through Jesus Christ, "For to me to live is Christ, and to die is gain."

With peculiar animation the apostle here declared the happy frame of his mind. As Christ was the author and supporter of his spiritual life, so was he the end and object of his life on earth. Then if by faith we receive this hope, which is an anchor of the soul, sure and steadfast, does it not at times give this assurance, "For to me to live is Christ, and to die is gain?" If I have not this assurance, may I not conclude that I am mistaken, that I do not possess the same hope that Paul had? For a hope that will not reach beyond the tomb is worthless. And why should mortals who possess this hope fear death? I understand that this hope is an anchor that holds us, and not we the hope.

Why have I not the assurance that Paul had? Is it because of my not obeying all the commands? Is it because I do not give all diligence to make my calling and election sure? Paul emphatically asserts, "For to

me to live is Christ;" that he lived entirely for, or to, or in Christ. Then why cannot I so live, if indeed I do possess the spirit of truth, this new birth, this life everlasting? Why this dull and lifeless frame? Surely I die rather than live. Why does not the thought of a glorious resurrection and life beyond the grave fill my mind at all times and under all circumstances? And why cannot I say, "For me to die is gain?" Is it because I cannot say, "For to me to live is Christ?"

I feel confident that God will perform his good work in every soul where he has begun it by regeneration. When I consider the deep gloom and despondency, the mourning and anguish on account of my sins, that I once had, and that all was taken away, and I was led, I trust, to look alone to Jesus for salvation, and could say my Beloved was more than another beloved, because he has done so great things for me, that he found me in a waste howling wilderness, and led me about, and instructed me, and put a new song into my mouth, even praise to his name, I feel to be an ungrateful being to the one I owe so much, to the one that I feel at times I would delight to know, and can only say, The foundation of God standeth sure, having this seal, The Lord knoweth them that are his.

I feel to night to say,

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

What am I but a worm of the dust! Ought the thing formed say to him that formed it, Why hast thou made me thus? Thou knowest me altogether, and I never can say aught but guilty and unclean; that in my mortal body dwells no good thing, but every evil, and that continually.

Therefore it is plainly defined that I have not made that progress in the divine life that had been given Paul, yet I trust I have been brought somewhat to know the Savior, and the shedding of his precious blood for my sins. O that I might more fully realize that my interest and comfort in this word are centered in him, and that his glory might be the great end to which I direct all my conduct. For as it is not as I feel this, viz: that my life and desires are all centered in him, that I can press toward the mark for the prize of our high calling of God in Christ Jesus? And is it not in proportion to the depth and fullness of my experience in this respect, that I feel the assurance that to die is gain?

If I live not to Christ, how can it be gain for me to die? The two seem so inseparably connected that without the first I have no right to expect the second. If we have this earnest of our inheritance, death can take us away from nothing but what is vain, sinful, vexatious or defiling, but will usher us into the sweet fruition and full possession of our eternal inheritance. Having this glorious experience and hope, how cold and heartless are all the teachings of vain philosophy's antidotes against the fear of death!

These feelings leave it of but little

matter of concern whether we live or die, and we can say with Paul, "Yet what I shall choose I wot not; for I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better."

But I do not understand that we can say this of our carnal nature, for it delights not in the things of the Spirit; for it is enmity against these things, and would say, Soul, live forever in this sinful world. Are not the monks and nuns examples of this carnal religion? They have no higher view of spiritual religion than to think it may be obtained by torturing this old body. They shut themselves up in monasteries, macerate their flesh, live on coarse food, clothe themselves in sackcloth, and yet did they not all begin in the flesh, and end in the flesh? Where in all this is the blood of Christ? Where the work of grace? Where the total renouncing of self? Where the relying on the blood and righteousness of Christ? Where do we find any evidence of the new birth, without which none can enter heaven?

Now, surely living to Christ is something that the carnal man cannot do. But the spiritual man only, the one that is born of the Spirit, the one chosen in Christ before the world began, can give diligence to make his calling and election sure.

Paul say the flesh lusteth against the spirit, and the spirit against the flesh. The one is always opposed to the other. The spirit does not act upon the flesh to make it holy or spiritual, or even better than it was before. He does not change flesh into spirit, nor nature into grace, but acts upon the new man of grace and brings forth by his breathings upon it every holy fruit and heavenly grace, to the honor, praise and glory of God. And like the man who brought his son that had a dumb spirit, he cries out with tears, "Lord, I believe; help thou mine unbelief." And teach me so to live that I may always say, "For me to die is gain," since in this way I go to everlasting rest.

THOMAS H. SCOTT.

AT HOME, Andrian Co., Mo., Feb. 15, 1874.

DEAR BROTHER BEEBE:—Again some spirit prompts me to write, as it did the first that I ever penned, to you, in years that are past and gone. A spirit of love, if I mistake not, is in lively exercise this sweet Sunday, for you and the dear brethren and sisters who write for the "Signs of the Times." I am alone, and having enjoyed such a feast in reading the different pieces in our dear family paper, commencing with Eld. J. L. Purington's, and I can truly say that I was fed and encouraged as I followed him. When I had finished that, I began to examine myself, and asked myself, Why do you love that preacher? you never saw him. No, but he has talked to me, and brought conviction to my heart that I am unable to resist, that we are of the same family. I felt rejoiced to learn that he had enjoyed a refreshing time by the preaching of Elder Bartley of

Illinois and Elder Badger of N. Y., for in some of his recent publications his harp has been upon the willows; and though we sorrow with them when we read of those times, yet it builds us up, for we are prone to think that the ministers of Christ do not get into such deep waters as we do. But, dear Elder, though you get into deep waters, the eternal God is thy refuge, and underneath are the everlasting arms. And he shall drive out the enemy before thee, and shall destroy him. Praise his holy name, he has said, "Lo, I am with you alway, even unto the end of the world." I then read the letter of brother True of Iowa, and could rejoice and bear testimony that we have traveled the same road, and joined in the same song, "Not unto us, but unto thy holy name forever and every." In reading Elder Janeway's letter I felt established, for he proved so clearly that neither a king on his throne, or a beggar at the gate, or a saint on his knees, are exempt from trouble. Then followed the travel of the children of God, from the time their eyes are opened to see that they are condemned sinners, and how the Son of God was made the Surety of a better testament, and by one offering perfected forever them that are sanctified, and as our Priest made a perfect atonement for our sins; and then shows the waywardness of those same children, and how their heavenly Father will correct them in paternal affection, with the rod of their own making, that they may know they are not bastards, but sons, heirs of God, and joint heirs with Christ. Then comes dear Elder Theobald's letter. Having known him as a faithful minister of Christ for many years, and having been often fed abundantly under his preaching, I read his letter through, feeling as though I was hearing him talk it; and had he been present after I finished reading it, I could have grasped him by the hand and said, Go on, feeding the sheep and lambs of the fold, for as you are so doing, the good Shepherd is feeding you. And you are, for Zion's sake, not to hold your peace. May God bless you. Next comes E. J. Joy's letter to the "Stranger." I am glad he has written, and hope it may comfort many others besides the "Stranger." Then comes the letter of Eld. S. Jones, and O how glad I was to see it, and hear from him once more. I had been looking for it, and as I read, tears of joy and sorrow were mixed; joy, to hear of his patience under the dealings of his heavenly Father. I doubt not he desires to be at rest. Sorrow, that we live so far apart that I cannot see him, and hear him talk as of yore. But I will try to imitate his example, and say, The will of the Lord be done. And when the Lord enables us to say this from the heart, all is well. Dear old brother, as you walk through the valley and shadow of death, may his rod and staff comfort you. May you feel his presence to the end of your journey, and may your dying bed feel soft as downy pillows are, while you lean your head upon his breast,

and breathe your life out sweetly there. And now, if it is not too much trouble, please write Mr. Dudley and myself a letter, that we may have it to refer to, should our days or years be many or few. This is no trifling request, but I hope pure love prompts me to ask it. When I think of you, T. P. Dudley, J. F. Johnson and brother Beebe, as old and tried soldiers of the cross, your time to lay your armor by drawing to a close, when you will be done with the trials and vanities of earth, and be at rest in that upper and better kingdom, I for a time envy you. Forgive me. I know this is selfish. But I have been fed so often under the sound of your voices, and in reading the sweet pieces from your pens, that I cling to old comforts. I doubt not the good Lord can supply all our needs, and give under shepherds to feed the sheep and lambs of his fold, and that he will never leave himself without witnesses. I am glad when I hear of young preachers of our order being raised up, that are deemed sound in the faith; but my mind often travels back with reverence, veneration and love for those old veterans that have stood the heat and burden of the day as watchmen on the walls of Zion so many days, the Lord standing by them, enabling them to fight the good fight of faith, and when done serving his righteous pleasure with them, will take them home to himself, where the wicked cease from troubling and the weary are at rest.

Brother Beebe, since writing the foregoing, I have been called off to attend to some household duties, and my mind has underwent a change, to some extent. A cloud seemed to settle down upon me, and these words came forcibly to my mind, "Examine yourselves whether ye be in the faith." Well, here is the sum. Have I faith in Jesus as the Mediator between God and man? Yes, for I can trust to none else. Do I believe his promises? Yes; but I often fear they are not for me. Do I doubt his sovereignty? No. Can I, like the blind man, say, "Whereas I was blind, now I see?" Yes. Do I believe that where the Lord begins a good work he will perform it till the day of Jesus Christ? Yes. Have I not faith in those I have been writing about? Yes. Do I love them? Yes, more than my earthly kindred. Do I desire holiness of heart, and to enjoy the presence and smiles of the Lord Jesus? Yes. Well, he has promised, "As thy days, so shall thy strength be."

Pray for me, my dear old brother, that I may be counted worthy to suffer shame for his sake, and at last enjoy that rest that remains for the people of God.

MARY B. DUDLEY.

NEWTON, ILL., March 18, 1874.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—We have received the "Signs" for March 1st, and I read with much comfort the communications of those of like precious faith who are scattered throughout the length and breadth of our land, all

telling the same great truth, that Salvation is of the Lord. While reading a communication from sister Lucy C. Heckard, I felt comforted, and a sweet peace came over me, which caused me to rejoice in hope that, although we are strangers in the flesh, we have all been taught of the Lord. But why should I, who am not able to comfort myself when cast down, try in any way to comfort one of God's dear children? I have often thought that if I could only speak a word of comfort to one of the little ones, my labor would not be in vain. This beautiful portion of scripture is resting on my mind, "There is a path which 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, though in great affliction, and looking forward to the coming of Christ, and rejoicing in the hidden wisdom of God, and the great plan of salvation, and looking through the dim vista of many ages, saw the narrow way that leads the children of God to the gates of Zion. Hence the path, which is the path of all such as follow the Lord and Savior in the regeneration, is a path that no fowl knoweth, which the vulture's eye hath not seen, the lion's whelps have not trodden it, nor the fierce lion passed by it; for the beloved prophet Isaiah has informed us that no lion shall be there, nor any ravenous beast go up thereon; but the redeemed shall walk therein; and by it all the ransomed of the Lord shall return and come to Zion. Those high flyers in religion, with all their boasted learning, have not been able to comprehend the glorious plan of salvation by grace, or the spirituality of the gospel of the Son of God. The natural man knows nothing of the hidden life of God's people. This is the mystery that had been hidden from ages and from generations, but now is made manifest to the saints, which is Christ in you the hope of glory, whom the apostles preached, warning every man, and teaching every man in all wisdom, that they might present every man perfect in Christ Jesus. The prophets and the apostles have filled up the measure of their days; they, like many of God's dear children in our day, have fought the good fight of faith, and the places that once knew them shall know them no more; and we, dear sister Heckard, together with all the ransomed of the Lord that remain on the shores of time, are following in their footsteps, and each passing moment brings us nearer the hour of our departure. But the word of our God will endure when time shall be no more. As one by one the years of my mortal pilgrimage roll swiftly away, each day's march has a tendency to awaken in my breast emotions of gratitude and heart-felt love to the great and only wise God, by whose protecting care my unprofitable life is spared.

Dear sister, while walking in this narrow path, and following our Savior, we find that earth hath no pleasant sweets. The waters of Marah

are bitter. The pilgrim's journey is onward and upward. For here we have no continuing city, but we seek one to come, whose maker and builder is God. I have been with my Savior in the wilderness, and there been tempted of the wicked one. I have also followed him to the mountain of transfiguration, and felt to say, Lord, it is good to be here. I have beheld him, as it were, in the garden, his soul exceeding sorrowful, even unto death. He was a man of sorrow, he was afflicted and despised. It pleased the Lord to bruise him; he hath put him to grief. He has trodden the wine-press alone, and of the people there was none with him. In all our afflictions he was afflicted, and the angel of his presence saved us. And of Zion he has said, "All thy children shall be taught of the Lord, and great shall be the peace of thy children." They shall all speak the same language, they all have one Father, even God, and they are all brethren. Jerusalem which is above is the mother of all this heaven-born and heaven-taught family. You will not hear this heaven-taught family telling where they found the Lord, but you will hear them all telling this one great truth, The Lord found me in a desert land, in a waste howling wilderness of sin, and he led me about and instructed me. He led me in a way I knew not, and in paths I had not known—in the path which no fowl knoweth, and which the vulture's eye hath not seen, nor the lion's whelps trodden, nor the fierce lion passed by it. I understand, dear sister, that there is a path or way the vulture's eye can see, a religion that man's wisdom teacheth. There is a way that seemeth right to a man, but the end thereof are the ways of death. This our Lord calls the wide gate, and the broad way, that leadeth to destruction, and many there be that go in thereat. But few find the strait gate, or walk the narrow way. It is true the Old School Baptists are but few, comparatively speaking, and the apostle says, "Ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to naught things that are, that no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord."

Dear sister, I have often been raised, as it were, from the slough of despond, by reading your, to me, excellent communications, and have often felt impressed to try, in my poor weak way, to write to you. I am dear sister, a stranger to you in the flesh, and am but a very little child

the least of all my Father's children, if indeed I am one at all. I daily groan, being burdened with sin; but one thing I do know, and that is a source of great comfort to me, I love the children of God, and delight in the laws and ordinances of the Lord's house, although I feel unworthy of a name with the dear children of God; yet I must say that I love to join in their songs of praise. While we sojourn in this land of tribulation, sorrow and woe, our Savior has given us a new commandment, That we love one another, even as he loved us and gave himself for us. We are informed that God is love, and that every one that loveth is born of God.

In conclusion, dear sister, let me say to you, together with all that love the Lord Jesus Christ, In the hour of severe trial, and throughout all the rough journey of our mortal pilgrimage in this world of sorrow, tribulation and affliction, may we ever be found walking in the King's highway, looking unto Jesus as our strength and our shield, and our exceeding great reward.

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 Jesus Christ throughout all ages, world without end.

Your sister in hope of eternal life,
M. JANE PIERCE.

"But the Spirit of the Lord departed from Saul, and an evil spirit from the Lord troubled him."—1 Samuel xvi. 14.

Thomas Tiplett published a request in the "Signs" for Jan. 1, 1872, for my views upon the above portion of scripture. This is one of the mysterious things in the bible. One thing we know, the Spirit of the Lord as here referred to was not the Holy Ghost, the Comforter, which is given to the people of God, and which takes of the things of Jesus and shows them unto them; for the Holy Ghost was not given until Jesus ascended. See John vii. 39. I do not feel my mind at liberty now to speak of the mysteries of the Godhead. It seems we must recognize a difference in some sense between the Spirit of God which is referred to so often in the Old Testament as moving upon both his people and his enemies, and controlling and working in the affairs of the world, and that Spirit which the Savior promised to send; though the difference may be regarded as only in the work to be accomplished. In both cases omnipotence is manifested. In both cases it is the Spirit of the Lord. But it is the Comforter and Instructor only when sent upon the church and people of God to testify of the things of Jesus.

The Lord raised up Saul to be king over Israel, and gave him to them in his anger, as he took him away in his wrath. The Spirit of the Lord prepared him to reign, by giving him that wisdom that was necessary until he should fulfill the purpose of God in raising him to the throne; as Balaam and Cyrus and others who had no saving knowledge of God were prepared to do his will. The Lord by his Spirit told Balaam what

to say, and he could not but say what he was bidden, though he did not love it. He would much rather have cursed Israel, so as to have received the wages of unrighteousness which he did love. The Spirit of the Lord girded Cyrus, though he did not know him, and he is compared to a ravenous bird, Isa. xlv. 5; xlvii. 11. The Lord by his Spirit directed the sight of Nebuchadnezzar to see the form of the Son of God with the three Hebrew children in the furnace, though we have no reason to suppose that he ever saw him near to himself as his Savior. Balaam was obliged to declare of himself that in the future he should see the Star of Jacob, "but not nigh;" that is, as I understand, not as his Savior. Num. xxiv. 17. So I understand the Spirit of the Lord caused Saul to prophesy, though he had no love for the counsel and ways of God. While the Spirit of the Lord was with him thus, enabling him to reign over Israel, his evil propensities were restrained in a measure. But we see no evidence throughout his history of any spiritual knowledge of God; of any love for holiness or hatred of sin. It is very different with the Lord's people. They have received the spirit of Christ, or eternal life, which is manifested in them by a new and heavenly birth. Thus they "are made partakers of the divine nature;" and when the Spirit of God comes to them as a Teacher, he comes also as the Comforter, because they love and rejoice in the things which he brings to their knowledge; and he witnesses with their spirit, which they have received in the new birth, that they are the children of God.—Romans viii. 15, 16.

We are not told in this place why the Lord withdrew his Spirit from Saul, and sent an evil spirit to trouble him. It is the Lord's right to do as he will, and he giveth no account of any of his matters to satisfy the vain curiosity, or to turn the rebellious opposition, of men. But we know that he has but to withdraw his Spirit from any man and leave him to manifest his natural disposition, to show the justice of his judgment against him. Psalm li. 4; Romans iii. 4. The evil spirits are just as much under his control in their movements as the holy spirits around his throne. They go only where he will, and can go no farther. They cannot even enter a herd of swine without his permission. They are as instruments to work his inscrutable and all wise purposes. Wicked men are the Lord's sword, and men of the world are his hand in executing punishments upon his people and upon others.—Psa. xvii. 13. He turned the hearts of the Egyptians to hate his people and to deal subtilly with his servants.—Psa. cv. 25. In the vision of the Word of the Lord that Micah saw, the lying spirit in the mouth of Ahab's prophets was from the Lord.—1 Kings xxii. 19-23.

Many who profess to be christians are opposed to the doctrine which is so plainly taught in these simple facts of scripture. And some of the Lord's

dear people are no doubt led into perplexity and trouble by the vain curiosity and rebellion of their carnal mind, in reference to these mysterious things, and by the opposition of the false teachers to the absolute sovereignty of God. But I am persuaded that it is the very foundation of our spiritual rest and comfort. The comforting message of him whose feet are so beautiful upon the mountains as he comes to bring glad tidings to the poor sinner, is crowned with the glorious declaration, "Thy God reigneth!" And the song of the great multitude of the redeemed, who are glad and rejoice while they give honor to God, is, "Alleluia! for the Lord God omnipotent reigneth!"—Rev. xix. 6, 7. And how could we know that "all things work together for good to them that love God, to them who are the called according to his purpose," if we did not know that he "works ALL THINGS after the counsel of his own will?"—Romans viii. 28; Eph. i. 11. All power is in the hands of Jesus, our dear Savior. Every thing in heaven, and in earth, and under the earth, bows the knee to him; not, as some have seemed to think, in prayer, but in acknowledging allegiance to their Sovereign, whose purposes they must fulfill. To bow the knee is the form by which allegiance or submission to a king is acknowledged. In this sense Pharaoh, Nebuchadnezzar, Herod and the Jews, yes, and the devil himself, bowed the knee to Jesus; for they were controlled in their malice by his sovereign will. "The wrath of man shall praise him; the remainder of wrath he will restrain." In this sense pestilence, earthquakes and storms bow the knee, as well as the cheering sunshine and the health-giving breeze. This is our comfort, to know that his counsel shall stand, and he will do all his pleasure; (Isa. xlv. 10) that he is in one mind, and none can turn him, and whatsoever his soul desireth even that he doeth; (Job xxiii. 13) that with him from whom cometh down every good and every perfect gift, there is no variableness, neither shadow of turning.—James i. 17. And when this unchangableness is shown to apply peculiarly to the covenant of grace, it gives "strong consolation" to those who have fled for refuge to lay hold on the hope set before them; though it is a stumbling block to those who suppose themselves able to cause the Lord to change his purposes. The children of the kingdom rejoice that the King reigns, and blessed be his holy name, he shall reign forever more. And this is our Savior.

SILAS H. DURAND.

HERRICK, Pa., Feb. 29, 1874.

SPEAKESVILLE, TEXAS, Feb. 4, 1874.

BROTHER BEEBE:—I wish to write the balance of my experience and travel in these low grounds of sin and sorrow.

As I stated in my first letter, I found the people I was looking for—I found the church, and was baptized. Now, my brethren, after joining the church, I felt like there was some

thing else for me to do. It was impressed upon my mind that I must preach the everlasting gospel of Jesus Christ. But feeling my weakness and inability to preach the unsearchable riches of Christ, I could not think it possible that God would call such a weak, sin-defiled creature to preach his gospel. I resisted from time to time, until I was made to yield by weighty impressions and sore chastisements. I tried to exercise my gift, by consent of the church. I went on in this way for some months, but failed to get rid of those troubles and impressions. I felt like one of old to say, "Lord, what wilt thou have me to do?" I prayed earnestly to the God of mercy not to leave me to myself, but to guide me in the way of all truth, and make known to me my duty. I then concluded to have family prayer, which gave me some relief. I really thought it a duty enjoined upon all of God's children to pray without ceasing, and in all things to give thanks, and also to deny ourselves, take up our cross, and follow Christ. I thought that by the help and grace of God I would live in obedience to his will and commands. I had a wife and one child when I felt it my duty to pray with my family. I felt like dedicating our little son to God, and prayed that he would direct his course through life, and protect him from all harm, according to his own will and purpose.

Brother Beebe, I do think the Lord has led me about and instructed me all the days of my life, and I have great reason to be thankful to him for his loving kindness toward me, a sinner. Time passed on in this way for some months, but I was not altogether released from those weighty impressions. I still felt that there was something more for me to do, but what it was I could not tell. During this time I had many trials and heavy afflictions, which caused me to call to mind the case of Job, tried by affliction, tried by the loss of property, and tried in every way that one could be tried. But notwithstanding all these heavy trials, I felt thankful to the God of all mercy for preserving my unprofitable life, and I concluded that all these things would result in my eternal good. While traveling on, from the time I received a hope in Christ up to this date, there were a great many passages of scripture presented to my mind, which were very strengthening and encouraging to me, and other passages condemning me. Then, turning and examining myself, I saw what proneness there was in me to wander from God and to violate his commands. I am made to cry out, O wretched man that I am! Who shall deliver me from this body of sin and death?

I will now relate a scourge I received in 1859. I was driving my team from Huntsville, Walker Co., Texas, to Houston, our market, and when about fifty miles from home, the weather calm and pleasant, and only a light breeze among the pines, when all of a sudden a pine tree, about eight or ten inches in diameter, fell across me and my team. It struck

me on the back of my neck, as I went with my head bowed down. It knocked me across the road, and so stunned me that I could not move, and my wagon ran over me. The wagon and its load weighed five or six thousand pounds. The fore wheels ran across the small of my back, and the hind wheels across the bulge of my ribs. After the wagon had passed over me, having my presence of mind, and knowing every thing as it passed, I did not think I could survive but a few minutes longer. There were five men with me, my neighbors, and as soon as they came to my assistance they raised me up and laid me on the grass, to die, as they thought. In about two or three minutes the stage came along, empty, and my friends put me in and carried me back some half a mile, to a house, where I was well cared for. At that time I thought my stay on earth would be short, and it appeared to me if I could see my wife and little babes that I would be willing to go. O, my brethren, what a wonderful miracle it was to me, to think that a human being could survive such an affliction. Nevertheless it was so. In twelve days I was able to be carried home. I mended very fast, and in a short time was able to sit up and read my bible, which I did very attentively. I read it through, and studied it as well as I could, and came to the conclusion that if ever I was saved it must be in and through the mercy and grace of God, and not by any thing I could do or offer. In about eight weeks I was able to go to the mill, about two miles from where I lived. I got upon my horse and went there, and back to within two hundred yards of my house, when something darted out of a hollow stump by the roadside and strack my horse on the side, which gave him a fright, and he ran at full speed in the direction of a large pine top, when I became very much alarmed, and sprang from my saddle. My foot hung in the stirrup, and when I fell to the ground my right arm broke, and lapped around a pine sapling, and jerked my foot out of the stirrup. There I lay, scarcely able to recover from the fall, though I succeeded in getting my arm from around the sapling, and gathering it up I made my way to the house. Now, my brethren and sisters, can you imagine the feelings of a person in that condition? Some would have murmured and complained, but I was disposed to be calm and resigned to the will of God, and considered it all for the best, for I became willing to satisfy the demands of justice, let it be in whatever way God demanded it. For I was satisfied that I was a great sinner, and if God had dealt with me in strict justice I would not have been permitted to survive, but would be where hope nor mercy could ever reach my case. But thanks be to God who giveth us the victory through our Lord Jesus Christ. I am very thankful that God works all things after the counsel of his own will.

I then searched the scriptures diligently, to find out, if possible, my duty.

These are my travels up to the year 1861.

R. PRIOR.

A MORSEL FOR LITTLE ONES.

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

This verse doubtless expresses the desire of every child of grace. And none but children of God are interested to know whether they are accepted with God or not. None but they ever pray from the heart, If I am wrong, Lord help me to see.

I hope, dear reader, that you will bear with me while I try to comfort the little ones—with that comfort with which I sometimes hope. I am comforted of God. I have passed through seasons dark and dreary. I have often been as a ship at sea, without compass or chart, dashed upon the surging billows, which threatened every moment to swallow up my little barque and sink me to the bottom of the great deep. And then I could do nothing but cry, Lord, save or I perish! If then I could cast my anchor, *hope*, which is to the soul both sure and steadfast, and, by faith look to him who has said to the stormy winds and roaring billows, "Peace, be still;" and, to the poor trembling tempest-tossed soul, "It is I, be not afraid," O how soon my night would turn to day, my darkness disperse, and I be filled with joy and gladness, and enabled to sing—

"O 'tis a glorious mystery,
That I should ever saved be!
'Tis a wonder, a wonder, a wonder."

My Father is at the helm. I know in whom I have believed; and I am persuaded that he is able to keep that which I have committed to his hands till that day. I have proved by experience, if I am not deceived, that there is but one place of safety—but one place where my weary soul can rest and take repose, where my fears can all be quelled, my doubts all solved, where I can eat heavenly manna and drink water out of the rock, and sing with joy—

"I need not go abroad for joys,
I have a feast at home."

That blessed rest is in Christ; in him we have all we need or want; he is all and in all to us, and having him we need no more. O that I might never from him stray! or, from this blessed refuge go. Happy soul, who has an interest in Christ—who is united to him. He has all the power of heaven and earth on his side—the everlasting arms are underneath him. No weapon that is formed against him shall prosper—"His defence shall be the munition of rocks. Bread shall be given him, and his waters shall be sure."

Methinks I hear some little trembling one say: If I just knew that the sufferer of Calvary was my Savior, all would be well with me. This anxiety and care of thine about an interest in him, and thy longing after him, and desire for an evidence of thy acceptance with him, is an evidence that thou art quickened and made alive. The world, in nature, desires not the knowledge of his ways; for, to them, Christ is as a root out of dry ground, having no form nor comeliness that he should be desired. But, to them

that *believe*, he is precious. Remember it is only the living child that cries—it is only the living that breathe and move. If then, thou dost find in thy soul emotions towards God, and desires after him, and crying to him, know that these are infallible signs of life; none but the quickened souls ever pray from the heart—"God be merciful to me a sinner." And every one of our Father's children call upon his name, and all the time for mercy; they have no righteousness of their own to plead, but can say with the poet—

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

But I am the vilest of the vile! It seems that I could do nothing but sin; and that my heart is a sink of sin—when I would do good, evil is always present. This is another of the waymarks. It is a miracle of grace to give sight to the blind; and our blessed Savior begins with us by showing the holiness of his law, and the exceeding sinfulness of sin; reveals to us our lost estate, what we are by nature, what sin has made us, and then reveals the riches of his grace, his boundless mercy, and unchanging love.

While carnal professors are boasting of their mighty works, of their wisdom, their abilities, and rejoice in the works of their own hands, the children of our Father adopt the language of old Job, and says: "I abhor myself;" or like another of the ancient saints, "Surely, I am more brutish than any man and have not the understanding of a man." Or like many in our day, "I am surely the worst sinner that lives—my sins are of a more aggravating nature, they are more than the hairs of my head."

But blessed be God for that saying, "Jesus Christ came into the world to save sinners, of whom I am chief." Again, the operations of the Holy Spirit of God may be distinguished from the spirit of the world, by this: He leads us all the time away from ourselves, away from man, away from the help of man; and suffers not his children to trust in themselves, but to count their own righteousness as filthy rags. But where does the Holy Spirit lead men to? Why, to Christ; and no where else. For Christ says: "Every one therefore who hath heard and learned of the Father cometh to me." Then, if in our exercises we have been led away from ourselves, away from the deeds of the law for justification, and to count all things but loss, that we may win Christ, and, desire above all things to be found in him, not having our own righteousness, but the righteousness which is by faith of Jesus Christ, we may safely conclude we have been led by the Spirit of God; and instead of doubting, fearing and complaining, we ought to be praising God for his abounding goodness to usward and that distinguishing grace which has made us to differ from others, and returning thanks to him for his unspeakable gift to us poor sinful creatures.

Again, grace has the tendency to humble, not to puff up; nothing but the work of the Holy Spirit will

make a man vile in his own sight—make him abhor himself, and repent in dust and ashes. By this blessed Spirit, they who are under its influence, are all humbled, and brought like little children, to the feet of their Divine Master; and to the feet of each other—each feels himself or herself, less than the least of all saints, and there is no big I and little you among them. And if I wished to reach the greatest number, I would offer a dish of covenant food to those who felt themselves to be the least of all.

Dear brother, or sister, if you have been brought under the influence of this humbling self-abasing spirit, take courage and be assured that you are one of the children. Once more, the Spirit of Christ is a Spirit of holiness in every believer, if then, you find within, a desire after holiness, and long from sin to be free—mourn because of inbred corruption and indwelling sin, crying, O wretched man that I am, who shall deliver me from this body of death? know of a truth, they arise from a spirit of holiness. And thank God, and take courage. But again, the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us; and, this love is manifest in us by rising to God its author. We love him because he first loved us. This is coupled with reverential fear (not slavish fear.) We fear to displease him. We desire, if we could, to always do those things which are pleasing in his sight, and there is a spirit of inquiry in all the little ones: enquiring, Lord, what wilt thou have me to do? Lord teach me thy will, concerning me; make me to respect all thy commandments. And O lead me forth by the footsteps of the flock, and help me by word and deed to glorify thy great name, in my body and in my spirit which are thine. "He 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." He says we know this; then it is an infallible test, and should not be doubted. But says the little one, "I do not know that I love them right or not. I feel a tender regard for them that I did not use to feel—I love to be in their company, and hear them talk, which I did not use to do—I look upon and esteem them as the excellent of the earth; and I feel a drawing towards them unknown before, and I desire their welfare, and would not offend them for all the world. I love them because I believe they belong to Christ; and, if I thought myself as good as they I should have no doubts. If this is the case with thee, thou hast no right to doubt; thy speech betrayeth thee; out of thine own mouth thou shalt be judged. And now I advise thee, and I think I know it is safe counsel: If thou hast not already a place among these people, seek fellowship with them immediately, the first opportunity: Why tarriest thou? Arise and be baptized! and wash away thy sins, (figuratively) Go home to thy

friends and tell them what great things the Lord has done for thee and hast had compassion on thee. You may not, be able to tell like some of your brethren, of paroxysms of grief or ecstasies of joy, of the time and place when you, like Paul, was struck to the earth and all your sins brought before your eyes at one view; nor the time and place when your burden of guilt and condemnation left you in a moment, and the fullness of redemption, and riches of grace was revealed to you all at once and caused you to cry out, and shout the praises of God. God may have dealt with you in a different manner, as he doubtless often does; for there are difference of operations, but the same spirit; difference of administrations, but the same Lord—

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

We must not limit the Holy One of Israel; he is a Sovereign, and works all things after the counsel of his own will. He does not deal with all his children in the same manner; he permits some to run on in sin and rebellion to a fearful length, and suddenly (to speak so) lets the light shine around them from heaven; yea, and in them, too; and when deliverance comes, it is with such force and power that they never forget the day or hour; while he brings others by almost invisible steps to himself, and reveals to them a little at a time. I am satisfied there are many of God's little ones looking for more than they will ever see in this life and doubt because it does not come in their way. We are not to live by great experiences, frames and feelings, but by faith in Jesus Christ; and let me say, once for all, if in your experience, be it great or small, you have been led to Christ and enabled to trust in him solely and cling to his cross, it is of God; and remember, if you are a little one, you occupy the place nearest his heart, for he carries the lambs in his bosom.

Brother Beebe, I have felt for some time like writing for the "Signs," but when I look over this scribble, it seems that I have said so much to so little purpose, it is with much hesitation that I send it to you. It is entirely at your disposal. Do with it as you think best, and all will be right with me.

WM. P. LINKOUS.

TAZEWELL C. H., Va., Feb. 28, 1874.

FAIRFAX C. H., Va., Feb. 25, 1874.

DEAR BROTHER BEEBE:—I have no apology to make for writing you this time; as all others who write to you whose communications appear in your comforting and instructing paper offers all I can; and, as I feel with most of your correspondents, that I cannot write anything that will comfort and instruct the afflicted family of God, I refrain from attempting it; therefore, over my signature, the children need not look for such good things as I do over theirs; for, as soon as the "Signs" is announced, it seems I cannot rest until all of the communications have been read, they being such a source of comfort to me. I also take great pleasure in comparing them with holy writ, and I find by thus comparing, that it is a comforting instruction. I often feel my little hope to swell, and, like Paul, "Take courage when I see the brethren," for I see them then in the beauty of holiness: I am

made to acknowledge that truly they are born of the Lord; and, if I could be a Durand, a Vanmeter, a Rittenhouse, a Mitchell, a Phillips, a Spragins, and many other able writers for the "Signs," I should feel exceedingly blessed. Now I am not envious, but thankful for the power of appreciating their gifts, which I know to be of the Lord.

In looking over a back number of the "Signs" the other night, I saw a communication over the signature of "H. K.," written from Johnson Co., Mo., Aug. 25, 1872.—Vol. 40. No. 26. page 203, of the "Signs" for Sep. 10; and, as I read it over, wondered was "H. K." living yet, and if so, were still away from home; as I read it over, I hoped that he or she had come to the place they most desired. In that essay "H. K." seemed to admonish, and bid me be of good courage, and tells me that he or she is also afflicted, and says, "it is good to be so;" and then quotes, "That we know" &c.—Romans viii. 28. Now I would say to "H. K." that, if so, that we know that; we can truly be encouraged to hope; but, we cannot know anything truly, unless it is revealed unto us; and if it has been revealed, we surely cannot doubt the divine revelation. In reference to this, I will cite the apostle John. He, while on the lonely isle of Patmos, where, to all human reason, was no chance of escape, and apparently no hope, with continual solitude, with no one to even cheer him, away from kindred and friends, (in a natural sense) where in all probability sickness would fasten upon his body—in such a case there would be no one near to even give a cup of water. O what a sad condition must his have been! But, in all this affliction the Lord had a purpose; and John did not doubt; nor could he doubt the things he saw on that lonely isle. This subject has occasioned me much thought of late, especially that of John, and his isolated abode. I think I am enabled to see a beauty in it; which, if we were enabled to see at all times, we would be less apt to despair; for, when we consider the fact that when we are absent from the body, we are present with the Lord, and while we are daily in a great fight of affliction, we often feel the wish that we were released from such a foe as our flesh; and, like John, be permitted to rest on some lonely isle—where we should not be subjected to the incessant din of Anti-christ, with their lo heres and their lo theres, for we know their god's are like their institutions, built of brick and mortar by their own hands. Now while John was surrounded by such characters as these, no doubt that John was often provoked. Our Lord had a purpose in letting John behold these things, as we see afterwards.

Dear reader, where could a more suitable place be found to hear the sweet promises of God, than on some isle of Patmos, there to be shut out from the world with the great deep between us and our enemies. We have the privilege of viewing in feeling and imagination, the contrast between the kingdom of this world and of that to come, in the one, it is sorrow and sadness, in the other it is joy and peace. And so we see there are two kingdoms—one of the world, the other of God or heaven. Now I, in my experimental feeling, do not like the kingdom of the world, for I know it is ruled by a prince who works in the hearts of the children of disobedience—I feel a great many times as if contaminated with his influence. My desire is, that the Lord will remember poor me in my weakness and

heal my many infirmities. Now the Lord says: "My kingdom is not of this world."

When we are brought low—cast on some lonely isle, we may look up, for behold, the day of our redemption is nigh; for it is in some such spot of seclusion, that the King of Zion reveals his will to his desponding children; and it is then, when all our strength is gone, we become weak in the flesh, and strong in the Lord; for when we are weak, then are we strong; and, while we lose our old filthy rags, we shall be clothed upon with Christ's beautiful garment. So you see, this isle of Patmos, which once was so dreary, has been made blessed; and thus we are comforted, for we are enabled to see the bride—the Lamb's wife, the church of the Living God, and feel our hearts to praise the King of Zion; and, to join in the chime, saying: "Ho every one that thirsteth, come ye to the waters;" now if this is seen and felt, and, in a lonely isle of affliction, why should we murmur when God moves in a mysterious way? True, for—

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea
And rides upon the storm."

Yes, dear reader, when we are cut off as it were, from all hope of enjoyment, and the way seems so dark, and no way of escape presents itself, the word of the apostle often presents itself in a manner that is so comforting, this for instance: "All things work together for good to them that love God;" now if any should be in doubt as to who, or whether they love God, or, who those are that love God, I would say to such, that they are they that are called according to his purpose, and they are they that walk not after the flesh but after the spirit; again, they are they that mourn on account of sin—that have been made to see the exceeding sinfulness of sin; and, they are they that are hungering and thirsting after righteousness. And unto such the gracious Redeemer says: "Blessed are they," &c. I find that I have already written more than I intended, and lest I be tedious, I will leave the subject.

Inclosed, I send a copy of a letter written by brother Wm. M. Smoot, of Occoquan, Va., which was received before I united with the Primitive Baptists, with whom I joined at Bethlehem, Prince William Co., Va.

Brother Smoot is very dear to me, his letters always bearing instruction, encouragement and comfort; and, the one inclosed I have thought too good to remain with me alone, me the least of all, so I have obtained his consent to forward it for publication in our medium the "Signs," that all may profit therefrom. It is in answer to one I had written him, after leaving the Means Baptists, on account of their free will doctrine and institutional practices, in short, for not preaching the truth as it is in Jesus. Thus, it was in view of my little hope, which prompted me to write to brother Smoot; and, as it is just what I believe, I would wish that it may speak for itself, and may the Lord bless it to the comfort of the little ones of his flock.

ELI T. KIDWELL.

OCCOQUAN, Sep. 13, 1873.

DEAR BROTHER KIDWELL:—Your welcome letter of the eighth inst. was duly received, and I was glad to hear from you. I sincerely trust that God will enable me to answer your letter in a manner well pleasing in his sight.

It is under a realizing sense of my

1st. "Was ever a child of God left stripped of all things as poor me, to say nothing of my bodily affliction?"

2d. "Were ever you brought so low?"

3d. "Can it be possible that I am a child of grace?"

Now I desire to answer these questions in their order.

1st. "Was ever a child of God left so stripped of all things as poor me, to say nothing of my bodily affliction?"

In the remarks preceding, you present your condition as one in which you feel yourself to be nothing, without strength, having no confidence in self, and the evidence of your acceptance in Christ, at times as you think, fading away; yet, through it all, resting in that hope which is an anchor of the soul. This is the condition to which I presume you refer in the expression: "Stripped of all things." Let us examine this condition: The characteristic marks are:

1st. Ones nothingness.

2nd. Destitution of strength.

3d. No confidence in self.

4th. Doubts and fears in regard to an interest in Christ.

5th. Yet with Christ in you the hope of glory.

The above is your condition, as presented to me by letter.

Now, brother Kidwell, examine these five marks, and answer me candidly. Are they not the marks of a child of God? Do not each and every one of the royal family bear those marks, to a greater or less extent? You realize your own nothingness; so did Paul, when saying: "Unto me, who am less than the least of all saints: For in nothing am I behind the very chiefest apostles, though I be nothing." I think I perceive from your letter, that you have a knowledge of the principle upon which you are brought to realize your nothingness. You aptly say: "That you remember the time when you thought that you were one of importance." Now you have been delivered from this condition of vain confidence in self. "If any man seemeth to be wise in this world, let him become a fool, that he may be wise." The fact that you realize yourself to be without strength; and your having no confidence in yourself, flows from your being brought to know your own utter nothingness and makes manifest the fact that you are alive from the dead. And amidst all these things there is an abiding hope in Christ. This stands pre-eminently above all of the trials and difficulties pertaining to this world, and, of which we are so apt to be surrounded:

"The darkest cloud hope pierces through
And waits upon the Lord."

Again:

"It holds the weak believer up,
In the distressing hour."

Truly, it is an anchor of the soul, both sure and steadfast. You speak of your evidence at times as "fading apparently almost away." I believe that most, if not all, the brethren complain of this. It appears that John the Baptist was troubled in this way; for he sent to the Savior to know whether he was the one, or should we look for another.

Brother Kidwell, I think by this time you will be ready to acknowledge that the children of our God are all brought to the same condition in which you are. In fact, none but the children of our God are brought to this condition—having been strid-unworthiness of the least of his favors that I attempt to write.

You ask of me three questions, to wit:

ped of all those things of which they trusted in a state of nature.

I will now proceed to answer your second question, and answering the first, makes it rather easy for me to answer the second.

The following question is directed to me personally, viz: "Were you ever brought so low?" Yes, I have been; and had I never been brought to this point, I could not speak of it as I do—for I speak of the things that I have seen in my own experience. These are the footsteps of the flock, marks by the wayside—which are seen as we travel onward. But in this question, perhaps you refer to your present condition—as you are tossed to and fro in deep distress and conflict of mind, with the ordinance of baptism resting upon you. You get no rest of mind because of it either day or night, yea, even peace and comfort has to a great extent fled from you. Again and again the question arises, Lord, what wilt thou have me to do? Now it was thus that I felt; and perhaps my experience in this respect corresponds with that through which you are now passing; with me, it was eleven months after I had received a hope before I was baptized. Yes; through all these weary months I was waiting; it not having been made clear to my mind what duty was. Sometimes, I would hope for a brighter evidence—hope that God would give me a special call, through which I would be brought to know the very time to which he would have me obey in the ordinance of baptism. And through all of this, it seemed that there was an inward voice continually whispering, Why tarriest thou? Arise and be baptized. For a long time, I neglected to obey the heavenly command—my disobedience threw me into a state of distress and great darkness of mind. God had apparently turned his face from me, spiritual enjoyment had to some extent fled, and my burden of trouble was great—thus it continued with me until I became connected by baptism with the visible church. Now is it not true, that trials and troubles of various kinds belong to our inheritance here? Turn for a verification, to the language of Jeremiah, and of Job, and then to the precious book of Psalms, and see there portrayed the great darkness of mind and sore trials through which these brethren passed.

But now, for your third and last question, to wit:

"Can it be possible that I am a child of grace?"

To which I would say, It certainly can be; and is possible. Surely, this fact must be plainly written in the exercises of your mind; in fact, I do not think it possible for you to be otherwise but a subject of grace, for I do not believe that God reveals what he has to you, to none but what are his children; and, had I not confidence in you as a child of God, most assuredly I should not address you as brother. Now I do not use this term in a mere formal manner, but because I believe it to be a

proper one; and in using it I mean precisely what I say. And now, as time and space warn me to close, I must use brevity.

Your missive states:

"I leave these questions with you, and you may deal with them as your better judgment may dictate; and God grant that you may be able to tell me what to do, or where I am."

I think, brother Kidwell, that you are almost, if not precisely, where I was in my experience. There is no doubt in my mind but that the best thing for you to do is to go to the church with your experience—be it ever so small: offer the sacrifice of righteousness and put your trust in the Lord; and, methinks should you comply, and we should meet afterwards, that you could say it was never regretted.

And now, in closing, it is with a fervent wish that God will seal instruction and lead us in the narrow way of everlasting life. And to you, brother Kidwell, I can feelingly say, may God bless you both temporally and spiritually.

And now, hoping I have said nothing amiss in my letter, I remain yours in the love of the truth,

WM. M. SMOOT.

OREGON CITY, Oregon, Feb. 21, 1874.

DEAR BROTHER BEEBE:—Many are the doubts and fears I daily have respecting my little hope. I often get in such a condition that after calling to mind all my experience and religious exercise of mind that I have had in former days, I am made to say, I fear I am deceived. I once thought those days were past, that I should never see any more trouble. Then I could say, at least I thought so, My Father and my God. I looked back upon my life and said, O, if the Lord is so merciful as to forgive me my many sins, I know he will never leave me nor forsake me. I then thought when any trial should come upon me I could go to my Savior, and that he would grant me the petition I desired. But O how different have I found it! I may cry from day till night, and from night till day, and it seems that my prayers go no higher than my head. And my heart is so hard that it seems no power could move it. My prayer is like that of Job, "O that I knew where I might find him!" My carnal reason tells me, Why, if you believe the doctrine of election, do you not rest easy? If you are chosen, you will be saved, so you need not fret yourself. Election does me no good except I know indeed and in truth, by precious faith, that Jesus is mine. There is no rest for me short of this. When I think of being deceived when I shall be called to die, O what terror of mind I feel! Then it comes to my mind, Why, don't you know that if you are damned it is just? Yes, indeed and in truth I feel it would be just for God to do so. Yet, at the same time, how could I bear the thought? But I fear that in these things I am alone, for surely no Christian ever has such feelings, and so many dark seasons to pass through. Not long since, I

passed through one of the darkest times I ever saw. I truly thought there was no use in trying to pray, and indeed I felt that it would be sinful in me to do so any more, and I said, I know now that I am deceived. For I had walked in darkness about six years, and I felt as though I should forever be lost. No tongue can tell the feelings I then experienced. All my hope seemed gone. I took down my bible and thought I would read, and see if I could find anything that would be of any comfort to me. I opened to the third chapter of Lamentations, and there my experience was so closely marked out that I was enabled to say, I know that my Redeemer yet liveth! Never before was I so thankful to God for the scriptures. I believe that no child of God ever can get into such a condition that there is not something there for him; for they were written by holy men of God, who wrote as they were moved by the Holy Ghost. O how merciful is God to his children! He will not leave them comfortless, but will come to them again, and turn their sorrow to joy. And I believe that every dispensation the children of God are led through, both temporal and spiritual, is for their good and God's glory.

And now, dear brother, I have written some of my feelings respecting my little hope, and you can do with it as you please. I read many experiences in the "Signs" that describe my feelings better than I can tell them. May the Lord spare you yet many years for the comfort of his children.

G. E. MAYFIELD.

ARTON, Ga., March 10, 1874.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—I am reminded, by looking at the date on the title page of the "Signs," that the time of my subscription is nearly out, and I send you two dollars for the paper another year. Although some seem to reject the paper, and others, perhaps, the doctrine it contains, I acknowledge that it is a source of great comfort to me, and I believe that many of God's scattered flock, east, west, north and south, are much comforted and edified by it, and so long as I or my family live, and its columns are enriched with the doctrine set forth it at this time, which I understand to be the doctrine of God our Savior, I do not want to be without it.

Brother Beebe, I have just received the "Signs" bearing date March 1st, containing your remarks on Psalm xi. 3; and in reading I was much comforted and revived, and things of the scriptures opened clearly to my mind, which I have not beheld before, and surely that grace that was sufficient for the apostle Paul has enabled you to make a proper application of the text; for of a truth, take away the organizations, doctrine and order of the apostles, and what would the righteous do? Would not the purpose of God be frustrated? And in the absence of such an important item, what could the saints do? But

blessed be God, those heavenly and blessed princes rule in judgment, and the beloved city, the New Jerusalem, or the walls of the city, hath twelve foundations, and in them the names of the twelve apostles of the Lamb; and the foundations of the walls of the city are garnished with all manner of precious stones. And John says, "I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it."

And, my precious aged brother, while your editorial seemed to be filled with such excellent oil, the oil of grace, or doctrine of God our Savior, Eld. D. Bartley's communication in the same paper, giving an account of his tour through different states, and mingling with so many of the precious brethren and sisters, was no less interesting. I could not at first read it and refrain from shedding tears. O, my precious brother, I do not envy or wish your comforts any less, but I feel to believe, from the tenor of your letter, that you were many times enabled to behold how good and how pleasant it is for brethren to dwell together in unity.

Brother Beebe, when I commenced this short letter, I thought with the help of the Lord that I would pen a few thoughts on Rom. xv. 1; but my sheet is nearly full, and my imperfections seem to forbid it.

My dear brethren and sisters scattered abroad, many of whom I never have nor ever shall see in this world of trouble, I hope you will pray for Zion, especially in this section. She is in a cold state, though her ministers seem to be under the power of the outpouring of the Spirit. Yet, "Except the Lord build the house, they labor in vain that build it."

E. J. WILLIAMS.

KINGSTON, Ontario, March 15, 1874.

DEAR BROTHER BEEBE:—As I am stationed here for the present, I desire to find any Old School Baptist that may be near here, if any, and take the medium of your valuable paper to find them. If there are any of our faith and order near, I will be thankful if some brother will let me hear from them, through the "Signs of the Times" or otherwise.

Brother Beebe, I will add, while writing this note, that it was my sorrowful privilege while in the city of Washington last month, to be present at the funeral of our lamented sister Towles, and had the privilege of hearing Eld. Wm. J. Purington, of Pennsylvania, preach on the occasion. I also had the pleasure of meeting Eld. John G. Sawin and his estimable wife, and of listening to him on Sunday at the Shiloh Meeting House. At these meetings it was my good fortune to meet several of the brethren and sisters from the Baltimore and Alexandria Churches.

Brother Sawin was on his way to his home in Illinois, to resume his labors as pastor of the Little Bethel Church, which church I have been an unworthy member of for the last thirty-one years.

I receive the "Signs of the Times" regularly, and they are precious messengers to us. My wife and I are here, away from our friends, having left our home in the west on the 2d day of February last, to come to this place, (on Government business) and we feel that we are in a strange land. But I hope we can adopt the language of the poet and say,

"Though in a foreign land,
We are not far from home;
And nearer to our home above
We every moment come."

I remain yours in hope of an inheritance in a better world,

JAMES M. TRUE.

EDITORIAL.

MIDDLETOWN, N. Y., APRIL 15, 1874.

EQUALITY, Coosa Co., Ala., Feb. 22, 1874.
ELDER BEEBE—DEAR SIR:—Please publish your views on John iv. 23.

B. M. I.

"But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit, and in truth: for the Father seeketh such to worship him."

REPLY.—These words were spoken to the woman of Samaria, by him who spake as never man spake, and whose teaching astonished the people, for he taught them as one having authority, and not as the scribes. We can conceive of no subject more vitally important than that which defines the true worship, and true worshipers of the true and living God; nor can we ask for higher authority on this momentous subject than that which is given by our Lord Jesus Christ in the text before us.

The worship performed, whether by the carnal Israelites or by the Samaritans, before the advent of the Son of God, was ceremonial and figurative, although there were among them patriarchs and prophets who undoubtedly by faith worshiped the Father in spirit and in truth, yet from the time of the institution of the Levitical priesthood even they were required, by the law of a carnal commandment, to conform to the ritual of Judaism according to the law of Moses. They were required by law to worship in the worldly sanctuary, and in carnal ordinances, in meats and drinks, new moons and sabbaths, in sacrifices and offerings, in circumcision and divers washings, which were enjoined on them as the fleshly seed of Abraham, until the time of reformation; but all their devotion under the legal covenant was only figurative of good things to come, and could never make the comers to their altar perfect; nor could the blood of their sacrifices purge their conscience from dead works, or qualify them to serve the true God in spirit and in truth. An exact conformity to the law in their worship could not constitute them spiritual worshipers, much less their wide departures from the law by which they were charged with making void the law of God by their traditions. Our Lord said to the carnal Jews, "In vain do ye worship me, teaching for doctrines the commandments of men."

When nearly ten of the twelve tribes departed from the house of David, in the days of his grand-son, Rehoboam, and set up a separate government at Samaria, under Jeroboam, their crafty king fearing to allow the Israelites to go up to Jerusalem to worship according to the law of the Lord, lest their hearts should incline again to Rehoboam, made two calves of gold, and set one of them in Bethel, and the other put he in Dan, and said to Israel, "It is too much for you to go up to Jerusalem; behold thy gods, O house of Israel, which brought thee up out of the land of Egypt." See 1 Kings xii. 26-

29. From the time of this separation of Israel from Judah a rivalry between the two parties existed, and at the time when the words of our text were spoken by our Lord the Jews and Samaritans had no dealings, nor were they on speaking terms. The Jews exulted in their own integrity, that they had not departed from the house of David, and that their worship was valid and meritorious because they worshiped at Jerusalem; but to meet their boastings the Samaritans sought consolation in the historical fact that the old patriarchs had worshiped God in the mountain of Samaria, and Jacob's well was there. These circumstances led the woman of Samaria to inquire, while she had so favorable an opportunity, for a settlement of this perplexing question. To her interrogative the Savior replied, "Ye worship ye know not what: we know what we worship; for salvation is of the Jews." Not that the Jews were less idolatrous than the Samaritans, nor that salvation resulted from either the will or works of the Jews or Gentiles, but that the Messiah, who is the Salvation of his people, was of the Jews, being in his flesh of the lineage of David, and was now manifest in that flesh, as the Son of man, made under the law, to redeem his people that were under the law, that they might receive the adoption of sons.

But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. The hour, implies a set time, fixed immovably in the eternal counsel and purpose of God, which could neither be anticipated nor delayed: it was both coming and had come. The prayers of holy men of old breathing the constant desire, O that the Salvation of God were come out of Zion, to turn away ungodliness from Jacob, could not hurry on the appointed time—it was coming—when the Messenger of the covenant should come suddenly to his temple—the day that should burn as an oven, the acceptable year of the Lord; the day and vengeance of our God, in which God's jewels shall be made up; and all enemies put under the feet of the Son of God, was approaching. The precise time was indicated by the words, "When the fullness of the time had come, God sent forth his Son," &c. But not only the day, but the hour was irrevocably decreed when the legal ceremonial worship should be abolished, and the true antitypical worship should supersede it. This day began to dawn upon Israel at the coming of John the Baptist and the birth of the Messiah. The law and the prophets were until John, and then the proclamation was made that "the kingdom of heaven is at hand." But still the church was under the law until all its jots and tittles were fulfilled by the holy life, painful death, and triumphant resurrection of our Lord Jesus Christ. The hour had come, so far as related to the preaching and baptism of John, in which repentance and faith in Jesus Christ were indispensable

prerequisites to John's baptism, and fleshly lineage from Abraham and the works of the law gave the Jews no right to that holy ordinance.

In the same sense the time had come, according to the preaching of Jesus, in which no amount of legal righteousness, or strict conformity to the rites and ceremonies of the law, could qualify them for discipleship to Christ. As he said to Nicodemus, "Except a man be born again he cannot see the kingdom of God." Their natural birth of the flesh, being children of Abraham, qualified them for the worldly sanctuary and carnal ordinances of Judaism, but nothing short of a spiritual birth by an incorruptible seed, by the Word of God which liveth and abideth forever, could qualify them to worship God in spirit and in truth.

The time was also coming when Christ should bear the sins of his people in his own body on the tree, and by his one offering forever perfect them that are sanctified, when he should arise from the dead, ascend up on high, enter into the joy that was set before him, receive his coronation as the King of saints, and occupy his Mediatorial throne in that everlasting kingdom of which David prophesied, and reign in righteousness—then the true worshipers should not be required to go up to the old Jerusalem, nor to the mountain of Samaria, nor to any other locality on earth; but as the kingdom is a spiritual kingdom, his subjects by a spiritual birth are constituted spiritual worshipers, and they shall then worship the Father in spirit and in truth. In contradistinction from all the legal, formal and ceremonial rites which had been enjoined on, and practiced by the carnal Jews, and equally averse from all rotary forms and vain repetitions of hypocrites and carnal professors of christianity, all who are to be recognized under the gospel dispensation as worshipers of the Father, must worship him in spirit and in truth. For God is a Spirit, and he seeketh such to worship him.

To worship God in spirit, his worshipers must be made spiritual by a spiritual birth; 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. None can worship God in spirit if they have not the Spirit. "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 therefore are without these qualifications to worship God acceptably, with reverence and godly fear. The reading or repeating of prayers which have been committed to memory, whatever the words used may be, by children or adults who have not been born of the Spirit, is denounced by our Savior as vain repetitions, like the invocations of the heathen and of hypocrites, who think they shall be heard for their much speaking. To qualify us to worship God acceptably, we not only must be born again, but even the heaven-born child of God to wor-

ship God acceptably must be led in his devotions by the spirit of grace and supplication, when they bow themselves before the throne of grace. For we, the apostle says, including himself with all the saints, know not how to pray as we ought. If left to form our own prayers, we ask for things to be consumed on our lusts. We ask, and receive not, because we ask amiss. But the Spirit helpeth our infirmities, and maketh intercession for us according to the will of God. For the Spirit searcheth all things, even the deep things of God, and knoweth what is the will of God, and therefore he maketh intercession for the saints with groanings that they cannot utter, with desires which they have no adequate language to express. In that Spirit alone can we worship the Father, singing with the spirit and with the understanding also, making melody in our hearts unto God. Praying also with the spirit and with the understanding. That holy spirit leads us to Christ as the only way to the Father; for he is the way, and the truth, and the life, and no man cometh to the Father but by him. In this spirit, though poor and vile in ourselves, we come boldly to the throne of grace; not to tell the Lord what we have done or intend to do for him, but to ask for mercy, and find grace to help in every time of need. The Spirit leads the saints in all their worship by a new and living way which is consecrated for them through the vail, that is through the flesh in which dwells all the fullness of the Godhead bodily. The Spirit in which the saints worship the Father is the Spirit of Truth, which the world cannot receive, because it seeth him not, neither knoweth him. And being the Spirit of truth, it leads all spiritual worshipers into all truth.

"Nothing but truth before the throne
With honor can appear;
The painted hypocrites are known
Through the disguise they wear."

For the Father seeketh such to worship him. And the Father does not seek in vain; he is always successful in all he does. Christ came to seek and to save that which was lost; and as all things are naked and open to the eyes of him with whom we have to do, he knows where to look for them. He shall gather his sheep with his arm and carry them in his bosom. By his knowledge shall he justify many. For the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. Therefore in seeking or gathering them he has only to say unto the north, Give us; and to the south, Keep not back. Bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory, I have formed him, yea, I have made him."—Isa. xlii. 6, 7.

In seeking, he finds them where he found Jacob, in a desert land, and in a waste howling wilderness; and he leads them about and instructs them, and keeps them as the apple of his eye. He found David, and took him

out of a horrible pit and miry clay, and established his goings, and put a new song in his mouth, even praise unto his God, that he might worship the Father in spirit and in truth. And Paul said of the gospel kingdom, "For we are the circumcision which worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh." It is the Spirit that quickeneth; the flesh profiteth nothing.

INTEMPERANCE—ITS SUPPRESSION.

Temperance and intemperance are words of a very broad signification and application. According to Webster, temperance signifies moderation in the indulgence of the appetite or passions; and in a bible sense it means a suppression by self-denial of all the evil propensities of our nature; the using of the good things of this life as not abusing them; the avoidance of whatever is hurtful. The children of God are commanded to be temperate in all things. In modern times the word is very commonly used in reference to a restraining of the appetite for intoxicating drinks.

From a very early period in the history of the world the evil of an intemperate use of wine has existed. Noah, Lot, and others, from undue indulgence, were drunken; and from their day to the present, the evil has continued; but from all the information within our reach, it has never in any former age prevailed to so fearful an extent as at the present time.

For the last half century we have witnessed the various efforts which have been employed ostensibly for its suppression, but in proportion to the zeal and labor of the professed reformers, the evil has constantly increased. Total Abstinence Societies have been organized, and total abstinence pledges given, laws prohibitory have been made, excessive duties have been laid on distillers and importers, excise restrictions, and, in some instances, entire prohibitory laws have been enacted; but the evil is not abated: like the Leviathan described in Job xli., "His heart is as firm as a stone, yea, as hard as a piece of the nether millstone. When he raiseth up himself, the mighty are afraid: the sword of him that layeth at him cannot hold; the spear, the dart, nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee; sling-stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear." How terrible then must be this monster, into whose nose we cannot put a hook, nor bore his jaws through with a thorn. The mightiest efforts of our wisest men cannot discover the face of his garment, nor come to him with a double bridle. Legislative enactments, fines and imprisonments, degradation, poverty, misery and death, all, all have proved ineffectual; and still the evil grows.

And now a raid is inaugurated under the leadership of women—praying women, singing women, and

preaching and expostulating women, backed by the clergy. But how will they succeed? Will this Leviathan make a covenant with them? Wilt thou play with him as with a bird? Wilt thou bind him for thy maidens? Canst thou fill his skin with barbed irons, or his head with fish spears? "Lay thine hand upon him, remember the battle, do no more."

But it is now said, the potency of prayer is relied on for success. But there is no potency in prayer. The very idea of prayer implies the impotency of the petitioner. Why pray for any thing which we are able ourselves to accomplish? When the men of God pray in faith, the Spirit of God helpeth their infirmities, and maketh intercession for them according to the will of God. When the spirit of grace and supplication is given us, we ask in submission to the will of God, and when we so ask, we shall as certainly receive what we ask for as it is certain that our prayer is the intercession of the Holy Spirit. Not that there is potency in our prayer, but there is power in our God to whom we pray, and potency in the intercession of the Holy Spirit. We are told that hypocrites think they shall be heard for their much speaking, and for their vain repetitions when at the corners of streets and in the market places, that they may be heard of men. Is it likely that these women would stand at the entrance of saloons and corners of the streets to pray, if they did not desire to be heard of men? What other object can they have in parading the streets and market places than to attract the attention of men? But can they find easier access to the ear of God by thus violating the command of Christ. He positively forbids his disciples praying in that ostentatious manner. Read in his sermon on the mount.—Matt. vi. 5-15.

Against the evils of drunkenness, many mothers, wives, sisters and daughters have wept, and prayed with bleeding hearts and broken spirits, entering not into saloons and grog shops, but into their closets, where none but God could see or hear them, that God, if consistent with his holy will, would rescue from the maddening cup, their wayward sons, husbands, brothers, or parents, or give them grace to bear the dreadful scourge. And when they have so prayed in the Spirit, they have always been heard. But what could they expect if in their forms of prayer they do precisely what God has forbidden?

It is not our province to judge of the motives or sincerity of those zealous women; but if they are christian women, they are positively forbidden to pray in the public places, and in the clamorous and defiant manner they do; and if they are not children of God, they have no interest at the throne of grace.

Would it not be well to enquire why the powerful efforts which have been made for the last fifty years to suppress the evils of drunkenness have thus far proved so unsuccessful?

To our mind the reason is obvious. The efforts in most cases have been intemperate, irrational, unscriptural and fanatical. In the organization of the society styling themselves Washingtonians, more than forty years ago, the position was taken that the making, vending, or using as a beverage, to any extent, however moderately, wines or other drinks, which when used to excess would intoxicate, was a heinous sin against God. The bible as a faithful record of what God approves or disapproves was repudiated; and while the maddening fanaticism swept like a pestilence over our country, farmers were induced to cut down their orchards, to prevent the fruit from being converted into spirits; and all who remonstrated against the infatuation, were branded as enemies to God, and to temperance; and from that time to the present hour, instead of reasoning with men on the subject of temperance, (as Paul did when before Felix—Acts. xxiv. 25) they have discarded all bible precept and example on the subject, making themselves wise above what is written, by attempting to improve on God's method of ruling the world. An inspired writer has declared, "He that sitteth in the heavens shall laugh; the Lord shall have them in derision."—Psa. ii. 4.

We do believe it is right for men, boys, and women too, to use all the influence of their example and all their reasoning powers for the suppression of intemperance; fathers and mothers should solemnly admonish their sons and daughters to beware of the deadly evil which has brought so many thousands of our race to poverty, degradation and ruin. And by example and precept, as well as by expostulation, use all lawful influence against the deadly evil. We are not however to regard the intoxicating cup of the inebriate as the only evil prevalent in our day. To be temperate in all things, requires that we abstain from the golden cup of Mystery, Babylon the Great, the Mother of harlots and abominations of the earth. Religious fanaticism has made the nations of the earth drunk with the wine of her abominations, and the inebriating poison of asps, pressed from the vine of Sodom and of the fields of Gomorrah, whose grapes are grapes of gall, and whose clusters are bitter, has produced that wine which Moses declares is the "poison of dragons, and the cruel venom of asps."—Deut. xxxii. 32, 33.

The appalling effects of drunkenness literally seen on the physical and mental powers of men, should admonish us to beware of spiritual wickedness in high places, and to beware of all religious enthusiasm, from the principalities and powers, and rulers of the darkness of this world. It should be remembered that all religious theories, teachings and influences which are not taught of God and warranted by his holy word, are deleterious and intoxicating in their effects, and are in the

scriptures compared to the drunkenness literally produced by the intemperate use of intoxicating drinks.

As by little and little the pernicious habits of intemperance stealthily grow upon its victims, so the charm of religious intoxication allure the novice until fully captivated, and led captive by the devil at his will. The only perfect safeguard for our youth from the bewitching thrall of drunkenness literally is to totally avoid the intoxicating cup; so the safety of those who would avoid religious intoxication, is to receive nothing as truth, religiously, that is not sustained in the scriptures by Thus saith the Lord God.

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MICHIGAN—Wm Willett 2, Nathaniel Hammond 2, John Winner 1 95.	5 00
INDIANA—R M Bartley 4, T M Cook 2, Chilion Johnson 4 35, Henry Debolt 4, John B Barker 2, Eld J G Jackson 4, S T Riggs 6.	26 00
ILLINOIS—Mrs C Jameson 2, Jacob Friesner 2, Nancy Brumback 2, Chas Wellig Sr 2, Lydia U Hanskins 2, Eld J G Williams 6, Philemond Stout 7, Eld D Bartley 1 20, J O Hamilton 3 8, Moses Hahn 5, Cynthia Davis 2, Eld I N Vanmeter 4, Eld R M Simmons 2.	52 00
MISSOURI—Henry Farmer 5, John Bunch 4, John McLeod 2, Mrs Mary Robertson 2, S F Hutchinson 2, A S McAfee 3, Miss E J Couch 2, L L Coppedge 8 30, J F Sutton 2, R Hartzag 1.	31 00
KANSAS—Prior Plank.	2 00
NEBRASKA—John E Wilson.	4 00
IOWA—Jacob Smith 2, Isaac McCarty 4 25, Eld I Donham 2, J S Price 6.	14 00
OREGON—Jackson Cooley.	2 00
NEW MEXICO—L A Dawson.	2 00
KENTUCKY—Abijah Woods 6, Philip Brandenburg 2, J T Cromley 2, W J Phillips 4, J S Rogers 4, A R Dorris 5 50.	23 00
ONTARIO—Samuel McColl.	29 00
Total.	\$410 00

POETRY.

For the "Signs of the Times."

DROPPINGS FROM THE MOUNT.

Inscribed to Elder Beebe.

"Blessed are the poor in spirit; for theirs is the kingdom of heaven."

"Blessed are they that mourn; for they shall be comforted."

"Blessed are the meek; for they shall inherit the earth."

"Blessed are they which do hunger and thirst after righteousness; for they shall be filled."

"Blessed are the merciful; for they shall obtain mercy."

"Blessed are the pure in heart; for they shall see God."

"Blessed are the peace-makers; for they shall be called the children of God."

"Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

Yea, blessed are ye sorrowing poor,
Bound on a weary way;
In debt ten thousand talents—more—
With empty hands to pay.

Too poor to lift up tearful eyes
Unto the kingdom fair;
Too poor to claim the sweet replies
Spoke by the Master there.

In spirit poor as beggars low;
Forever at the throne,
Ne'er knowing that while yet below
Ye bear the pure, white stone.

Aye, blessed poor, with empty hand,
So rich the promise is!
To you immanuel's golden land,
And all things which are his.

Look up, look up, your heritage
Is written on the sky;
Behold the immortal fadeless page
Inscribed eternally.

Yea, blessed are the mourners sad,
Bound to the dim red cross;
Naught in the spirit which is glad,
But much of earthly loss.

And loss is gain; earth hath no tie
Which broken is not found,
And in the stead the hand from high
Gives better tie beyond.

Ye mourn alas for Hope; for light;
For days of brightness passed;
To see the distant haven in sight,
With peace and rest at last.

Be still, ye mourners; put away
The face of anguished prayer,
To meet the glad thanksgiving day,
When all is over here.

Look up; be glad; the Comforter
Is promised, and his word
Is with, and his'er listening ear
Hath every asking heard.

Yea, blessed are ye humble souls
Who walk in righteousness;
Your lives the purest written scrolls,
Though high ones count you less.

The trees which bear much fruit bend low,
The lowest always best.
By this, the world might pause, and know
The greatest is the least.

In humblest garb, in meanest place,
Like to the Master's own;
No comeliness in form and face,
But waiting for the crown.

Ye ask not of degrees in heaven,
Of seats made high and low,
But that the precious lot be given
Before the throne to bow.

Ye blessed ones upon the earth,
For your sakes richly spared,
Yours by the gift of him whose birth
The better life prepared.

There is a table richly spread
With reddest wine of love,
And in his hand the whitest bread,
Reserved for you above.
Ye shall be filled, the Father saith—
A little while and ye
Are bidden to the feast—have faith
Till ye the wonder see.
'Tis good to wait, to want below,
In thirst and hunger blest—
From glimmering tears will come the smile
At the sweet Eucharist.

Yea, blessed are ye merciful,
Blest 'mong all human kind;
With holy hearts of piety full,
And ready hands to bind
The gaping wound with healing oil,
The bruises with sweet balm;
To help the weary with their toil
Till restless souls are calm.
Forgiving debts, as ye would have
The Father to forgive;
And reaching forth the hand to save
That dying ones might live.
With hands to help the faint and blind,
Arms to uphold the same;
And answer soft, and sweet, and kind,
The angry to reclaim.
The kingdom yours! behold the door,
So beautiful and wide,
Which opens to you evermore
A home which shall abide.

Yea, blessed are ye shining pure,
By trial deep refined;
The fires are passed, the promise sure,
The pleasant way defined.
The flames were fierce; but not till he
Saw his reflected face,
In your burnt heart did he make free
The vessels of his grace.
Fresh from the Fuller's cleansing hand,
Ye have the robe of gold—
A righteousness in which ye stand,
Which groweth dim nor old.
Ye cannot see the glorious light,
But other eyes behold
The beauty of the wrought robe white,
And mark each shining fold.
O, blessed, ye shall see your God,
By whom ye have been tried;
Beyond the fire is the abode
Made for the purified.

Yea, blessed makers of earth's peace
Between man and his friend,
With tender lips to speak and bless
Your brothers to the end.
E'er faithful, and remembering
The frailties of your race,
To you your God will one day bring
The riches of his grace.
Ye love your fellows—God is love,
And in each vessel shines.
Your gifts are his, and richly prove
The value of his mines.
Blest ministers of peace on earth
And good will unto men—
'Twas preached by wise men at his birth,
Ye preach it now as then.

Inherit ye the kingdom good
When he shall grant release,
The kingdom purchased by his blood,
And filled with lasting peace.

Yea, blessed are ye faithful few,
Whom prouder ones abase,
Ye are to the commandment true,
And tireless in the race.
How blessed when some men revile,
And others persecute;
Look up; be glad; God bids you smile,
And all the scorn refute.

He bore it all; the hill was steep,
The blood which flowed was red;
No sadder tears your eyes may weep
Than those the Master shed.
Rejoice, and be exceeding glad,
The sweet reward is nigh,
Beyond the night which is so sad
The sunlight rises high,

And wraps the bright eternal hills
Forever from the gloom,
Where God in wondrous goodness wills
A long continuing home.

ANNA SPRAGINS.

March 12, 1874.

MARRIAGES.

Feb. 26, 1874—At the residence of the bride's sister, in Mooreland, Pa., by Eld. W. J. Purington, Mr. B. Frank Yerkes and Miss Jane E. V. Blaker, both of Mooreland, Montgomery Co., Pa.

OBITUARY NOTICES.

Please publish the death of my wife, which occurred March 7, 1874, at Kendallville, Ind., of pleuro-pneumonia, in the 66th year of her age. Her sickness was of short duration—only one week, when she fell asleep in Jesus. We feel our loss, but rest assured it is her everlasting gain. She was a firm believer in the doctrine of the grace of God, upwards of forty years, and a great portion of that time a constant reader of the "Signs of the Times." She has often said to me that she found great comfort in reading there the experiences of the children of God. The bible and your valuable paper were her constant companions. She has gone home to Jesus, leaving relatives and friends to mourn their loss.

A short time before she died she quoted the 14th verse of the 25th Psalm, which Psalm was read at her funeral, by her request. As there is no Old School Baptist minister in this vicinity, there was no sermon preached. Your brother in hope of eternal life,

ELIAS H. VREDENBURGH.

DIED—At the house of the bereaved parents, in Newark, Delaware, Feb. 27, 1874, of pneumonia, little Griffith, infant son of George P. and Agnes Miller, aged 1 year, 11 months and 9 days.

For about twelve days the sufferings of the dear little one were of the most intense character, but in all, and up to the last hour, a lively consciousness was maintained. A day or two before his death he sang, in childlike simplicity,

"There is a happy land, far, far away" &c.
He was an unusually bright and interesting child, and was by his artless, winning and affectionate disposition endeared to all who knew him. Often, while in Newark last winter, did I see him, the very picture of health, and it is now indeed hard to realize that the lovely little flower should thus in life's morning wither and die. But the Lord giveth, and the Lord taketh away, and may those bereft of their loved one say, "Blessed be the name of the Lord." The parents have my deepest sympathy in this hour of trial.

Our dear brother, Elder S. H. Durand, preached on the occasion of the funeral a very interesting and comforting discourse from 2 Sam. xii. 21—23.

In love, your sister in hope,

VISA A. SAWIN.

Loxa, Ill.

JOHN V. PEARSON.

The subject of this notice was born in the state of North Carolina, Oct. 13, 1832. His parents removed to Missouri when he was an infant, and settled in Anderson County, then almost a wilderness, on a farm adjoining the city of Mexico. He was married to Miss Mattie, daughter of W. R. Sims Esq., Dec. 9, 1857. He and his wife joined the Regular Baptist Church soon after their marriage. He was called to mourn the loss of his beloved wife and two children in 1865. He was again married, to a very highly esteemed young lady, Sallie E. daughter of David Williams Esq., an earnest member of the M. E. Church South.

Brother Pearson was a firm believer in the doctrine and order of the Old School Baptist Church, in which communion he remained to the day of his death.

The circumstances attending his death were of a very painful character. On the 4th of February he left his house in the morning to haul a load of wood. He loaded his wagon and started home, and in crossing a creek at a steep ford it is supposed the wood slipped forward, throwing him from his seat and under the horses' feet. When found in the afternoon, he was lying on the ground, one horse down, the other standing on his body, and the wood piled on his face and breast.

Alone in that sad condition, on a bleak wintry day, he yielded his spirit to God.

Brother Pearson's life is a sufficient guarantee to us that all is well with him. He was a consistent christian, a most excellent citizen, a fond husband and a dutiful son. His deeply afflicted family and numerous friends have our heartfelt sympathies. Let the sorrowing wife and parents remember that Jesus said, "He that believeth in me, though he were dead, yet shall he live." May the grace of our Lord Jesus Christ rest on the widow and little children.

THO. J. GOOCH.

DIED—At his residence in Howard County, Md., Nov. 5, 1873, Mr. William Simpson, in the 73d year of his age. His disease was congestive chill, of which he was ill for about two weeks. He suffered much, but endured patiently till death released him. For a number of years he had been blind, and yet when I met him he seemed cheerful and resigned. While he was living, I was at his house a few times, and had some pleasant conversations with him. He spoke clearly of all his trust for salvation being in the Lord Jesus Christ. He had been a subscriber for the "Signs" for twenty-five years, and was a firm believer in the doctrine they advocate. We believe he is at rest.

I attended the funeral and tried to present the word for the comfort of the sorrowing friends.

He leaves an aged companion, who had shared his cares and joys for more than fifty years; also three sons and a daughter, to grieve. May God bless the loss to their gain.

ALSO,

DIED—Mrs. Mary F. Simpson, in the 23th year of her age. I had reached home on Monday after attending the above named funeral, and on that evening was deeply shocked to receive a telegram announcing the sudden death of the lady just named, the daughter-in-law of Mr. Simpson. Truly I felt that a double loss had fallen upon the afflicted family. Mrs. Simpson died Nov. 10th, just five days after the aged father had passed away. Her disease was typhoid fever. She took a cold and suffered a relapse. She was a firm believer in the doctrine of grace, though she never made a public profession of religion. I never had any conversation with her on the subject, but was informed that she would sometimes speak of a hope in Christ and of her desire to be one with the people of God.

She leaves a husband and two children to mourn the loss of their best earthly friend.

I attended the funeral and tried to hold forth the comforts of the gospel to the bereaved family.

Your brother,

F. A. CHICK.

Reisterstown, Md.

DEAR BROTHER BEEBE:—You are respectfully requested by our afflicted and bereaved sister, Mrs. Elizabeth Welling, to publish the obituary of her husband, brother William Welling, whose death took place at his residence in the village of Warwick, Orange Co., N. Y., on Wednesday, Jan. 28, 1874, at the advanced age of 78 years, 6 months and 25 days. Brother Welling was a native of this place, and resided here nearly all his life, having never lived out of the county, and having been for many years engaged in public business, was well known to many of our citizens. In early life he made a profession of religion, and, I believe, became a member of the Reformed Dutch Church, but subsequently his views of divine truth and the doctrine of the gospel became enlarged, and the ordinance of baptism was so clearly and scripturally presented to his understanding that he was baptized upon his profession of faith by Eld. P. Hartwell, in 1845, and continued an esteemed member of the O. S. Baptist Church until his death.

He was of a meek and quiet disposition, yet in common with all the children of God he found a conflict between the flesh and the spirit, and often groaned, being burdened, and was made to cry out, O wretched man that I am! Who shall deliver me from the body of this death?

The death of an only and beloved son, a

few years since, was a heavy blow to him and his companion, but they were made to bow in resignation to the will of the Lord, and the gracious promise was assured to them, As thy days, so shall thy strength be.

It appeared as his bodily strength became weakened, his spiritual strength was renewed, and in the repeated interviews I had with him during the past year, his conversation was almost exclusively upon the things of the kingdom of God, and his own personal interest in them. In an interview with him a short time before his departure, and in view of almost immediate dissolution, his mind was calm and serene, and his prospects of immortal life unclouded. Eld. J. N. Badger and myself both saw him on the morning of his death. He was perfectly conscious nearly all the time, took an affectionate leave of his wife, children and friends, and although his sufferings were great, his end was peace, and he died without a struggle or a groan.

His bereaved wife, in feeble health, and deeply afflicted, is calmly awaiting the call of her divine Master, and four daughters, who now mourn the death of an affectionate and tender father, are watching with kind assiduity over the declining years of a mother, whom they hope will long be spared to them.

Brother Badger preached a truly gospel discourse at the funeral.

Yours in hope of eternal life,

W. L. BENEDICT.

By request I send for publication in the "Signs" a notice of the death of Mrs. Gertrude E. Watters, who departed this life on Sunday morning, March 1, 1874, at the residence of her brother-in-law, Mr. Hall, in Newtown, Md., which had been her home for some years. She was the widow of the late Eld. Thomas Watters who died about eleven years ago, and was near 40 years of age at the time of her departure. She received a hope in Christ during the meeting of the Salisbury Association at Salisbury, Md., 1864.

where you, brother Beebe, with many others, remember to have seen her rejoicing in hope. She had been in trouble for some time, and I believe it was while Elder Trott was preaching that her way was made clear, and she was made to rejoice in a precious Savior. She was baptized soon after at Indiantown, by Elder Rittenhouse, during the meeting at which the late Eld. G. W. Staton was ordained. She has remained a firm and consistent christian, steadfast in the faith, and warm and zealous in the cause of truth. She became very much endeared to the brethren and sisters with whom she stood connected in these churches; and to very many abroad who had become acquainted with her, and who will hear of her death with deep sorrow. She leaves one son, about twelve years old, two sisters, one brother, with very many friends, to mourn their loss. She was sick about two weeks, suffering very much. The physician who attended her, and who watched with her nine nights, said he never witnessed a greater degree of patience and resignation under suffering. She awaited her change calmly. On Friday night her physician told her she was growing weak fast, and if she had any thing to say she had better say it. She said to her sister, Mrs. Hall, "I have one more request to make. You know the rest. I wish you to send to Salisbury for sister Parsons, and that you and she should stay by me to the last." Sister Parsons however did not reach there till after her death. Hearing that I was expected here, she requested that Elder Poulson and myself should attend her funeral. But neither of us were there. Brother Poulson met the large procession of mourners near the grave, where he made some appropriate remarks.

A few hours before her death she sang this verse:

"Sweet was the time when first I felt
The Savior's pardoning blood
Applied to cleanse my soul from guilt,
And bring me near to God."

Then she said, "O I cannot sing any more. Can't some of you sing for me? Can't some of you talk about Jesus? I want to hear some one talk of Jesus and heaven." One of the weeping friends asked her if she felt

that the Savior was near. She replied, "O yes, he is near," and gave other expressions of her trust in him, and of his presence, that were very comforting.

So our dear sister has been released from suffering, and has gone home. She was a sweet singer here, and loved to sing the songs of Zion. Now she sings the praise of the dear Savior, whom she sees without a veil between, in heaven.

Your brother in hope of eternal life,

SILAS H. DURAND.

Salisbury, Md., March 6, 1874.

Brother Pleasant Cox died at his residence in Tuckertown, on the morning of the 14th of February, 1874, aged 48 years, 8 months and 23 days, after a painful and protracted illness of three months. In his death the church called Smyrna, at Betty, Illinois, has lost one of her brightest ornaments, the community a highly respected citizen and a good neighbor, and his family of six children are bereft of an exemplary and kind father.

Brother Cox retained his mind to the last, and was fully conscious of his approaching dissolution. He conversed freely with his brethren and his family, exhorting them, and bidding a last farewell to his children. They did all that was in their power to relieve his sufferings, and soothe his sorrows, and smooth his pillow for his departure.

Some five years ago this family was called to part with their dear mother, sister Cox, whom we believe is now with him in a far better world, while their dear children are left to struggle with the hardships of this sin-ridden world. O may the Lord protect them while sojourning here, and finally prepare them by his grace to enjoy his lovely presence, when called to leave this world of sin and woe. May they be enabled to say with the poet,

"O may our feet pursue the way
Our pious parents led,
With love and holy zeal obey
The counsels of the dead."

The writer was privileged in being much in the company of the deceased for many years, and always found his company agreeable and his conversation heavenly, especially so after he was confined to his room. He had no desire to converse about any thing but religion, and desired to depart and be with Christ. It was his choice that I should preach on the occasion of his funeral, which I did, from 2 Cor. v. 1-4, to a large and attentive congregation. May the Lord bless them all.

JACOB CASTLEBURY.

Plymouth, Ill.

TWO DAYS MEETINGS.

A two days meeting will be held with the Dry Fork of Twin Church, located in the north part of Preble County, Ohio, two and one-half miles south-east of West Manchester, to commence on Saturday before the fourth Sunday in May, 1874, at 10 o'clock a. m., when and where we hope to see our brethren and sisters of sister churches with us. We have the promise of several ministers with us: Elders A. D. Hite, W. L. Pence, G. Cottrell, J. Robertson and J. C. Beeman. All are cordially invited.

JAMES RICHARDS, Clerk.

THREE DAYS MEETINGS.

A union meeting will be held with the Otter Creek Church, at Girard, Macoupin Co., Ill., on Friday, Saturday and Sunday, May 29th, 30th & 31st, 1874.

We give a general invitation to those who may feel desirous to meet with us, to come and see us.

S. R. BOGGESS, Church Clerk.

The Lebanon Church will hold a three days meeting, to commence on Friday before the fifth Sunday in May, 1874, at 3 o'clock p. m. We invite the brethren and sisters generally, of our faith and order, to participate with us. Especially we desire the attendance of our ministering brethren. Come, brethren of Spoon River and Morgan Associations. There are three Rail Roads passing through the city. Those who can come will please drop a line to the undersigned, and they will be met at the depot and conveyed to the meeting. Address,

DANIEL BALDWIN,
Lincoln, Logan Co., Ill.

ASSOCIATIONAL.

The Baltimore Association will be held with the Warren Church, in Baltimore County, Md., to commence at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1874.

Those coming through Baltimore will take the train leaving Calvert Station at 3:25 p. m., on Tuesday, or 8:25 a. m., on Wednesday, arriving at Cockeysville, (W. C. R. R.) one hour later.

Those coming south over the same road will take trains arriving at Cockeysville about the same of the others, as conveyances will be in waiting both days.

Brethren and friends are cordially invited to attend.

GEORGE HARRYMAN.

The Delaware Association will be held with the church at Rock Springs, Lancaster Co., Pa., to commence at ten o'clock a. m. on Wednesday before the fifth Sunday in May, 1874.

The Delaware River Association will be held with the church at Washington, South River, Middlesex Co., N. J., commencing on Wednesday before the first Sunday in June, 1874, at 10 o'clock a. m.

The Warwick Association will be held with the church at New Vernon, Orange Co., N. Y., commencing at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1874.

The Chemung Association will be held with the church at Pleasant Valley, Chemung Co., N. Y., to commence at 10 o'clock a. m., on Wednesday before the third Sunday in June, 1874.

The O. S. Baptist Conference of Western New York is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday following the Chemung Association, and continue two days.

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OF EACH MONTH,

BY GILBERT BEEBE,

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., MAY 1, 1874.

NO. 9.

POETRY.

"WALK IN LOVE."

Eph. v. 2.

Lord, we fain would walk in love,
But, alas! how slow we move;
Pride, that haughty monster, pride,
Often makes us start aside.

Lamb of God, thy power make known;
Sweetly draw and we will run;
Make our love to thee and thine
Like the sun at noonday shine.

As the purchase of thy blood,
May we seek each other's good;
And it be our great concern,
Thee to view, of thee to learn.

May we mourn with those that mourn,
Make each other's cause our own,
Ever keeping this in mind,
We are to each other joined.

Flesh of flesh and bone of bone,
With the King of glory one;
Of one body each a part,
Jesus, make us one in heart.

King of kings, enthroned above,
Come and shed abroad thy love;
Fill us with that source of joy
Which can never, never cloy.

THE SHULAMITE.

My God, what scenes I view,
As through this vale I tread,
Which, but for thine almighty grace,
Would soon have sunk me dead.

My faith has been assailed
By all the powers of hell;
But hope, the anchor of my soul,
Saith even this is well.

Though sun and moon depart,
And stars afford no light,
Yet with the anchor, hope, in view,
I'll bear the darksome night.

My sad and sinful heart,
It doth my spirit grieve;
Yet with my God, in covenant love,
My anxious cares I leave.

Oh thou distracting world,
Thou dost my peace annoy;
But in the everlasting Rock
I find a solid joy.

Oh cruel tempter, thou
Who wouldst me lead astray,
My Jesus will my feet restore
Into the narrow way.

Dear Savior, let me keep
Near to thy blessed throne;
Thou hast by covenant and oath
Engaged to bring me home.

Prevent my roving mind
In wandering from my God,
And let me find my happiness
In Jesus' peaceful blood.

While passing through the fire,
Let me thy presence prove;
That I may see thy faithful hand,
And know thou dost me love.

Thus while among thy saints
I meet for praise and prayer,
Afford me a blest antepast
Of heaven's salubrious air.

Then round the pure white throne
Thine endless praise I'll sing,
And strike an everlasting harp
To Christ, my God and King.

CORRESPONDENCE.

"And they said one to another, Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?"—Luke xxiii. 32.

Some time ago I received a letter from brother E. V. White, of Va., asking that I should write some thoughts upon the above scripture, for publication in the "Signs." I feel willing, if possible, to gratify brother White, though I feel sure that he knows the meaning of it as well as I do, and that by experience. The power and presence of a risen Christ is what every believer has felt and desires to feel. The hope of salvation is based entirely upon the resurrection of Christ, inasmuch as in his resurrection only have we proof that the work of redemption is complete, the law of God satisfied, and sinners accepted.

Only with a living, risen Christ can we have communion. This communion is the highest joy of the believer. It is a communion arising out of oneness of life. And "Except we eat the flesh and drink the blood of the Son of man, we have no life in us." Every hour of communion with the Savior through the Spirit is to the believer an additional proof that Jesus lives, and that because he lives they shall live also. Thus present joy and future glory are inseparably connected with the fact that Jesus lives, having been quickened through the Eternal Spirit from the dead. Thus we are "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead." It is most important for us to remember that all our spiritual comfort, here, and all glory hereafter, comes through a living Mediator. Jesus simply becoming incarnate and a man like us does not save, but the incarnate Jesus dying for us, and being raised for us, and living again, interceding for ever for us, does save.

I make these remarks because they bear upon what I wish to say upon the text, and because I wish to show how the experience of these disciples of Jesus, and that of all, are identical.

It should be remembered that the twelve were all Jews. The Jews were at this time especially looking for the coming of the Messiah. But their ideas of his character, his work, and his kingdom were essentially carnal or worldly. They were now down-trodden and oppressed by the Roman government, and they felt their vassalage keenly, and in heart rebelled against it. But they supposed that when the Messiah came he would change all this, that he would set up

a kingdom that should subdue under it those who now oppressed them, and that then they should be the masters instead of the servants. This idea was universal among them. The Jew holds it to-day.

Even the disciples, it seems, knew no better, and indulged the dreams of a carnal ambition as they thought of the kingdom of Christ, and supposed that they in that kingdom should be abundantly rewarded for their present devotion to him. In proof of these their carnal ideas, I will refer to some incidents which the evangelists have recorded. At one time the disciples said, "Wilt thou at this time restore the kingdom again unto Israel?" Again, "They reasoned among themselves which of them should be greatest in the kingdom of heaven." The mother of Zebedee's children asked that her two sons might sit the one on his right hand and the other on his left in his kingdom. And here the two sorrowing disciples said, "We trusted it had been he that should have redeemed Israel." All this proves their carnal conceptions of his kingdom, and that they were yet actuated by carnal motives in their hopes connected with it.

The death of Christ upon the cross, which with all its attendant scenes they had witnessed, had seemed to dash to death all their hope. It had indeed destroyed all the foundation of what had been their hope. Their vision of a mighty kingdom, set up like other earthly kingdoms, was blasted forever. They could not as yet conceive of a better hope, a hope of eternal life, and therefore called a LIVING hope, unto which the resurrection of Christ should beget them. Therefore they were sorrowful. No natural man can appreciate their sorrow. Only those who have based high anticipations upon mistaken ideas of divine truth, and so have been feeding their carnal pride, can know what such a sorrow is like. They thought there was nothing left them but to go back to their old ways of life, since every hope had failed them in the dark hour of his death. Even the report of the resurrection of Christ, which they speak of, had not, it seems, produced any happy effect. They did not know what to think of it. Truly their condition looked sad and hopeless. All the disciples were in like trouble; and all believers have gone the same way since. We all set out to be followers of the Lord with the same high hopes that filled the disciples. We have found ourselves groaning in bondage and sighing for relief.

But help and deliverance comes not as we expect. We set ourselves to work to secure the right and left hand places in his kingdom. We feed our carnal pride even when we think we are doing his bidding. We watch every word he utters, and labor to conform ourselves to it. Thus we think to purchase to ourselves a good degree in his kingdom. But our conceptions of that kingdom, of that heaven, are as carnal as was theirs. We follow on, and hope on, and like them we ask, Wilt thou at this time restore the kingdom? In all this time we still feel ourselves to be in bondage.

At last the time comes when we die to all this hope. Our good words and works avail nothing. We come to learn that the kingdom of Christ is not of this kind. Now truly our case is a sad one. We journey along with heads bowed down. We are lost. There is no hope. We may as well, we think, go back to the world. And yet, do we? Can we? The wilderness is fearful, but our souls loathe the former things. Perhaps some one who has seen Jesus as the RISEN Savior tells us so. But even this brings no comfort. We have not seen him—OUR Jesus has not risen. This we feel, and so their words have no power to cheer.

Or perhaps it is a time of darkness to our souls, through the heaviness of manifold temptations. Jesus, the lovely one, has hidden his face. We seek him in our chamber, upon our bed, or we go about the streets, inquiring of Zion's watchmen for him. We find him not. Perhaps a brother or sister, a fellow disciple, says, We have seen him; he is near. But it brings no cheer to us. We converse together by the way, but still we mourn his absence. We say to them that pass by, "Behold, and see if there be any trouble like unto my trouble which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger." In our distress, it seems to us that every one must know our cause of trouble. We are ready to say, "Art thou a stranger, and hast not heard those things which have been done?"

Now we come to the place where Jesus draws near. When all else fails, and the whole horizon is dark, the Sun of Righteousness arises with healing in his wings. Jesus joins himself to us. He enters into conversation with us. Ere we know it, there is something in us that is calling us out to tell to this stranger all our fears, all our grief, and all our crushed hopes. There is relief even in the telling. Hardly knowing how,

we find our grief being softened, and our bowed heads do not hang down so hopelessly. We do not know that this is our loving, sympathizing Friend, Jesus, into whose ear we are thus pouring all our woe. Our eyes are holden that we do not know him. And still he questions us, and still we answer, until we feel that some how our hearts have told him all.

"Then he, beginning at Moses and all the prophets, expounded to them in all the scriptures the things concerning himself." Now he who alone can explain the scriptures to our real comfort, through the Holy Spirit enables us to FEEL how full of life and light they are. The word which before had seemed dead and barren, suddenly seems clothed in beauty. As we read, our souls seem filled with a new life, and they "burn within us." All that belongs to his word and kingdom fills us with gracious heat and warmth. The cold and stony heart is sweetly melted. The dumb, hard anguish that filled our hearts seems to pass away, and ere we know it we are rejoicing in the things of Jesus. Perhaps we have read the scriptures, and have heard the word preached, but none of it has touched us. It has all seemed like an idle tale. But now a minister of the sanctuary, who has been perfected in the furnace of affliction, with, and yet beyond us all, that he might know how to speak a word in season to him that is weary, has come to us, and has spoken these same things that our ears have heard so often, down in our hearts, and we for the first time understand and begin to feel the heavenly heat penetrating our souls. Thus it ever is, not with thunderings, and earthquakes, and fire, does he speak these gracious words to his disciples, but in the still small voice.

And yet, even now they do not know this heavenly preacher. His words have comforted them—he has opened to them in the scriptures the things concerning himself. They see why he must die, and be raised again. The plan of salvation is unfolded, and they can rejoice in it. They feel that such things are delightful, and they would constrain this welcome guest to abide with them. Now, though they knew him not, yet he was their risen Savior. If to any of you who may read this there has ever been a glimpse of light in God's word, and you have felt to hang with eager heart upon the revelations of Jesus which you saw there, you too may be sure that though you know him not, yet is Jesus walking and talking with you. This heavenly messenger is also YOUR risen Savior.

"And he was known to them in the breaking of bread." The blessed season always comes, when Jesus reveals himself to his sorrowing disciples. Not only do they need comfort through the scriptures, through the ordinances of his house, through conversation with brethren, but they want to see Jesus face to face. Our blessed Lord has indeed been pleased to give comfort and joy to his saints through many channels,

none of which, however, have any such efficacy without he blesses them, but still there is something more. They want to feel themselves in his presence, and to see his face, and to know that it is he himself that they commune with. This communion admits no medium, and its fullness and completeness is expressed in the words, "My Beloved is mine, and I am his." The scriptures and the ordinances of the Lord's house may be pleasant, joyful and refreshing to us, but yet we want to feel that our Lord is in his own person near to us, and we near to him. Each comfort we have had has been produced by Jesus speaking to us; but now he breaks bread for us, and we know him. None but Jesus can break the bread of heaven to us. And that bread of heaven is his own precious body, which he breaks for us.

It was but a moment that they saw him, for he vanished out of their sight. And yet it satisfied them. How instantly were their questionings silenced! How filled with joy they must have been! They could now join the other disciples who had seen him. The story which they had been told, they could now bear witness to themselves. And so, although it was near night, we find them retracing their steps to Jerusalem, to tell the others that they had also seen him, and to share their mutual joy. And so do all God's dear saints when they see Jesus, long to join with every other saint in the glad joy of such an hour.

And now we find them saying, "Did not our heart burn within us while he talked with us by the way, and while he opened to us the scriptures?" Now, what they had felt, but had not understood before, was explained to them. While he had expounded to them the scriptures, they had felt as never before. They had been used to hearing the scriptures read all their lives, but never felt any burning of heart until now. What had made the difference? Jesus had never expounded them before; he had done so now. This was the difference. Perhaps there may be some grief-stricken one, grief-stricken because sin-burdened, who may read this, and who can say that of late their heart has burned within them in reading the scriptures; that the word of God appears to them differently from ever before. Such an one may rest assured that Jesus is talking with them. To these two disciples, the fact that it was their Lord with whom they conversed, explained all that they had felt while listening to him, when yet unknown. This one hour of communion with him proved to them that he was indeed risen. So we are sure that Jesus lives, and therefore we shall live, through our communion with him.

And how pleasant, how desirable is this burning of heart! It assures us that Jesus is indeed opening divine things to us, and that he is transfusing his own heavenly presence into our heart, for his presence alone has power to revive and refresh the troubled saint. As for myself, I

feel that most of the time I am cold, and that nothing can warm this frozen heart of mine. And if Jesus has ever met and talked with me, O that he would come again!

I hope that this may not be written in vain, but that brother White, and others, may find it in agreement with their experience, and be comforted.

As ever your brother,

F. A. CHICK.

REISTERSTOWN, Md., March 19, 1874.

KIRK'S MILL, Pa., April 14, 1874.

ELDER BEEBE—VERY DEAR FATHER IN ISRAEL:—The inclosed letter was written by a dear brother in Corydon, Indiana, to a brother in the same church. We received a copy of it some time ago, and enjoyed it very much. All who have read it desire to see it published, that the readers of the "Signs" may have the privilege of enjoying it. The writer has kindly consented that it may be sent to you.

In continued love, your unworthy sister, E. L. HANNA.

MY DEAR BROTHER F.—Your earnest request that I should write to you, abides with me yet, and moves me to attempt the performance of my promise, and yet I feel so little prepared to write to comfort, to instruct, or even to amuse any one; that I am led to think my time in writing, and yours in reading, will be almost thrown away; but still the command is to sow beside all waters. While I greatly desire to see my brethren earnestly engaged in labors of love, I have no wish that I may be eased and others burdened, firmly believing that it is required of every one in the dear fold of Jesus to minister with the ability which God giveth. Whether it be the eye, the hand, or the foot, all are necessary as members of the body. There are, you know, diversities of gifts and operations, but they are of the same God which worketh all in all. To one he gives the word of wisdom, to another the word of knowledge, to another wonderful faith, to another the working of miracles, to another prophecy, to another the gift of healing, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. What a list of places to be filled, and all by the same wonder-working Spirit of God! He hath set the members in the body as it hath pleased him, and none of them are useless or placed in vain. The hand and the foot, the ear and the eye, are all useful, each in its place, and should have the same care one for another. The foot, because it is not the hand or the eye, cannot say it is for naught. If all were hearers, who would feed the precious flock? If all were preachers, where would be the hearers? So you see he who calleth the reapers and gleaners into his field, has need for all. And shall we, with the sweet words of our Master ringing in our ears and hearts, calling us to his delightful service, shall we play the laggard, and hide away from him and from his people? Is this the re-

turn, my blessed Jesus, that I, poor worm of the dust, snatched by thee from the brink of ruin, would make thee for all thy pity, love and suffering for me? For all thy groanings in life and anguish in death, that thy people might be redeemed from all their iniquities? Should we take the seer's mantle and look through all time, past, present, and to come, it would be to find absolutely nothing that does not bear, in some measure, upon, or form some part of the wondrous plan of the redemption and salvation of God's church, the pillar and ground of the truth. For the sake of this church the worlds were framed, and all that belongs to the world, with the events of time, and the workings of his mysterious providence, form but the scaffolding, so to speak, in the erection of Mercy's building. It was for the welfare and salvation of his church that Jesus left the happy courts above, and veiled himself in mortal clay. He came as the messenger of the covenant, to be bruised, beaten and put to death for us. The manger in Bethlehem tells the story of his love. The baptism in Jordan and temptations in the wilderness reveal it to our hearts. His daily ministrations and teachings, with all that filled up the record of his earthly pilgrimage, speak his mercy and his love. And O, my brother, and my own faithless, slothful soul, behold him in sorrowful Gethsemane, bowed in agony by his people's sins, like a cart pressed beneath its sheaves. What heights and depths of dying love is pictured before us, as his soul endures the throes of death! What anguish forced the words, "O my Father, if it be possible, let this cup pass!" But it was not possible. He saved others, himself he could not save! There is no city of refuge where the law, like a merciless avenger of blood, cannot find him. It is written within and without upon the book of God's eternal justice, "Without the shedding of blood there is no remission." So, for his covenant sons and daughters, this Righteous One kept on his way. Blessed substitute for us! He gave his back to the smiters, nor hid his face from shame and spitting. For the loved ones whose sins he bore, he would drink the cup which the Father gave; aye, he drank the dregs of that cup, and wrung them out! O, my brother, if you would know the guilt of man, and the grace of God, look upon the scenes of Calvary! That awful hour was too much for peaceful nature. The very heavens grew black, in mourning for the Lord. The earth shook as the troubled deep; yea, the flinty rocks burst open at the dreadful sight. But it was left for men like you and me, creatures with hearts harder than the nether millstone, to stand unmoved, while nature groaned and Jesus died. More cruel than the grave, they crucified the Lord of glory. With stony hearted and awful mockery, such as the world never saw before, they hunted for his precious life. And to intensify his sufferings and bring him

low in the dust, these demonlike soldiers gathered around Zion's humbled King, and vented their rage and envy upon this innocent and holy one. In hellish derision they put upon him a scarlet robe. They crowned his temples with piercing thorns, and for a sceptre they gave him a worthless reed! This was the hour and power of darkness. The armies of heaven move not, though twelve legions of angels stand with extended wings to pierce the blue ether at his first command. But his mission leads him alone, through these fiery deeps. As a lamb carried to the slaughter, he bears the heavy curse in silence and in sorrow, and each unfolding scene in the dread ordeal portrays our guilt, God's justice and the Savior's love. But why try to portray all that he suffered for our unworthy names? It is enough to know that he trod the winepress alone, and of the people there were none with him. Judas betrayed him for thirty pieces of silver! Bold Peter, with an oath, denied him; and of all his band, not one could watch with him one little hour! But O, my soul, there is something more amazing still. Even the Father, the blessed Father, withdrew his pity, and gave him up to the dreadful stroke! When young Isaac lay bound upon the altar, and the father's hand, nerved by faith, lifted the knife to slay his boy, his only son, an interposing angel stayed the descending stroke. Isaac was saved, and Abraham had told truly that God would provide himself a lamb. Behold the consummation of all types and shadows! The long expected moment has come. Here is the fire, and here is the wood, and here is "the Lamb of God," ready for the sacrificial offering. The Lord hath a sacrifice in Bezzah, and a great slaughter in the land of Idumea. God's sword is bathed in heaven, and must come down upon the people of his choice to judgment. It is not for our poor weak minds to know what he suffered in the crucible of death, but from creation's dawn till time shall be no more, never did such words ring out upon the air as fell from the lips of the dying Jesus, "My God, my God, why hast thou forsaken me!" We only know that he was a willing sacrifice, and offered himself without spot unto God. And we know, too, it was his people's sins that wove for him this robe of death. Jesus says, "Abraham saw my day, rejoiced in it and was glad." When Abraham laid down the knife that would have slain Isaac, he beheld behind him a ram caught in the thicket by his horns. That was Jesus fastened as a nail in a sure place. "If this cup," says he, "may not pass from me except I drink it, thy will be done." Blessed Immanuel! Lamb for sinners slain! Thou wert the fit man that bore our sins into the wilderness, to be remembered no more against us forever. None but Jesus could make an end of sin and bring in everlasting righteousness. None but Jesus could enter death's dark domain, take away the captives of the

mighty, deliver the prey of the terrible one, remove from death its sting, rob the grave of its victory, and ascend on high, the first ripe fruits of the harvest of glory, a sure pledge that all the sheaves will be gathered into the garner, though the chaff be burned with unquenchable fire. Well may our hearts be melted as we recall the sufferings of our divine Lord, and our hearts are under grateful and everlasting obligation, for Jesus still lives to show wondrous kindness that should command our highest praise and adoring wonder. Think, my brother, what a refuge Jesus is from the windy storm and tempest. What a Sun and Shield to give grace and glory. What a present help in all times of trouble. What a place of broad rivers and streams. What a lifted standard against the incoming enemy. What an ark of safety, when it shall hail, coming down on the forest. Who but Jesus is able to keep us from falling, and present us faultless before the presence of his glory with exceeding joy? Who but our Lord, mighty in battle, can turn to flight the armies of the aliens? Who but the blessed Christ can build up the waste places of Zion, and cause the wilderness to blossom as the rose? Who but he can bind the strong man of sin in our hearts, and cleanse and purify our leprous souls, making the bodies of his saints a fit temple for the indwelling of the Holy Spirit? Who but him can give the good hope through grace, that when we have had sufficient fellowship with his sufferings, and filled up our appointed time with the afflictions and trials that come from the Refiner's hand, we shall receive with all saints an abundant entrance into his own everlasting kingdom? We may be humbled in this life, even as our Lord was humbled, and like him eat the bread of sorrow; but we have his word that ere long the scene will change. He that came bearing the cross, will come wearing the crown. The bright clouds will be his chariot, and the holy angels his escort. The earth will not mock, but mourn because of him. He shall not be led as a malefactor before Pilate's judgment seat, but to execute judgment for the oppressed, and to destroy with the brightness of his coming all the powers of darkness. His coming will be to gather from all places his scattered, suffering flock, to bear them upward to his exalted throne, evermore to behold his glory. Let time increase its flight, that the happy and glorious day may come, nor our souls longer ask, Why is his chariot so long in coming? But no, let these impatient thoughts be gone. He whose glory will appear at the appointed time has said to us in love, "Tarry till I come." Let us not pray to be taken out of the world, but to be kept from its evils. Its snares, its delusions, and its follies, like Eden's fruit, tempt our unguarded feet; therefore we have need to watch and pray. If we have received from the Lord that kingdom that cannot be moved, may he give us grace to help our infirmities, that

we may serve him acceptably with reverence and godly fear. May we hang with delight upon his every word, praying that the King might be held in the galleries, while our hearts would be filled with his unspeakable love. If he has a sanctuary on earth which is the shadow of good things to come, where he requires that his followers should often go, that in waiting upon the Lord they may renew their strength, where they may meet in solemn assembly, to worship and address their risen Lord with songs and sweet petitions, where they may edify one another in love, and keep the unity of the spirit in the bond of peace, and in sweet harmony speak of the glory of his kingdom, and talk of his wondrous power, should we hesitate to obey so good a King? If he tells us to forsake not the assembling of ourselves together, bearing with it the sweet assurance that where two or three are gathered together in his name, there is he in the midst, O let our feet move in swift and sweet obedience to his gracious commands. Shall our once crucified Redeemer be again wounded in the house of his friends? Shall Zion's solemn feasts be spread, and her own children stay without the gates? Shall we make light of our vows, and go our earthly ways, one to his farm, and another to his merchandise? Shall we ask to be excused, having something more worthy of our love—land, oxen, or a married wife? Shall we not thus be selling a birthright more glorious than Esau's, for a mess of pottage? Shall we not be leaving the sweet service of our God, even angels' food, for the fish, the cucumbers, the melons, the leeks, the onions and the garlic of Egypt? Shall we be afraid to obey the Lord God of Israel, lest we be in want of a piece of bread, knowing, too, that all the gold is his, and the cattle upon a thousand hills? O no, my beloved brother. Let it be our highest bliss to serve him in his own appointed way, knowing that the path of duty is the path of safety. Would that we might be often found at the dear mercy seat, and be permitted to touch, as it were, the overshadowing wings that meet together there. What great folly that the Lord's redeemed children should forsake their own mercies, and spend their labor for that which satisfieth not, and their time like muck worms, in heaping together a little worthless earth, thereby bringing leanness into their own souls, and setting at naught the sacred words of their Redeemer and King. O that the saints of the Most High were willing to spend and be spent for Christ, while here below, and that they might present their bodies a living sacrifice, acceptable to God. May God give us to have the welfare of his little church at Salem near our hearts, and enable us to pray that peace may be within her walls, and prosperity within her palaces. May we have happy cause for taking up the parable of Balaam, and say, "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!" May the dear Lord be near

your dwelling, and have you and yours ever in his tender, watchful care, and give you to realize by sweet experience that underneath are the everlasting arms. Give our love to your dear family, and the faithful in Jesus. Hoping to be remembered in your prayers, and to hear from you soon by letter, I remain

Your brother in the bonds of the gospel of peace,

S. B. LUCKETT.

HANNIBAL, Mo., March 1, 1874.

DEAR BROTHER FRANCIS:—Your excellent and highly esteemed letter was received nearly two months ago, and I have wanted to write something to you in response before this, but as usual I have been so unfruitful in mind that I have put it off, and now I am no better prepared than I have been, nor do I know that I shall ever be any better. Indeed, the older I grow, the more manifest seems my nothingness, until I have at times almost concluded that I know nothing of those precious things of the kingdom of our God. I really am not able to express the sense of my insufficiency for the contemplation and meditation of these things, the things above all others I desire to be engaged in. It seems sometimes, my dear brother, that it is impossible that one so dull, dark and lifeless, can be a subject of grace; and yet, without a hope of an interest in Jesus, the Redeemer of sinners, and a consequent fellowship with his dear people, I really do not know what I should do. The world affords me but few, very few joys, and they are fleeting; and the only substantial pleasures I find are in the society and fellowship of the saints, and there have been times and seasons with them that I have been so confirmed and established in the hope of the gospel, and so far carried away from things of earth, to the joys of that blessed kingdom which is not of the world, that for the time it seemed I surely would not again come to such doubts and fears as I had been delivered from. But it is so, and I feel constantly the necessity for, and a desire to pray, "Give us this day our daily bread." O how dependent and helpless we are, and what a blessing that "Every good gift and every perfect gift cometh down from the Father of lights, with whom there is no variableness, nor shadow of turning." And because of this fact that the Lord changes not, "the sons of Jacob are not consumed."

What words of comfort the Lord has spoken for the encouragement of his afflicted and poor people while in this body of death. And yet how doubting we are—not of his mercy and unspeakable goodness, but that such unworthy sinners as we can be the "sons of Jacob."

You, my dear brother, speak of your wandering and imperfections, and say you have written about a page and a half about yourself, a very unprofitable subject. But in that you are mistaken; for they are words of encouragement to such a

poor, tried and tempted creature as I am. If you had gone on and spoken of the glories of the kingdom, and of enjoying much the constant realization of those joys, then I should have been left comfortless, supposing that I, too, if I were a subject of that kingdom, would have such constant joys. But seeing I have not, I should conclude I was not one, and so could not rejoice with you. Indeed we cannot speak of our travels or our experience without this feeling sense of our imperfections, and a consequent relation of them. When reading your letter, and your expression of conformity to so much of evil, and nothing good, I thought of the words of our Lord as truly applicable to you, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." I remember that I heard our dear brother Leachman, many years ago, speak of these words, and of the sense of my nothingness at the time, and how full of comfort and heavenly joy they were to me. I think I shall never forget it. I felt as he spoke, When did I ever anything that was good? And when he repeated these blessed words, I felt that I was lifted above earth, and did rejoice in Christ as my Redeemer and my God. The spirit seems to be with me while I write about it. You remember, dear brother, with what beauty and glory it was his gift and privilege to preach to the children of God their inheritance in Jesus, and their inheritance in his eternal kingdom. Those days of joy and rejoicing to me are in a measure passed away; but sometimes I am enabled to rejoice and feed upon them yet, under the ministration of the word. It is seldom I hear them presented in the same beauty and glory that he was wont to present them. While I have been writing the few lines on this page, my eyes have been filled with tears, in remembrance of our dear departed brother. I feel that he was dear to us for Jesus' sake, and the glorious truth he proclaimed. No earthly thing can so entwine the hearts of the saints of God to one another. It is only because they are brethren, having one spirit, "one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." What a blessed relationship is here, and a fellowship none can know but those who are born of God. John, in one of his epistles, says, "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." What a wonder that mortals should be exalted to such a heavenly fellowship! "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." Paul desired to know him, and the power of his resurrection, and the fellowship of his sufferings, and be made conformable to his death. And such is the desire of all the saints of God,

and with him they "count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." What is there of us, or of the world, that is worthy to be cared for, in view of the excellency of this knowledge? Would that I could constantly forget those things that are behind, and look forward to those that are before, to the mark of the prize of the high calling of God in Christ Jesus, and, like the beloved apostle, press forward thereto—"run with patience the race set before us, looking unto Jesus, the author and finisher of our faith." But if in the way at all, O what a hobbling gait I go! so much in the dark. But, as you well state, we are commanded to "walk on," and to "trust in the name of the Lord," leaving nothing undone that he has commanded. If he tarry, wait for him, for the promise is, He will come, and will not tarry. And when in the brightness of his coming he illuminates our pathway, we feel that we then can "run, and not be weary, walk, and not faint." What a blessed thing is the light, to "walk in the light, as he is in the light." Then, John says, "We have fellowship one with another," and that is pleasant. David, you know, says, "Behold how good and how pleasant it is." To me, my dear brother, there is nothing in this world that is so good and so pleasant as the endearing and reciprocated love and fellowship of the children of God, and I never could envy any one who did not desire and labor for it. Why, "If ye love not your brother whom ye have seen, how can ye love God whom ye have not seen?" With what harmony and beauty does the beloved apostle John exhort and admonish the saints to this. We cannot walk worthy of the Lord unto all pleasing, being fruitful unto every good work, while we entertain feelings of animosity towards our brethren. You well remark, I think, when you say that the cause of much of the leanness the saints experience is their disobedience, their inattention to the calls of duty, their high privileges in the kingdom of our God, their inattention to reading the scriptures, and comparing spiritual things with spiritual. Doubless it is so. I know from my own experience, the more I have been so engaged in these things, the more have been my joys, as I intimated in speaking of brother Leachman, and the same causes hinder the fellowship one with another. To this end, no doubt, was the admonition of the apostle, that they forsake not the assembling of themselves together, as the manner of some is. That this is so, he says in the verse preceding this, "And let us consider one another, to provoke unto love and good works." Paul, in the first chapter of Colossians, says, "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, since we heard of your faith in Christ Jesus, and the love which ye have to all the saints." And in the fifth chapter of Galatians he says, "For, brethren, ye have been called unto liberty;

only use not liberty for an occasion to the flesh, but by love serve one another." "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 lusts of the flesh." The word is full of instruction how the saints should walk. It is all given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." This is the design of the inspired word. How careful should we be to examine and search it, as for hid treasure. The Lord alone can give us understanding. I have a great desire to understand what I read, but I seem to know nothing as I ought to know, or as I desire to know, and can say with Paul, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!" But yet the saints can find what their walk and conversation should be; that it should be in lowliness, in honor preferring one another. Is it not wonderful what perfection and fullness there is in the scriptures of truth? There is not an iota of doctrine, or order, or faith, or practice, or walk, or conversation, necessary or profitable, which there is not a "Thus saith the Lord" for. And it is all to the "man of God," and to him only. But to the arminian, or anti-christ, they lack greatly in instruction in their craft, or proselyting schemes. And yet it points them out to all the saints, and warns them not to go in their ways. Rich treasures of instruction and admonition are found very much in the seventh chapter of Proverbs, as elsewhere, concerning the "strange woman." At this time, in the west, she seems to be making great efforts and doing wonders in the sight of men, praying in theatres, whiskey saloons, &c. It is truly wonderful with what daring blasphemy they pervert the divine word of God, to their abominable idolatry. Possibly you have not noticed it in the papers, and probably it is as well if you have not.

Well, my brother, I have scribbled over all this paper, and it is hardly worth sending to you. I commenced once or twice before, and did so badly that I put them in the stove, and that probably would be a good destination for this. And if I try again, I don't know that it would be any better. True, it could not be much worse. But you will, I know, overlook my imperfections. If I thought you would not, I would not send it. I should like much to see. You speak of making a visit this way. I trust you may. I should like to meet you in Virginia this summer, and have some hope that I may, but of course can't tell now. I desire to be remembered to all the dear brethren with you, or at Kingwood, in much love, and may the Lord continue to bless you, and give you messages of comfort to them. And may you par-

take of their joys in the ministration of the word for his name's sake.

With unfeigned love to you, dear brother, as a minister of Jesus, and also love in the Lord to sister Francis, I am your very unworthy brother in the fellowship of the gospel,

W. F. KERCHEVAL.

HANNIBAL, Mo., Jan. 22, 1874.

DEAR BROTHER MYERS:—More than six months ago I received your very excellent letter, and times unnumbered since have I thought of you, and with a desire to write you again; but I have generally been and am now, afflicted with the same old disease of a carnal nature, and an unfruitful and barren mind, and cannot do the things I would; but still I find the desire remains with me to write, and so I have taken my pen to try to send you a few lines, that you may know I still have you, and sister Myers in remembrance, and I am sometimes led to hope that it is for the truth's sake that I hold you, and all the dear saints of God, in love and fellowship, unworthy though I am of theirs in return. There is no principle upon which this fellowship can be founded, except that of relationship, the children of one Father, having one and the same interest and inheritance, the same hopes, the same trials, and traveling the same strait and narrow way, and as more beautifully expressed by the beloved apostle, in the fourth chapter of Ephesians, "There is one body and one Spirit, even as ye are called in one hope of your calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all. But unto every one of us is given grace according to the measure of the gift of Christ." He then goes on, speaking of the various gifts bestowed upon the church, 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 knowledge of the Son of God, unto a perfect man; unto the measure of the stature of the fullness of Christ." Here, my dear brother, is presented the whole family of God, the mystical body of our Lord Jesus Christ, and "the fullness of him that filleth all in all." And here, in this one body only, is found the fellowship of which the apostle John speaks in his first epistle, first chapter, and which I believe is the same that exists among the saints now, known as Old School Baptists. It is no where else to be found. O what a blessed fellowship this is! And as the psalmist David said, "Behold how good and how pleasant it is." I sometimes hope, in this bundle of life and unity of faith I have a place. But I see so much "another law in my members," that "brings me into captivity to the law of sin," that I am often in doubt, "through manifold temptations." But I desire to praise the Lord for that grace that has brought me thus far, and, I trust, "will not let me go." Our Redeemer has told us that "In the world ye shall have tribulation,"

and his word shall not fail. We are constantly trying to avoid trials and afflictions, but we also find his blessed word never fails; and if we could say with the apostle, "Most gladly therefore will I glory in mine infirmities," and with him "take pleasure in necessities, in persecutions," &c., then, it seems to me, I could get along much better. But I am so complaining, so doubting, and so hateful to myself, that I sometimes wonder the brethren have not seen me in the same light, and as a consequence have no fellowship for me. I wish I could get away from self when I write, but it seems the old nature will intrude then and always.

I was much refreshed by your letter, and much encouraged. The subject of the disciples going a fishing, as mentioned by you, and your views expressed, were comforting. How certain we are, without direction from our Lord, to cast the net on the wrong side, and we are sure to have the same answer to make when he asks, "Children, have ye any meat?" But when he directs our way, then it is we get our "meat in due season." How comfortable and consoling the words to his toiling and hungry children, when he says, "Come and dine." What a feast he prepares for them, and says, "Eat, O friends; drink, yea, drink abundantly, O beloved." It seems to me I have seen times when I have enjoyed this feast, and felt that I was full, and abounded, and thought I could go a long time on it. But I have found that I require my daily bread, and that which I received days before will not do for my present needs. And so our blessed Lord taught his disciples to pray, and so we feel constantly our necessity for his sustaining grace, and that bread that cometh down from heaven. No earthly source can supply this need. None but the heaven-born children can eat it; none but such can desire it; and none other can satisfy them. David says, in the twenty-second Psalm, "The meek shall eat and be satisfied." And in Psalm xxxvi. he says, "They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasure." "For with thee is the fountain of life, and in thy light shall we see light." This, my dear brother, is the source, the fountain of all our heavenly joys. "In his presence is fullness of joy, and at his right hand are pleasures forevermore." And the child of God can find these joys and pleasures no where else. And yet how often I find myself looking to this old carnal nature to find something that will satisfy my longing desires; and finding nothing there, I am in doubt and fear. May the Lord give me, together with all his tried and tempted children, grace whereby we may see him acceptably, with reverence and godly fear; for our God is a consuming fire," and will consume all our "wood, hay and stubble."

I have penned this much, dear brother, and will have to leave the subject with you, hoping the Lord

may still continue to bless you with knowledge and understanding in his word; and may he grant you every needed blessing for his name's sake.

I feel glad that sister Myers still has me in remembrance, and the interview with her and sister Helling. I have wondered what could have fallen from such a creature as I am, to impress it on her mind so long. It is pleasant, nevertheless, to be remembered in christian love by the dear saints. May the Lord bless you both, in basket and store, and above all, with the riches of his grace in Christ Jesus, together with all his children there and elsewhere. My love to all the saints.

I received, a few days ago, a letter from our beloved brother, Elder Francis. Say to him that I will try and write him soon. I am glad to hear through you that he is such a faithful watchman. It is what I thought of him. May the Lord sustain him, and make him strong in the power of his might.

In the hope of the gospel, I am your unworthy brother,

W. F. KERCHEVAL.

COLUMBUS, Miss., Jan. 25, 1874.

ELDER BEEBE—DEAR BROTHER:—You have many able correspondents writing for your valuable paper; and I have concluded also to throw in my mite. For a rallying point, I will quote the words of John the Baptist:

"Behold the Lamb of God which taketh away the sin of the world."—John i. 21.

Who was this John the Baptist? He was the son of Zacharias and Elizabeth, who walked in all the ordinances and commandments of the Lord blamelessly. And he, John, was filled with the Holy Ghost from his mother's womb; and he was sent to make ready a people prepared for the Lord, and also to give knowledge of salvation. Not to give salvation, but the knowledge of it. Who sent him? Was he sent by the Jewish Sanhedrim? a Missionary Board? or a Theological School? No, no. It was no worldly, or humanly invented institution; he was sent of God. "There was a man sent from God, whose name was John. He was not taught at any school of men. God who called and sent him gave him all necessary qualifications and all the polish he required for the work assigned him. And the Eternal God has not changed in his manner of preparing and sending his ministers. He changed not. He is in one mind, and who can turn him? and what his soul desireth, even that he doeth. All the tears that are shed, all the cries and money that are spent, all the plans and devices instituted with all the prayers that are said, cannot alter or change him in his eternal purpose. Another question. How did John know that Jesus, the son of Mary, was the Lamb of God? He did not differ in form from other Jews. He was in fashion of man. John did not learn it from history, or from tradition of the Elders, for they rejected him. He was

manifested to John, as he testifies. "And I knew him not, but that he should be made manifest to Israel. And I, John, bear record saying, I saw the Spirit descending from heaven like a dove, and it abode on him. This John saw, and he bare record, that he is the Son of God."

Christ Jesus the Lord of Life and Glory, was known only by manifestation and revelation to the primitive saints—Judas, not Iscariot, asked him how it was that he would manifest himself to the disciples and not unto the world. All the miracles he wrought, did not reveal him to them as the Lamb of God, as the Shiloh, the long promised Messiah. The feeding of five thousand men, beside women and children, on five loaves and two fishes, and the taking up of twelve baskets full of fragments, and the four thousand men, beside women and children, that did eat and were filled of the seven loaves and a few small fishes, and the taking up of seven baskets full of the fragments, did not manifest Christ to Peter, as the Son of God; the Savior of sinners. How then did Peter know that grand and sublime truth? It can only be taught of God, and learned of the Father, Whom do men say that I, the Son of man am? Now listen to the answer. Some say that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets. Here are these men differing in their belief; three different beliefs and all wrong. Although some religious professors say, It makes no difference what you believe, if you are only sincere. No doubt these men were sincere in their belief, though believing a lie; that they might be damned. But to know him as the true God and Jesus Christ whom God hath sent, is life eternal; and he is to take vengeance on them who know him not, and who obey not the truth. Jesus said to the disciples, but whom say ye that I am? Simon Peter answered and said, Thou art the Christ the Son of the living God. How different the answer. Jesus said unto him, "Blessed art thou Simon Barjonas, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. Thus proving that, As many as were ordained to eternal life believed. All the scholastic teaching which Paul had, did not reveal Christ in him the hope of glory. God is the revealer of this secret. He has not changed; for he remains the same unchangeable being; with whom there is no variableness, nor shadow of turning."

It was then by revelation that John the Baptist could point to Jesus, and exclaim, "Behold the Lamb of God which taketh away the sin of the world." The Lamb of God, God's Lamb prepared before the foundation of the world. Before he had said, "Let there be light!" Before he had fashioned man out of the dust of the ground. Yea, before man had sinned, God had provided a Lamb, to make an offering for sin. The alwise God knows all things, he declares the end from the beginning,

and he sees and knows all intermediate things. He knew as well what his creature man would do beforehand, as afterwards. Grace is older than sin: Christ is older than Adam; for grace was given to the saints in Christ Jesus before the world began, before the earth was created, out of which man was formed. There is an older law than that which was given Adam; I allude to the law of the Spirit of life in Christ Jesus which makes God's people free from the law of sin and death. The spirit of the law is in the Ancient of Days. According to all law, the oldest recorded law holds the property.

The Lamb was also the surety for his people; for as God knew that they would transgress his law by eating of the forbidden fruit; so he provided a Savior, that his banished should not be forever expelled from him. This Lamb of God was virtually slain from the foundation of the world. Responding to the demands of the law and justice of God he said, "Lo! I come, in the volume of the book it is written of me: I delight to do thy will, O my God! Yea, Thy law is in my heart—the law of the spirit of life. So when Jesus cried, "It is finished." I have finished the work thou gavest me to do; he had finished transgression, made an end of sin, abolished death, and destroyed the works of the devil. He has taken away the sin of the world by sacrifice of himself. That sacrifice was accepted, and well pleasing to God; for he condemned sin in the flesh; and there now remaineth no more sacrifice for sin. The atonement is complete. He was delivered up to Divine Justice, for our offences, and raised from the dead for our justification. The wages of sin is death; and Christ was put to death in the flesh; thus condemned sin in the flesh. "For the transgressions of my people was he smitten."

Not only was it expedient that Christ should bear the sins of his people in his own body on the cross; to meet and satisfy the demands of the law; he must also arise from the dead for their justification. We not only required deliverance from guilt, but preparation from heaven. The gift of God is eternal life through Jesus Christ our Lord. Except a man be born again he cannot see the kingdom of God. The Spirit of life in Christ Jesus, is a treasure committed to earthen vessels, Christ in you the hope of glory. He has redeemed and washed his people from all iniquity; to purify unto himself a peculiar people zealous of good works. But, what are good works? The works which God has commanded; nothing more, nothing less. When Moses smote the rock a second time, it was not a good work; for God had only commanded him to smite it once. No work without faith is good; for without faith it is impossible to please God. The sin of his people, his sheep, his elect, his chosen, his bride are taken away; removed from them as far as the east is from the west; they are blotted out, they cannot be found. They

will never be brought to trial for them; for the Lamb of God has taken them away. No charge can stand against them; for they are freely justified; through the redemption that is in Christ Jesus: not going to be, but are; so there will be no Judgment Day for them to dread; as taught by some.

JOEL J. HOLBERT.

KNOXVILLE, MARION Co., Iowa, }
Jan. 13, 1874. }

DEAR BROTHER BEEBE:—I now have eleven or twelve volumes of the "Signs, and I wish to keep them; I have been reading them over this winter. How many of the able writers have gone to enjoy the inheritance of which they wrote so much—Brethren Trott and Leachman, were very able writers, also brother W. Thompson, and many others who have finished their work on earth.

I would like a place in your interesting paper to insert a few thoughts, if you think them worthy, concerning the kingdom of which Daniel speaks—found in chapter ii. 44.

"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; but shall break in pieces and consume all these kingdoms, and it shall stand forever."

I do not expect to treat upon every point embraced in this text, as it would require too much room. In the second year of Nebuchadnezzar's reign, he had a dream which his magicians, astrologers, and sorcerers, and the Chaldeans could not interpret.—I must be brief. Daniel, a prophet of the Lord, was inspired by the Spirit of God, and it was revealed to him, and he interpreted the dream concerning Nebuchadnezzar and the kings that should succeed him until the coming of Christ, and the setting up of his kingdom. The image seen in the dream, I think represented Anti-christ.

That little stone which Herod thought he could destroy, and so cut off the tree with the fruit thereof, I think represented Christ; and the mountain, the church of Christ—showing the unity that has, and will ever exist between Christ and his bride. "I in them, and thou in me, that they may be made perfect in one." For both he that sanctifieth, and they that are sanctified, are all of one, for which cause he is not ashamed to call them brethren.

The spiritual kingdom is what I desire to write upon; the kingdom that Daniel had in view, which is the church of Christ. As no kingdom can be complete without a king or ruler, this spiritual kingdom has Christ for its Prophet, Priest, and King.—Luke i. 32, 33. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever. And of his kingdom there shall be no end.—Psa. cxlv. 10-14. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom and talk of thy power. To make

known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations.

"And there was given him dominion and glory, and a kingdom, that all people, and nations, and languages, should serve him: his dominion is an everlasting dominion which shall not pass away; and his kingdom that which shall not be destroyed."

"But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High."—Dan. viii. 14-18-27.

"Fear not, little flock, for it is your Father's good pleasure to give you the kingdom."—Luke xii. 32.

The Jews looked for the fulfillment of the Old Testament scriptures on this subject, by the setting up of an earthly kingdom, like other kingdoms of the earth; and expected that the natural Jews would be the subjects of it. Solomon's kingdom was no doubt a type of Christ's kingdom; but they are not all Israel that are of Israel; for, in Isaac, shall thy seed be called. They did not understand it to mean Christ and his spiritual kingdom. When the pharisees demanded of him when the kingdom of God should come, he answered them, saying, "The kingdom of God cometh by observation: neither shall they say, lo here, or lo there; for behold the kingdom of God is within you."—Luke xvii. 20, 21. The subjects of temporal kingdoms are born of flesh and blood, but the subjects of this spiritual kingdom are born not of blood, nor of the will of the flesh, nor of the will of man, but of God. Jesus said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God." Nicodemus saith unto him, "How can a man be born when he is old?" Jesus answered, "Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh, is flesh; and that which is born of the Spirit is spirit—Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so in every one that is born of the Spirit.

Brethren, is not this your experience? Can men, by instrumentality or human power control the wind, or change its course, and make it blow around, or upon them at pleasure? If not, what folly to talk of resisting the Spirit, or of controlling it in the new birth. Not by might nor by power, but by my Spirit, saith the Lord of Hosts. A living man cannot make one of the smallest insects and give it life. A dead man cannot do anything. By nature, we are all dead in sins; without power to move. 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. By grace are we saved.

The kingdoms of the earth are dependent on the sun and moon, and stars, and artificial luminaries for light. But not so the Spiritual kingdom, for God is himself the everlasting light of it. When John the Baptist was sent to this kingdom, the apostle John, said of him, He was not that light, but was sent to bear witness of that light—that was the true light, meaning Christ; which, lighteth every man that cometh into the world. What world? Not this natural world; for all men who are born into this natural world cannot see; some are born blind. Truly it was the spiritual world, or kingdom that I was speaking of. Well might Isaiah say of this kingdom, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." Is this said of the natural world? Certainly not; for of the natural world he says, For behold, darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon Zion—His spiritual kingdom, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. The abundance of the sea shall be converted unto thee; (not by thee) the forces of the Gentiles shall, (not may) come unto thee. (Isa. lx. 2-6.) There is but one way of entrance into this kingdom, and that is by Christ, the Door. He says, I am the way, and the truth, and the life; no man cometh unto the Father but by me. Again, No man can come to me except the Father which hath sent me, draw him; every one therefore that hath heard and learned of the Father, cometh unto me. See Isa. liv. 13.—Jer. xxxi. 31-35, also, xxxii. 38-41.

O give thanks unto the Lord! for he is good—his mercy endureth forever. Let the redeemed of the Lord say so, whom he hath redeemed from the hand of the enemy, and gathered them out of the lands; from the east and from the west, from the north and from the south. They wandered in the wilderness, in a solitary way; they found no city to dwell in. Hungering and thirsty, their soul fainted in them. Then they cried unto the Lord in their trouble, and he delivered them out of their distress, and he led them forth by the right way, that they might go to a city of habitation. (Psa. cvii. 1-8.) And I will bring the blind by a way they knew not, I 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. Is not this the way he led you, brethren? By nature we are strangers and foreigners, and ignorant of the kingdom until God reveals it to us; until he brings us to his banqueting house, where his banner over us is love. Now, since God has revealed himself, and his kingdom to you, ye are no more

strangers and foreigners; but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets; Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto a holy temple in the Lord; in whom ye also are builded together for a habitation of God, through the Spirit.

As a King Christ sits and rules in Zion. He has given us laws by which we are to be governed. If ye love me, he says; Keep my commandments. If there be any who feel unworthy to belong to his kingdom and are groaning under the weight of guilt. He speaks in words of tenderness to such, 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: for my yoke is easy and my burden is light. Again, he says, "Why call ye me Lord, and do not the things that I say?"

Dear brethren, show your faith by your works. Don't be afraid to confess Christ, and what he has done for you, before this sinful and adulterous generation. Follow him in the ordinance of baptism; walk in all his ordinances, and ye shall find a peace of mind that you cannot enjoy while living in disobedience.

Brethren, Farewell.

Live in peace; and may the God of peace be ever with you, is my sincere desire and prayer. Amen.

B. L. BANKS.

FAIRFAX C. H., Va., April 8, 1874.

DEAR BROTHER BEEBE:—I trust this will find you and yours enjoying the blessing of health, and I desire to be thankful to our Heavenly Father for that, and for all things where-with he has blessed me. I have not fully recovered from my afflictions; but, must say that it is through them that I have been made to acknowledge his justice in all things, and to derive a benefit from my afflictions. I can now feel a deep sympathy of soul for all those of the household of faith who are in affliction, and feel it as a great pleasure to visit them and speak words of comfort to them, in my weak way, by relating to them my experience in the furnace of affliction, and in telling them how I trust the Lord, by his grace enabled me to sing praises to his great name even in tribulation. And now, God has apparently loaned me a little longer to my family, and spared me to follow my Redeemer down into the baptismal grave, and thereby enabled me to rejoice in him, and given me the answer of a good conscience. Now, my desire is that I may be enabled to walk as becometh the followers of him whom my soul loveth.

Elder Purington, spoke very comfortingly on the subject of "Him whom my soul loveth," last Sunday at our Bethlehem church, in Prince William Co., Va. I cannot, nor do I wish to forget, or let it slip from my

my mind, and I trust the Lord has given me ability to give the more earnest heed. His text was, Songs iii. 1-3.

But I must stop, I think I generally write too much; as I see nothing profitable in what I write; and when I send a letter off, I often wish I had it back, fearing that I may have said something that might mar the peace of Zion. and as I am not a judge of my own writings, I have often thought, days and weeks after sending it away, that I would never again attempt to write. At other times after having written a letter, I have laid it aside, and never sent it; and thus, letters which I have received have remained unanswered, until I have seen something in reading the "Signs," that warns me of my private duty. Then I take up my pen, and fill my sheet with apologies, and falling at the feet of my brethren, beg them to overlook my short comings.

Farewell for the present; may the Lord bless and comfort you in all things, is the heart-felt desire of a poor sinner, who feels himself to be nothing.

ELI T. KIDWELL.

NEAR BLANCHSTER, Ohio, March 8, 1874.

To the little flock scattered throughout the wilderness, in which a hiding place, in time past, was prepared for the woman, who fled from the face of the dragon:—Let not your heart be troubled, for no new thing has happened unto you. The unchangeable God is still in heaven, and sways his sceptre over all, upholding all things by the word of his power, working all things after the counsel of his own will, setting up whom he will, and putting down whom he will. And Jesus, the Mediator of the new covenant, is exalted at his right hand, as our High Priest forever, after the order of Melchisedec; and not only as Priest, but also as King in Zion. He is touched with the feeling of our infirmities, having been tempted in all points like as we are, yet without sin. He is able to succor them that are tempted. Marvel not that the world hates you, for it hated Jesus before it hated you. Remember that Christ said, "Ye are not of the world, even as I am not of the world." Again, in his prayer to the Father, "Thine they were, and thou gavest them me. And thou hast loved them as thou hast loved me, and thou lovedst me before the foundation of the world." Of what we have said, this is the recapitulation: God is perfect in wisdom, power and glory, sovereign in heaven and on earth. Our High Priest is God manifest in the flesh, and has by one offering perfected all them that are sanctified. Those set apart in him are blessed in him with all spiritual blessings; they are preserved in him, and called; they are kept by his power, loved with an everlasting love, and are not of the world, even as Christ is not of the world; but they are chosen out of the world. They are loved even as Jesus was loved of the Father, and are one with Jesus, even as he is one

with the Father. If this Jesus, this omnipotent 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 freely give us all things? It is said, "The people shall dwell alone, and shall not be reckoned among the nations." Then, brethren, and all ye that fear God, and mourn a hard heart, and pray for the prosperity of Zion, Come out from the world; and all ye that bow the knee to idols, to gods that cannot save, be ye separate; come not into their secrets; regard not their scoffs; fear not their frowns; court not their favors; for we are the circumcision who worship God in the spirit, rejoice in Christ Jesus, and have no confidence in the flesh. Let us therefore lay aside every weight, and the sin that doth so easily beset us, and 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, and despised the shame, and is set down at the right hand of the throne of God. Consider him who endured such contradiction of sinners against himself, lest ye be weary and faint in your minds.

J. C. BEEMAN.

MARGARETTSVILLE, Jan. 24, 1871.

DEAR FATHER BEEBE:—Having a little leisure time, I take the opportunity of writing a few lines for publication in the "Signs," if you should see fit to publish them, to inform some of your numerous readers with whom I have formed an acquaintance, of my whereabouts.

Dear brethren, sisters and friends:—Through the abounding goodness and mercy of our covenant-keeping God, I am spared to behold and enter upon this new year, and while I desire to be grateful to the author of my being, and ascribe all power and glory to the God I profess to love, I have to confess that I am still the same unworthy and ungrateful creature that I ever have been, coming so far from filling the measure that I once supposed a christian should fill, that I must confess I have been led in paths I never knew before, and hope that darkness has been made light, and crooked things straight; so much so, at least, that I can say with the blind man whose eyes were opened, "Whereas I was once blind, now I see." How swift the wheels of time roll on. Twelve years have now passed away since I trust my sins were manifestly removed by the Redeemer; and although the time seems very short, how many changes of mind I have passed through since I felt the love of God shed abroad in my heart, sometimes rejoicing, sometimes sorrowing, and with the mixture of doubts and fears, anxieties and perplexities, and enquiries about the fellowship of brethren and sisters, and my right to enjoy it, as well as the final struggle between the two antagonists (flesh and spirit) that dwell unsettled together, the older, by birth, claiming the greatest attention, being engaged in the things

of the world, and a warfare that is carnal, and possessing that wisdom which is from beneath, which is earthly, sensual and devilish, and wanting to worship after the commandments of men, and mocks at the weaning of Isaac. The other, though the younger, by birth, yet superior in power, makes the body subservient, and has no love for carnal things. It worships God in the spirit, rejoices in Christ Jesus, and has no confidence in the flesh. Well might the psalmist say, "I am fearfully and wonderfully made." And the apostle Paul said, "O wretched man that I am! Who shall deliver me from the body of this death?" He only was delivered through Jesus Christ his Lord. Therefore with his mind he served the law of God, and with his flesh the law of sin.

How often the children of God, while the trial of their faith, which is more precious than gold that perishest, is going on, are brought into straits, halting as it were between two opinions, their worldly interests apparently at stake, on account of the profession they have made. Now say they, after the fleshly man, I cannot go to-day or to-morrow to meet with my brethren, and I don't think it is really my duty to go; I have so much to attend to. And it may be that the fleshly man prevails, though not with profound silence; for all this time there is something of an uneasiness manifested; the spiritual man feels that his place is with his brethren, and feels that there is no use in taking thought for the morrow. But says the flesh, and it may be of the preacher, too, I have generally been to meeting, and some of the brethren and sisters have staid at home, and this time wont make much difference; and I must provide for my family. They little think they cannot make one hair black or white; for like the lillies, that toil not, neither spin, yet God clothes them; or like the sparrows, that cannot fall to the ground without our heavenly Father; especially as they are of more value than many sparrows. They by and by learn that the path of duty is the path of safety; for if the servant obeys not his Master, or neglects the taking heed to himself and to the flock over the which the Holy Ghost has made him overseer, not only to feed them, but, having the oversight, to visit the poor as well as the rich, the sick as well as the whole, the unruly as well as the quiet, and if any have wandered in the wilderness, to take them on their shoulder and bring them back to their place among their brethren, by the word of inspiration. Or if the other brethren forsake the assembling of themselves together, and present not their bodies a living sacrifice, holy and acceptable to God, as their reasonable service, they may expect the vigilant eye of the Master upon them; for being under law to Christ, as transgressors against that law they will find that the way of the transgressor is hard, experiencing leanness and barrenness of soul, by neglecting to observe the vows

they have made. Although no blessing comes for the doings of the children of God, yet we find blessings attached to their character, such as the Savior described on the mount. But we do find that in keeping his commands there is great reward, and the reason that they assign is love; for the Savior says, "If ye love me, keep my commandments." Therefore none but those who are blessed are called upon to, nor will any others ever keep his commandments. Therefore, when rightly understood, our obligations to God and to our brethren are greater than to the world, and all our excuses are only vain imaginations of the flesh, so far as fear takes hold on us, to doubt the providence of God as being suited to our requirements, as seems good in his sight. One passing through the furnace said, Let it not be so with me. But the response was, As thy days, so shall thy strength be. And, My grace is sufficient for thee. And the saints are made to feel, from time to time, that only when they endeavor to practice what they know, or in other words, as loving him, endeavor to keep his commands, and walk in all the ordinances of the Lord's house blamelessly, that they are subjecting themselves to the rod; and yet they are consoled by this, that the loving-kindness of the Lord is not taken from Jesus, neither will his faithfulness fail. And how glad I am that it is recorded, "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous."

Dear brethren and sisters, in all your strayings, and misgivings, and waywardness, when, as it is often expressed, you feel you are neither deserving or worthy of your heavenly Father's notice, he unveils the beauty of his face, shines through the face of his Anointed upon you, and you readily confess all your sins, and with your Redeemer's presence and soul-cheering words, "It is I, be not afraid," you are in the moment made to rejoice with joy unspeakable and full of glory. Thus the children of God and by experience that in the world they shall have tribulation, but in him they shall have peace; for he is the confidence of the ends of the earth, and to them afar off on the sea. What a wonder it is then that the mercy of God was ever manifest to such creatures as we feel ourselves to be, without any strength to perform a good deed, and more than all, having a sense that with a high hand and an outstretched arm we have sinned against such a holy God, and even since we professed his name, perhaps, so that we sometimes feel we are abhorrant to ourselves, and must be to him with whom we have to do; for he cannot look upon sin with approbation, but with the greatest abhorrence; and not only so, but as a consuming fire, nothing but righteousness can dwell with him. Except a man have the spirit of Christ, he is none of his. Yet with all this we learn that without faith it is impossible to please God, and whatsoever is not of faith, is sin. So faith, being the gift of God, and

EDITORIAL.

MIDDLETOWN, N. Y., MAY 1, 1874.

"For by one offering he hath perfected forever them that are sanctified."—Heb. x. 14.

the substance of things hoped for, the evidence of things not seen, the children of God will be feasting and hungering, sinning and repenting, all through their journey, as pilgrims and strangers on the earth. Still they are not to think it strange concerning these fiery trials, as though some strange thing happened unto them, but to rejoice, inasmuch as they are made partakers of Christ's sufferings, that when he is revealed they may be glad also with exceeding joy.

And now, dear brethren, in conclusion, let me add, that as true faith takes God at his word, do you not desire the increase of faith, and with the poet say,

"O for a strong, a lasting faith,
To credit what the Almighty saith,
To embrace the message of his Son,
And call the joys of heaven our own."

O that we may go at all times to him for succor, believing that what he does is ever best. O that I might be reconciled to my lot, whatever it be, and be still, and know that he is God.

And now, dear father Beebe, to you I would say a few words. As you too have been preserved to commence another volume of the "Signs of the Times," while many of your brethren have been called home, doubtless you feel the weight of years and labor upon you, and that sooner or later your cares will close; and amid all the concern you have for Zion, perhaps you feel to say often, I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. Nevertheless it seems needful that you should abide in the flesh awhile yet. I often think of the amount of labor devolving on one in your place. Not only have you been, by editing the "Signs," subjected to the mockery of the enemies of truth, but to the scrutinizing eyes of your brethren, with all their different opinions, as well as many pretended lovers of truth; and but for the reign of grace, you must have yielded to the confusion that necessarily follows. It is often an inquiry with me, Who will publish the "Signs" when you are done? May God sustain you to a good old age, to wield the sword of divine truth, and to cry, "The sword of the Lord and of Gideon," for the comfort of his little ones. With love to yourself and family, and to all the dear brethren and sisters; I remain

Yours to serve in the gospel,
JOHN D. HUBBELL.

AGENTS WANTED.

We have just received from the bindery the remainder of our edition of the book "VIOLETS," which we will close out at a reduction of price for five or more copies ordered at one time and paid for in advance. We offer inducements to agents which exceed those of any book published. Send for single copy, one dollar and a half, for sample, and get our prices to agents.

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In setting forth the priesthood of the Son of God, the inspired writer charges the saints to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. In this admonition, a liability on our part to forget, or heedlessly let slip the vitally important testimony which God has given us on this momentous subject is more than implied. We are first told that God spake to the fathers, the patriarchs of Israel, by the prophets; and the words which God spake by them were steadfast, and every transgression and disobedience received a just recompense of reward. He that despised Moses' law died without mercy, under two or three witnesses. But the same God who at sundry times and divers manner spake to Israel by Moses and the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; 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 on the right hand of the Majesty on high. If then the word spoken by angels—inspired messengers, was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we, unto whom God has spoken by his Son, escape if we neglect, let slip, or disobey him who sits enthroned on the right hand of the Majesty on high; if we neglect so great a salvation; which at the first began to be spoken by the Lord! By our Lord Jesus Christ, and was confirmed unto us by them that heard him. That is, by his special apostles, who sit enthroned in judgment. As Christ is superior to Moses, higher than the angels, and identical with the Eternal Father. How shall we escape a just recompense, if we neglect so great salvation. To all the saints there is salvation in all that he has spoken to us. He says, The words that I speak unto you, they are spirit and they are life. His word is able to make his people wise unto salvation, through faith that is in him. But if we heedlessly let his instructions slip from us, God will visit our transgressions with his rod, and our iniquities with stripes.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus. And in this consideration we are to rely on him alone, to the exclusion of all other priests and offerings; to purge us from sin and present us without spot or blemish before the throne of God.

Now, the things concerning his priesthood, which we have heard, in detail, comprise all that is written of

him, in the law, in the prophets, and in the psalms; but more particularly what began to be spoken of him, by himself, and was confirmed to us by his apostles, to whose testimony God also bore witness, both with signs and wonders, and divers miracles, and gifts of the Holy Ghost according to his will; but the substance of all is summed up by divine authority, in these words, "Now of the things which we have spoken this is the sum: We have such a High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle which the Lord pitched and not man." Remember, this is the sum of what we should heed and not allow to slip, or be forgotten or neglected. No priest for us on earth, our Priest has passed into the heavens, and is sit down on the right hand of the Majesty in the heavens,—And considering him as the High Priest, as well as the apostle of our profession, let us contemplate the extent, perpetuity and efficiency of his priesthood.

First. The extent may be contemplated in a two-fold application—first, as extending to all his members, all them that are sanctified, as a chosen generation, a royal priesthood, a holy nation, a peculiar people. In the types of the figurative dispensation the special limitation of the Levitical priesthood was confined to the tribes of Israel whom God had sanctified, or consecrated, or separated from all the nations of the earth, to be his peculiar people, ceremonially: thus typifying the spiritual Israel whom God has chosen unto salvation through sanctification of the Spirit and belief of the truth. These are sanctified by God the Father, preserved in Christ Jesus, and ultimately called with a holy calling, not according to their works, but according to his own purpose and grace which was given them in him before the world began. Our text (Heb. x. 14.) restricts the application to them that are sanctified; and the context in the same chapter attributes their sanctification exclusively to the will of God, irrespective of the will or works of men or of angels. Hear the words of our High Priest, "Wherefore when he cometh into the world, he saith, Sacrifice and offerings thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will O God! Above, when he said, Sacrifice and offerings and burnt offerings, and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law. Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ once." Precisely the same will of God expressed in the words of the oath by which the Priesthood of Christ is established, wherein it is

said, "The Lord hath sworn and will not repent, thou art a priest forever, after the order of Melchisedec," are all the subjects of his priesthood set apart, sanctified and consecrated to all the benefits of his official work. "By the which will," the will of God which Christ came to do, "are we sanctified." Who? All the holy brethren, partakers of the heavenly calling, whose privilege it is to consider Jesus Christ the Apostle and High Priest of their profession. Jesus our High Priest says, He came to do the will of him that sent him, and to finish the work; and that it was his meat and drink to do the will of the Father. And this, said he, is the will of the Father which sent me, that of all that he hath given me I should lose nothing. And he has repeatedly pledged his sacred word that he will raise them up at the last day.

The extent of Christ's priestly work also embraces the complete redemption and salvation of all his people. He was not, like Aaron, made a priest by the law of a carnal commandment; but by the power of an endless life, "Wherefore he is able also to save them to the uttermost who come unto God by him; seeing he ever liveth to make intercession for them." He is the first and the last in their salvation; no part of it rests on the will or works of men, or on means. He begins, carries on and completes the whole work, and is in all respects and unto the uttermost, the Savior and the salvation of all his people.

Secondly. The Perpetuity of the Priesthood of our great High Priest, is expressed in the words of the oath, Thou art a priest forever, after the order of Melchisedec. Priests under the Levitical law, of the order of Aaron, were many, because they were not suffered to continue by reason of death. But this man, because he continueth ever, hath an unchangeable priesthood. The Levitical priesthood, by the law of a carnal commandment, passed from sire to son, down through many generations, and until the abrogation of the ceremonial law; "For there is verily a disannulling of the commandment going before, for the weakness and unprofitableness thereof. "For the law made nothing perfect. If therefore perfection were by the Levitical priesthood, what further need was there that another priest should rise after the order of Melchisedec, and not be called after the order of Aaron? For the priesthood being changed, there is made of necessity a change also of the law. The Levitical law would not allow a priest, only after the manner of Aaron, and of the tribe of Levi; and it is evident that our Lord sprang out of the tribe of Judah. And it is far more evident; for that after the similitude of Melchisedec there ariseth another priest, who is made not after the law of a carnal commandment, but after the power of an endless life. "By so much was Jesus made surety of a better covenant. Here are two important particulars in which the or-

der of the two priesthoods were dissimilar. Melchisedec (not as a man, but as a priest) was without predecessor or successor. No father or mother in his priesthood. As a type, we are told that his descent was not reckoned, or counted. (not that he had no descent as a man.) It is the order of his priesthood, not his pedigree as a man, that is presented in the type. His priesthood was not transferable: and unlike Aaron, and his sons, his was a royal priesthood; first, being by interpretation King of righteousness, and after that, also King of Salem, which is King of peace. All that is presented in the scriptures concerning him is designed to prefigure, what the apostle informs us he was by interpretation, foreshadowing the Royal Priesthood of his anti-type. Who is made a Priest by the power of an endless life. In the Royal Priesthood of Christ he had no predecessor, and, as he abideth in his Priesthood forever, he will have no successor. Death had no power to annul his priesthood, for having through the Eternal Spirit offered himself without spot to God, and by his resurrection life, he entered, not into the holy place made by hands; but into heaven itself, and is set down on the right hand of the throne of the Majesty in the heavens; where he ever liveth to make intercession for his people. Never, so long as we recognize him as the High Priest of our profession, can we deny him, by going up to some altar made by hands, and asking for the prayers or intercession of some impious wretch who dares to assume the sacred office. We have a Priest who sits forever on the right hand of the throne of the Majesty on high; we need no more. Truly such an High Priest becomes us, who is holy, harmless, separate from sinners, and higher than the heavens.

Thirdly. Let us contemplate the efficiency of his priesthood. In this particular how great the contrast between the priesthood of Aaron, and that of Christ. Aaron and his sons constantly at the Jewish altars repeating their offerings from day to day, and from year to year, with the blood of victims constantly streaming from their altar, could never make the comers thereunto perfect: there was remembrance again made of their sins every year. Not one sin was canceled—no heart was ever, by that priesthood, purged from an evil conscience, or qualified to serve the living God, only in a ceremonial manner.

"No blood of bird, nor blood of beast,
Nor Hyssop branch, nor sprinkling priest,
Nor running brook, nor flood nor sea,
Could wash the stain of sin away."

If a law had been given that could have given life, then verily righteousness should have been by the law; but no such law had been given. The law possessed no quickening, or life-giving power; its power was to convict and to condemn, it was a ministration of death to all who were under it, stopping every mouth, causing sin to appear exceeding sinful; and holding as

many as are of the works of the law under its curse. And the Priesthood which was under that law, could not justify the ungodly. But, what the law, and its priesthood 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. The all-sufficiency of the priesthood of our Lord Jesus Christ is fully asserted in the express declaration of our text, that he, by one offering hath forever perfected them that are sanctified. His one offering was the offering of himself, through the Eternal Spirit; in which himself bare our sins in his own body on the tree; expiating our guilt, by so identifying himself with his people, by taking on him the seed of Abraham, that he could in our flesh, carry our sorrows, bear our griefs, purge our sins, and die our death, and with his stripes heal us. His own offering was all that law or justice could demand; it was well pleasing to God; answering the purpose for which it was made, meeting and satisfying all the jots and tittles of the law, so that there remains no more sacrifice for sin. The efficiency of the atonement for all them that are sanctified, is demonstrated by his resurrection from the dead: for death as the penalty of the law, could not have released him from its cold embrace while a single jot or tittle of the law was unfulfilled and the uttermost demand of justice uncanceled. He was delivered for our offences, and raised from the dead for our justification. Raised from the dead by the glory of the Father, he has ascended up on high, having spoiled principalities and abolished death and brought immortality to light through the gospel; he has now set down on the right hand of the throne of the majesty in the heavens.

By one offering he has not only perfected, but he has perfected forever, them that are sanctified; and the challenge from his Mediatorial throne demands, "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. 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 has loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

—Rom. viii. 33-39.

Truly the subject of the priesthood is inexhaustible. Holy and inspired

men of God have written largely on this great subject, and volumes have been written by the saints; yet how slow are we to comprehend or fathom its depth, or rise to its height, or expand our little minds to reach its breadth. In this article we have only attempted to call attention to the extent of the priesthood of Christ, as confined to them who are sanctified by God the Father, preserved in Christ Jesus, and called, and its perpetuity, and its unchanging and unchangeable nature—never to pass from Christ to any other being, in heaven or in earth. Having once suffered for our sins, the just for the unjust, and by his one offering, redeemed us unto God out of every kindred of mankind, he is now exalted to the right hand of the Majesty in heaven, and holds his priesthood still. While the efficiency of his one offering has redeemed his members from all iniquity, and secured to them eternal perfection.

Those who are boasting of their free will, and free agency, who have never been slain by the law or quickened by the Spirit, cannot appreciate the Great Apostle and High Priest of our profession; they may rely upon their own works and offerings to commend them to God; they may talk of their means and instrumentalities, and worship their net, and pay homage to their drag; but most assuredly such an High Priest as Jesus is, becometh us. One that is able to save them to the uttermost who come to God by him. We need a priest who has ability to perfect us forever, to purge us from all iniquity, to purify unto himself a peculiar people and present us to God without spot or wrinkle or any such thing. We feel the perfect suitableness of a high priest who is easily touched with the feelings of our infirmities, and who knows how to succor us when tempted. One who has passed into the heavens, and is our advocate with the Father—the golden bells of whose priestly garments ever sounding assure us that he ever liveth to make intercession for us; while the pomegranates are made the delicious food on which we are fed and comforted. Having then such an High Priest, who by one offering has perfected them that are sanctified, let us go forth unto him without the camp, bearing his reproach. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited them that have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. Wherefore, we receiving a kingdom, (and a priesthood) that cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire. He shall consume the man of sin, and his adversaries with the spirit of his mouth, and shall destroy them with the brightness of his coming.

Now the God of peace, that

brought again from the dead our Lord Jesus, that Great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight; through Jesus Christ; to whom be glory forever and ever. Amen.

THE RIDDLE.—In compliance with the special request of a blind brother living in a distant state, who remembers having heard it read over thirty years ago, we reproduce it in this number. It will also be found in Vol. 1st, of the Editorials—page 658. The letter containing the request which we intended to have published with the "Riddle," is mislaid.

A RIDDLE.

NEW VERNON, N. Y., March 1, 1841.

We have for many years been partially acquainted with the inmates of a house, whose history, if we were able to do justice to the work, would be interesting, and perhaps profitable to some portion of our readers. The house itself is fearfully and wonderfully made, and has stood in its present form a little more than forty years. The materials of which the house is made were originally very good, but now appear to be in rather a dilapidated and decaying state. It has been thought by good judges that there is contagion in the building; and this conclusion has been confirmed, by the appearance of "spots of leprosy in the walls," like fretting sores. Now what we wish to relate, is in reference to the tenants of this house. And what think you of two families occupying one house? You know that unless they agree pretty well, they must live very uncomfortably together. Well, we know this to be the case; for although the house is inhabited by but two individuals, it frequently seems to contain, as it were, "the company of two armies." We have known them to be engaged in such deadly strife, that without foreign interference they would certainly have destroyed each other.

It will answer our present purpose, without calling names, to designate these fighting neighbors, the Old man and the New man; for the eldest tenant of the house has in reality had possession of the premises ever since the house was built; but the other took his residence in the same house, some years afterward; having the consent of the builder and owner of the house. On the occasion of the New man's moving into the house, we shall never forget what a dreadful uproar took place. The Old man is not only old, but he is a strong man; and being armed, had kept his palace, and his goods

were in safety, until that memorable struggle took place. No tongue can tell, nor pen describe, with what awful desperation that battle was fought. It was the most sanguine and dreadful conflict, between the most powerful disputants, and attended with the most thrilling and affecting circumstances that we ever witnessed. Incredible as our description of this scene may appear, we do assure our readers that the very heavens grew dark on that occasion! loud thunders shook the world, and vivid lightnings played around! The voice of words were heard, until the reeling walls of the disputed house seemed ready to be dashed into a thousand pieces, like a potter's vessel.

The Old man contended for the exclusive possession of the house, and set up the plea, that he had held a peaceable possession so long, it was his lawful property. Moreover, he found certain passages of the law, which he interpreted to mean, that no such tenant should be allowed to occupy any part of the premises; from ancient records he also showed that the house had been mortgaged to his king, whose name was Death; and by his will, he claimed the exclusive right to the house; but he was foiled by the Wonderful Counselor for the other, who proved beyond dispute, that the bond was canceled, and the property redeemed from all incumbrance, excepting that he, the Old man, might, by the suffrage of the proprietor, remain in the basement story for a short time. He also contended that he was able to defend his right, and that he would never go out alive. But, as the result of that struggle has abundantly proved, the old man was mistaken; for one stronger than he, came, and the old man was bound, and his goods were spoiled. The victorious warrior, (for he was a man of war) who had made bare his arm in vanquishing this potent enemy, claimed the right to dispose of the premises as he pleased; and he assigned to the new man all the upper part of the house, to have and to hold from that date forth, during the pleasure of the landlord, or as long as the house should stand. When the new man entered this mansion, how different was the scene! The conflict was over, the old man was in chains; and it was whispered that he was dead; and the new man made great reckoning on having the house completely purged, purified, set in order, made pleasant, peaceable and beautiful; but scarcely had the work of reform and improvement commenced, when the new comer thought he could perceive signs of life in the carcass of the old vanquished foe; nor was he at all deceived in his apprehensions; for suddenly the old man revived, and in a most surly, insolent and quarrelsome manner, bid the new man leave the house. The new man trembled convulsively, at this unlooked for treatment—plead that he had been put in possession by the lawful owner of the property; and that he had obtained liberty to hold possession of

all the upper part of the house as long as it should stand; and that when this earthly house should be dissolved, he had a building of God, a house not made with hands, eternal in the heavens. But the old man disputed his plea, and insinuated that he was laboring under a delusion, in regard to having been put into possession of the house, or any part of it; and declared that the new man had not been put into the possession, and that he could not in justice be. Finally the artful language of the old man was such that the new man began to fear exceedingly, that he was truly under some dreadful delusion. Under these impressions, he wept, and prayed, and fasted, and labored, and struggled, for many days; until his Lord again appeared for his deliverance, and gave him a renewed evidence of his goodness and mercy. After this conflict was over, things went smoothly on for some time; but after certain days, the old man brought home with him some old comrades, (among whom was a very celebrated, and ardently pious Mr. Charity, D. D., and a few of his neighbors, Good Works, Carnal Mind, Law Righteousness, and one very shrewd old fellow, called Human Reason, A. M.) and insisted on entertaining them in the upper part of the house, as they were all used to high living. At first the new man objected; but seeing that the company were all very pious, and being fond of religious company, and fearing that he would be thought uncharitable, if he should reject them, he consented; and they all came in and seemed to enjoy a merry time; indeed, the old man himself began to be very religious; and he and his guests soon found occasion to chide the new man for backwardness, in earnestness, a want of zeal and activity, &c.; and he, poor fellow, began to feel something of his leanness and barrenness; he confessed the justness of their censure, and begged them to aid him in an attempt at reformation; to this, they being of the benevolent order, readily consented, and forthwith began a course of lectures, in which they told him that he was entirely too tight laced in his religious principles; that he was trusting too much to grace; and that he did not lay a sufficient stress upon good works; they read off to him a long chapter, upon duty religion, duty faith, duty prayer, &c.; and urged that he must be up and doing—that he must use the means of grace. They told him, moreover, that thousands, by tight lacing, had become sickly, had brought on consumption, and even death. It was the unanimous opinion of the gang, that New man *must make brick without straw*; and when he complained, they told him he was idle; and they applied the lash until his groans and sighs became indescribably dreadful; and it is our sincere opinion, that these thievish imps would have worked poor distressed New man to death, if it had not been for an interposition of his Lord; for they had already got him to consent to change apart-

ments with his fellow tenant, and he had moved down stairs, quite into the cellar. The new man had been persuaded to believe that for, and in consideration of his kindness in changing rooms with his neighbor, he would be exceedingly happy, and enjoy great peace of mind, &c. But to his mortification he found the room very dark, the light and warmth of the sun being shut out; and had only light enough to perceive that the room was dreadfully filthy, and that it contained innumerable reptiles, serpents and scorpions. This exercise threw him into a cold sweat, and he was dreadfully tried in his mind, to account for his troubles; he made some vain attempts to maul these serpents with carnal weapons; such as good resolutions, large quantities of formal prayer, and many other weapons of the same kind, that he found among the lumber of the old man—all to no effect; for he found himself only beating the air. In this dreary condition he remained, until the next visit of his Lord and Master, who came to his relief, opened the prison door, took his feet out of the stocks, set him in a large place, thrust his old man down into the nether apartment, and raised him, (the new man) again to the enjoyment of former light, life and liberty.

We might continue our parable *ad infinitum*; for the old man and the new man cannot get along peaceably together; the new man having received an order from the court of the King's bench to crucify the old man with his comrades; and in his attempting to execute this sentence, they have had some awful combats; and the old fox has often *played the possum*, and made his antagonist think he was dead; but as soon as a favorable opportunity presented, he would revive; and in many instances would bring the other into subjection to the law of sin, that was written on the walls of the house. The new man in some of his struggles, has been heard to cry out, O wretched man that I am! Who shall deliver me from the body of this death? But we are credibly informed, that he has received an assurance from his Lord, that a few more struggles will end the strife—when the old crazy walls of the disputed territory shall be thrown down, and he shall then inhabit an incorruptible building, far from the noise and rage of the old man.

Reader, do you understand the riddle?

CORRECTIONS.

DEAR BROTHER BEEBE:—I have received the "Signs" for the first of March, wherein I see a mistake. I do not wish my brethren and sisters to think that I have changed my belief. I am there made to say, "Now if I was sure I entertained the same views to-day that I did fifty years ago, I would have more courage to write." It should read, Now if I was sure that I am what I have professed to be for fifty years, &c.

MARY DUERSON.

MISCELLANEOUS.

REMOVAL.—Brother Jeff Stringer having removed from Calloway, Upshur, Co., Texas, to Hawkins' Station, Texas, desires his correspondents to address him at the latter place.

Will some brother living in Kansas, in the bounds of the Old School Baptist Association called Kansas, give me his address by writing to me by letter, and oblige an unworthy brother? Address, S. G. Supplee, Gustavus, Trumbull Co., Ohio.

MAPLE SUGAR.—We are in receipt of a package of the finest Maple Sugar we have ever tasted. It came by express, and, expressage pre-paid, from some kind, but to us, unknown friend, who seems willing that we shall share in the sweets, as well as tarts of this life. Many thanks to our kind friend from us, and, from our children and grand-children, for the very liberal quantity, as well as the excellent quality of the present.

RECEIPTS.

NEW YORK—E L Uptegrove 2, S W McConnell 5, Peter VanAtla 2, Mrs R. Vail 4, Mrs Ann Wilkison 2, Jas Vanderburg 2, S M Eggleston 2, Jas B Reed 2, Mrs P M Coleman 4, Eld Wm L Benedict 2, A D Lound 2, \$29 00	MASSACHUSETTS—Wm Usher.....	2 00
MAINE—Eld Wm Quint 2, John F Staples 4.....		6 00
NEW JERSEY—Eld W Housel.....		21 05
PENNSYLVANIA—Mrs S W Drenning 2, Mrs E Torbet 1.....		4 00
MARYLAND—M D Holloway 2, Sally Lowe 2 70, Dr John Thorne 12, Mrs E Kemp 2.....		18 70
VIRGINIA—W M Smoot 4, Wm W Cockerill 2, Eld T M Poulson 1 65, Eld G Woodfin 2, E T Kidwell 1, Sarah Aleshire 6.....		16 65
ARKANSAS—John A Burns 2, Joel Daws 2.....		4 00
ALABAMA—Walter Collins 1, Nancy Butler 3.....		4 00
FLORIDA—Elder Jas McKeen 2 50, Mary S Duval 1.....		3 50
GEORGIA—A A Table 2, T J Bryant 2, Eld J R Respass 5, E J Williams 3.....		11 00
LOUISIANA—Eld T J Foster.....		2 00
MISSISSIPPI—W W U Banks 2, Edwin Crow 2, W T T Hickmon 2, Elder R B Gunn 1, T W Wilkinson 4.....		11 00
NORTH CAROLINA—Stephenson Ogburn.....		2 00
TENNESSEE—John P Stephens.....		2 00
TEXAS—M A Spunger 2, Jeff Stringer 2, Nancy Permenter 2, Eld S Clark 4 17, Henry Hall 4.....		14 17
OHIO—Mrs M Gouchenour 4, S S Place 6, Albert Parker 6.....		16 00
INDIANA—Sarah Adams 2, Matilda Swate 2.....		4 00
ILLINOIS—John Diehl 2, Stephen Dunlap 2, Eld J Castleberry 5 70, Mrs Annis Eastham 4, S R Williams 2, A J Moore 2 50, Wm Moore 2, Elizabeth Ater 2, Henry Harbough 2.....		24 20
MISSOURI—Eld E C Moore 2, Alfred Ferguson 2, M E Baldwin 2, G B Lesneur 2, W H Mahurin (paid for 1874).....		8 00
KANSAS—Mrs Carrie N Higby.....		1 00
NEBRASKA—G C Brittain.....		5 00
OREGON—H J Hale.....		10 00
CALIFORNIA—R. Cummins 2, Col Levi Fickas 1.....		3 00
IOWA—Moses Hahn 2, Henry String fellow 3 50.....		5 50
KENTUCKY—John Wood 4, H Rankins 2, S Y Turner 4, Catharine Kidwell 4, Eld J M Theobald 2, J A Money 2.....		18 00
Total.....		\$245 72

MARRIAGES.

March 8, 1874—At the residence of the bride's father, in Knox County, Illinois, by Elder R. M. Simmons, Mr. John T. Burket, of Peoria, Co., and Miss Viola M. Kimler, of Knox Co.

OBITUARY NOTICES.

DIED—At his late residence in Medina, N. Y., Mr. John Slawson, aged 70 years and 5 months.

DIED—At North Berwick, Maine, April 6, 1874, Mr. Stephen Twombly, aged about 70 years. When he was nine years old he had the spotted fever, which wholly destroyed his hearing, and his speech and mind in part, so that he has been an object of pity until death. He has left two sisters and other relatives to mourn.

WM. QUINT.

Sister Susan Harrison, a member of Quantico Church, Prince Wm. Co., Va., died March 2, 1874. She was 73 years of age at the time of her death, and had been a member of the church about fifty years. She had been suffering from the erysipelas for some years, which finally attacked her eyes, causing the loss of her eyesight, and about two years previous to her death she was entirely blind. But we have evidence to believe that she had spiritual eyes to behold the King in his beauty, a heart to know and rejoice in his salvation, and power to rest in his everlasting strength while passing through her affliction. I think that death to her was a welcome messenger, to call her from a world of sin, sorrow, sickness and death, into one of eternal glory, the saints' everlasting rest.

"The wanderer there a home shall find,
Within the paradise of God."

Yours in gospel bonds,

WM. M. SMOOT.

Occoquan, Va.

By request of sister Elizabeth Moore, I send for publication the obituary of Rachel Kitten, daughter of Wm. and Elizabeth Kitten, who died near Pleasantville, Henry Co., Ky., on the 11th day of December, 1873, after an illness of several weeks, at the age of 42 years, 6 months and 17 days. She had never made a public profession of her faith, but her parents and sisters, who are Old School Baptists, had noticed a great change in her general demeanor during the last few weeks of her life, and she told them that when she should get well she had something to tell them, which she wanted all to know, but that she did not yet feel strong enough to tell them her mind. This she never did, for one evening, while having her bed made, she was suddenly taken worse, and died in a few minutes. She was kind and affectionate to all, and always welcomed the Old Baptists to her father's house, and took especial care in administering to their comfort, telling her mother, while preparing fruits for the table, that she wanted her Old Baptist friends to share them.

She leaves a large circle of kindred and friends to mourn, but not as those who have no hope.

H. T. MONTFORD.

Christiansburg, Ky.

DIED—On Saturday morning, March 28, at his late residence near Smyrna, Del., Mr. John G. Foxwell, in the 28th year of his age.

A young man of amiable disposition, of much promise for future usefulness, has been suddenly taken from our midst. He has left fond and doting parents, now almost heart-broken by this bereavement, two brothers, two sisters, a wife and child, to mourn this sad and afflictive dispensation. The family belong to our Bryn Zion congregation, of which church his mother has for years been an esteemed member. The family had the satisfaction in the midst of their grief of hearing him profess before his departure a good confession of his hope in Christ. To him it evidently was not death to die.

This family have of late years been called repeatedly to drink deeply of the bitter cup of affliction.

A large concourse of relatives and neighbors assembled yesterday to share their grief and mingle their sympathies and tears with the weeping family. May the God of all comfort sustain them and give them peace.

E. RITTENHOUSE.

March 31, 1874.

Please publish the obituary of our much esteemed brother John T. Serogin. He was born in Green County, Georgia, Jan. 26, 1802. He united with the church of Christ at Bethesda, Georgia, in 1828, and was baptized by Eld. J. Davis. He was married to Miss Ann Nelms, April 15, 1829. She is still living, and is a devoted Old School Baptist. He moved to Alabama in 1854, and was in the constitution of Bethesda Church, in Covington Co., Ala. In 1869 he was ordained deacon. He died at his residence in said county, Feb. 18, 1873, leaving a wife and three children to mourn his absence. We hope our loss is his unspeakable gain. He was an affectionate husband and a kind father.

Away, away, to the sun bright clime,

To fairer worlds on high,

To strike the harp in strains sublime,

Where songs eternal never die.

Earth's luring charms were naught to thee,

They could not bind thee here,

Thy angel spirit now is free,

And thou art happy there.

[We have not room for the balance of the poem.—Ed.]

My dear aunt, Miss Anna Barton, died Nov. 4, 1873, aged 89 years and 18 days. She was baptized in the fellowship of the Ebenezer Old School Baptist Church in Baltimore, by Eld. E. J. Rees, when quite young, and continued her membership there until her death. She was the last surviving sister of my dear departed father, Eld. Thomas Barton, and had her home with him at number of years before his death, and remained with me afterward until near her death. Her mind had failed very fast, the last few years of her life. Within the last year she had several attacks of epilepsy, from which, we think, she became entirely deranged, so that it was considered unsafe to herself to have her at home, and by the advice of a number of friends and a physician she was removed to the Lusane Hospital, where she remained about ten days, when death released her from the afflictions of this life, and we trust she is now in the full enjoyment of a blessed immortality.

Elder Rittenhouse was sent for, but owing to some misarrangement he did not get here. Her remains were interred in the Baptist burying ground at Tenth and King Streets, Wilmington, Del.

SUSAN A. ALEXANDER.

DIED—At Rock Springs, Md., March 19th, 1873, Miss Sarah R. Lowe, daughter of Joshua and Sarah Lowe, in the 43d year of her age. Her disease was hemorrhage of the lungs, which hurried her to her grave in the short space of two weeks. Her sufferings were very great, but she said they were all for her good, and that she deserved them all. She had made a profession at one time, but had become greatly dissatisfied, and was at times the most miserable person I ever saw. She was a reader of the "Signs," and they seemed to comfort her in the times of her sufferings. She was not a member of the visible church. She leaves two sisters and two brothers to mourn their loss.

ALSO,

Maryetta, infant daughter of Silas J. and Sallie Lowe, died Oct. 1, 1873, aged 14 months and 2 days. Her disease was of the brain. Just as our dear little Nettle began to be most interesting, and to draw our attention by her little prattling talk, it pleased the Lord to remove her from us, and cast a gloom over us that we will never forget; but the Lord gave, and the Lord has taken away. Blessed be the name of the Lord. His mercy endureth forever. She was only loaned to us for a little season, therefore we should be reconciled to the will of the Lord, for he doeth all things well.

SALLIE LOWE.

Rock Springs, Md.

By request, please publish that our beloved brother, W. P. Powell, was called from the church militant to the church triumphant, Dec. 4, 1873, at the advanced age of 90 years, less two months. In his death the family and church at Conns Creek, where he was for a great many years, a very faithful, active and useful member, and all the many brethren who knew him but to love him, feel that they have sustained a deep loss, for he was an humble, faithful, godly man. But yet they rejoice that in him was exemplified the power and riches of God's grace, and that in death, as in life, he in patience possessed his soul, and was reconciled and peaceful, waiting the will of the Lord, and confidently looking for the coming of the Lord Jesus Christ, and a glorious resurrection from the grave of death, wherein mortality shall be swallowed up of life.

The writer preached a discourse on the occasion from Rev. xiv, 13, to a large assembly of brethren and friends.

Of him it may truly be said, "Blessed are the dead which die in the Lord from henceforth."

In hope of eternal life and the resurrection of the dead, your brother and companion in gospel bonds,

A. B. NAY.

Lebanon, Ind.

DIED—March 8, 1874, at the residence of his son in Milford, Hunterdon Co., N. J., Benjamin Rittenhouse, in the 74th year of his age.

Brother Rittenhouse was an exemplary member of the Kingwood Baptist Church, in Hunterdon Co., N. J., for upwards of forty years, and was highly esteemed by his brethren for his upright walk and godly conversation; and by his neighbors and fellow-citizens as a good citizen and straight forward, honest man.

He was indeed a lover of the truth in every sense of the word. Gifted with a very clear understanding of the plan of salvation, it was his delight to dwell upon that lovely theme in his intercourse with his brethren.

I was to see him shortly before his departure, and he told me he had had a glorious view of the plan of salvation, and would love to talk much, but his cough prevented; but he bore his dying testimony to the truth of the doctrine as maintained by the Old School Baptists.

He leaves a widow, who deeply feels her loss, two daughters and one son, besides numerous other relatives and friends, and the church, to mourn their loss, but not without hope.

May the Lord sustain our bereaved sister, and the children, and sanctify this affliction to their good and his glory.

The funeral was numerously attended, on the 11th, at Frenchtown, N. J., at which time a discourse was preached by the writer from 1 Thess. v, 9, 10.

A. B. FRANCIS.

Locktown, N. J.

DIED—At her late residence in Bath County, Kentucky, at 15 minutes past 9 o'clock on the morning of Saturday January 24, 1874, Mrs. M. J. Rogers, wife of Mr. G. S. Rogers, and daughter of Elder Samuel Jones. She was born August 29, 1833, and at the time of her death her age was 40 years, 4 months and 24 days. She was married to Mr. G. S. Rogers, who survives her, Nov. 6, 1849, with whom she lived most happily until separated by death. The Lord gave them seven lovely children, four sons and three daughters, all of whom are living except Rosalee, their youngest daughter, who died about two years ago.

Sister Rogers received a hope in the Lord Jesus Christ, and was received on profession of her faith by the Bald Eagle Old School Baptist Church, and was baptized by her father, June 2, 1858, and continued in full fellowship as long as she lived.

From all the information we can obtain, from her numerous brethren, sisters and friends, as well as from her bereaved husband, we are assured that our departed sister was a very extraordinary sister, and was held in high esteem by all who knew her. In all her relations in life, as daughter, wife and mother, she was equaled by but few, and ex-

celled by none. While as an humble, devoted and faithful follower of our Lord Jesus Christ she reflected the image of her Lord and Master. Her last sickness was somewhat protracted, terminating in typhoid fever and hemorrhage of the bowels. She bore her sickness with patience, and retained her mind to the very last. She took an affectionate leave of her family and friends, addressing them severally and collectively, and said that death had no terror to her, as she realized the presence of her Savior, whose rod and staff were her comfort.

Departed this life at Margarettsville, Delaware Co., N. Y., March 19, 1874, quite suddenly, Mrs. Priscilla Dumond, wife of John Y. Dumond, aged 58 years.

Sister Dumond received a hope in Christ when about twenty years of age, and united with the Middletown Church about a year after, and was baptized by Eld. David Mead. Although she often felt poor and low in her mind, yet she felt that she had a rich and almighty Friend, and felt to rely alone on the grace and mercy of God, for time and eternity, and manifested to the last that she had been born and taught of God. Although it was not the privilege of her friends to hear her speak in her last moments of the state of her mind while passing away, as she went to sleep and never awoke. She had been a very great sufferer with heart disease for about twenty years, more or less, causing her to often think that she was near the end of her journey. For about a year her health had failed her so that she did not often go out, having many days of suffering. About one week before she died she had one of her poor spells, and seemed to be going down; but at the evening of her death she was not considered unusually dangerous, yet her sleeping soundly caused her husband to mistrust that all was not right, and found on trying to awake her, that she was unconscious, and before her children could be called in she had passed away.

She leaves a husband, five children, a large circle of friends, together with the church, to mourn their loss, yet not as those that have no hope, (especially for her) believing their loss is her eternal gain.

Her funeral was largely attended by both friends and neighbors, showing their respect for departed worth.

J. D. HUBBELL.

By request, I send for publication in the "Signs" a notice of the melancholly death of our esteemed brother John A. McKellar. While returning from London to his home in Strashroy, via Great Western Rail Road, on the night of the 28th of February, the car in which he was took fire by the falling of a lighted lamp in the water closet. When the fire was discovered, the conductor used all means to extinguish the flames, but failed. The passengers, driven by the fire and smoke, began to make their escape, some through the windows, others into the smoking-car, but the greatest number rushed to the platform on the hind end of the car, it being the last car on the train. Many were crowded off, and the train going at a high rate of speed, some were seriously injured before the train could be stopped, there being no bell-cord attached. Seven or eight others with our beloved brother were suffocated, and their bodies burned to cinders. One that knew our brother personally, stated that when he last saw him he was trying to quiet the people and allay the fearful excitement. His remains were identified, mainly by the iron bands of his artificial leg.

In the year 1869 he was licensed by the church to preach the gospel wherever a door was opened in providence for him. He was a school teacher by profession, and wherever he was settled, he embraced every opportunity of proclaiming the unsearchable riches of Christ.

In August, 1872, it was the will of his heavenly Father to lay his afflicting hand upon him. While riding in a stage coach, the horses took fright and became unmanageable, and he, to save himself, leaped from his seat, breaking one of his legs above the ankle, and injuring the ankle-joint. After suffering much for six months, he had to undergo the painful operation of amputation.

During this affliction he wrote to a dear brother, and said, "I desire to be remembered in your prayers, that the Lord would be graciously pleased to restore me to health, and sanctify this affliction unto me, that I may be drawn more closely to him, and made more useful in his cause." In his next letter, being in straitened circumstances, he quotes the following lines:

"Why should I complain of want or distress, Temptation or pain? He told me no less; The heirs of salvation, I know from his word, Through much tribulation must follow their Lord."

"But am I an heir?" that is the question." Writing at another time, he concluded his letter with these lines of his own composition:

The tree of life is always green,
The rose of Sharon sweetly grows;
That love that's fairly fixed on him,
A disappointment never knows.

He was exemplary in his conduct, adorning the doctrine which he professed, with a conversation becoming the gospel.

In his preaching he was sound and clear, always abhorring the corrupt isms of this evil day.

At our yearly meeting at Duart, in February last, he was requested to preach for the Lobo and Ekfrid branches of the church, to which he willingly consented.

His death is a mystery to us, but we desire grace to be submissive, knowing it was his will who worketh all things after the counsel of his own will, and giveth no account of any of his matters.

On the third day after his death, a large company assembled at his brother's house in Lobo, and after brother J. C. Bateman read the ninth chapter of Ecclesiastes, and made a few remarks from 2 Cor. v. 1, the sorrowing friends and relatives followed the remains to the family cemetery.

The church here, an aged mother, three sisters, two brothers, and a large circle of friends and relatives, mourn for him, but we confidently believe he is now among that happy number who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Yours in affliction,

D. T. MCCOLL.

Wallacetown, Ontario.

It becomes my painful duty to send for publication a notice of the death of my mother-in-law, sister Elizabeth Perfect.

The subject of this notice was born in Virginia, emigrated to Ohio at an early day, was married to Mr. Truman Perfect when about seventeen years old, and became the step-mother of three children, two daughters and one son. They lived a number of years in Licking County, near Johnstown, until the spring of 1857, when they moved to Delaware county, near Sunbury, where they lived until her death, which occurred on the 14th of September, 1873. Her age was 66 years on the 11th of June last. She leaves a husband, in his 82d year, three sons and one daughter, and two of her step-children, with grand-children, brethren, and many warm-hearted friends, to mourn their loss.

Her health had been very poor for several years, and she suffered at times the most excruciating pain. Last June I brought her and father Perfect to my house to stay a few months, and on the night of the 7th she commenced vomiting blood, and threw up about a gallon, and on Thursday morning following she had another attack and threw up nearly a gallon more. She lingered over ten weeks, suffering the most extreme pain until she died.

She obtained a hope in Christ over forty years ago, and was baptized by Eld. Eli Ashbrook, (who is yet living, and is in his 93d year) and unsted with the Old School Baptist Church called Monroe, before the separation of the Old and New School. She took a firm and decided stand with the Old School, and opposed every new invention that was attempted to be palmed upon the church, such as: Sunday Schools, Missionary Societies, and Theological Schools, for the education of ministers. She was an able defender of the doctrine of Salvation by grace alone,

Election and Predestination. She remained a member of said church until she moved to Delaware County, when she took a letter and united with the Hartford O. S. Baptist Church, where she remained a worthy and consistent member until her death, loved and esteemed by all who knew her. To our bereaved father she proved true to the promise she made him when they were united in the bands of matrimony, an affectionate and kind companion. As a step-mother, I never knew her equal. She was as kind and affectionate to her step-children as she was to her own, and they in return showed her all the respect and affection that children possibly could to an own parent.

She bore her sufferings with remarkable patience and christian fortitude. She often referred to the words of Job, "Man that is born of woman is of few days and full of trouble; seeing his days are determined, the number of his months are with thee, thou hast appointed his bounds, that he cannot pass." And again, "All the days of my appointed time will I wait, until my change come." She often repeated the following verse:

"Lord, what is man, poor feeble mar,
Born of the earth at first?
His life a shadow, light and vain,
Still hastening to the dust."

Although we are called to mourn the departure of a kind and good mother, whom we miss very much indeed, yet we mourn not as those who have no hope, for we feel confident that she now rests where the wicked cease from troubling and the weary are at rest.

Our beloved brother, Elder Powel, was sent for, who preached a discourse at our meeting house, to a large congregation of brethren and friends, from Rev. xiv. 13. As she had requested me to preach her funeral, I made some remarks after brother Powel, and sung, as being appropriate, the 1252d Hymn, (Beebe's Collection) after which her remains were conveyed to the grave, near her late home, and we with hearts filled with sorrow were compelled to leave our mother there.

Your unworthy brother-in-tribulation,
L. B. HANOVER.
Centre Village, Delaware Co., Ohio.

TWO DAYS MEETINGS.

A two days meeting will be held with the Dry Fork of Twin Church, located in the north part of Preble County, Ohio, two and one-half miles south-east of West Manchester, to commence on Saturday before the fourth Sunday in May, 1874, at 10 o'clock a. m., when and where we hope to see our brethren and sisters of sister churches with us. We have the promise of several ministers with us: Elders A. D. Hite, W. L. Pence, G. Cottrell, J. Roberson and J. C. Beeman. All are cordially invited.

JAMES RICHARDS, Clerk.

THREE DAYS MEETINGS.

A union meeting will be held with the Otter Creek Church, at Girard, Maconpin Co., Ill., on Friday, Saturday and Sunday, May 29th, 30th & 31st, 1874.

We give a general invitation to those who may feel desirous to meet with us to come and see us.

S. R. BOGGESS, Church Clerk.

The Lebanon Church will hold a three days meeting, to commence on Friday before the fifth Sunday in May, 1874, at 3 o'clock p. m. We invite the brethren and sisters generally, of our faith and order, to participate with us. Especially we desire the attendance of our ministering brethren. Come, brethren of Spoon River and Morgan Associations. There are three Rail Roads passing through the city. Those who can come will please drop a line to the undersigned, and they will be met at the depot and conveyed to the meeting. Address,

DANIEL BALDWIN,
Lincoln, Logan Co., Ill.

ASSOCIATIONAL.

The Baltimore Association will be held with the Warren Church, in Baltimore County, Md., to commence at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1874.

Those coming through Baltimore will take the train leaving Calvert Station at 3:25 p. m., on Tuesday, or 8:25 a. m., on Wednesday, arriving at Cockeysville, (W. C. R. R.), one hour later.

Those coming south over the same road will take trains arriving at Cockeysville about the same of the others, as conveyances will be in waiting both days.

Brethren and friends are cordially invited to attend.

GEORGE HARRYMAN.

The Delaware Association will be held with the church at Rock Springs, Lancaster Co., Pa., to commence at ten o'clock a. m. on Wednesday before the fifth Sunday in May, 1874.

The Delaware River Association will be held with the church at Washington, South River, Middlesex Co., N. J., commencing on Wednesday before the first Sunday in June, 1874, at 10 o'clock a. m.

The Warwick Association will be held with the church at New Vernon, Orange Co., N. Y., commencing at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1874.

The Chemung Association will be held with the church at Pleasant Valley, Chemung Co., N. Y., to commence at 10 o'clock a. m., on Wednesday before the third Sunday in June, 1874.

The O. S. Baptist Conference of Western New York is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday following the Chemung Association, and continue two days.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., MAY 15, 1874.

NO. 10.

POETRY.

PSALM CII. 17.

"He will regard the prayer of the destitute, and not despise their prayer."

God of mercy! hear my prayer,
Make my soul thy constant care,
Lest I wander far from thee,
Work thy gracious will in me.

Keep me free from every sin,
Make me clean and pure within;
Thou art a God of holiness;
Clothe me with thy righteousness.
Let thy love inflame my heart,
So shall I choose the better part;
Let thy fear and grace control
Every passion of my soul.

Make me useful to thy cause,
And obedient to thy laws,
That thy children all may see
Thy Holy Spirit dwells in me.

O! let thy grace sufficient be,
Till thy dear face in heaven I see;
For then shall I be satisfied,
When sweetly resting at thy side.

WARWICK, N. Y. April 18, 1874. W. L. B.

TOTAL DEPRAVITY.

We are by nature dead in sin,
Polluted, foul, and black within;
Our guilty souls must sink in flames,
Unless Jehovah breaks our chains.

Protracted meetings great and grand
Can save no soul from being damned,
Nor all the anxious-seats on earth
Give one poor soul a heavenly birth.

God only can convert the soul—
The Lord Almighty does the whole;
Then to his name all praise is due,
But not to worms like me and you.

He sends his Holy Spirit down,
And in the heart inflicts a wound,
So awful broad, so deadly deep,
That soul can neither rest or sleep.

He feels most sensibly within
The damning nature of his sin,
And says, If God deals just with me,
My soul in torment soon will be.

But when the Spirit stills the balm,
It gives the soul a heavenly calm;
He then can praise the Son of God
For his atoning, pardoning blood.

"BREAD CORN IS BRUISED."

The corn or grain cannot be used
When taken from the field,
Till first between the millstones bruised,
That it may substance yield.

One grain must be the first to fall
Beneath the crushing stone;
But each, however weak and small,
Must help the bulk to form.

The mass from chaff must then be freed,
Fine flour to obtain;
From which is made the bread we need,
Our bodies to sustain.

Christ is the bread of life—says he,
While ye his body view:
"Except ye eat and drink of me,
Ye have no life in you."

Of all his members, he the Head,
Did for their guilt atone;
Was bruised and wounded in their stead,
That they might all be one.

To form that body, heavenly bread
By grace alone their due,
His members all are finely shred,
And thoroughly sifted, too.

WILDERNESS, Md.

CORRESPONDENCE.

ATHENS, Pa., March 30, 1874.

Where are the strangers and pilgrims? Where?

The current events of the day are so ominous of the reign of anti-christ, that the lonely pilgrim, in the depths of a saddened spirit, realizes he is a stranger among the whirling multitude. Moved with a reverential fear of God, he cannot put forth a helping hand in aiding the worshipers of Baal, and amid the clamor may grow timid and disheartened, momentarily forgetting the admonition, "Cast not away therefore your confidence, which hath great recompense of reward."

For ye have need of patience, that after ye have done the will of God ye might receive the promise.—Heb. x. 35. Especially must the faithful servant of the Lord, who amid all the modern devices of will-worship is constrained to cry unto the people, as did the prophet Elijah, "How long halt ye between two opinions? If the Lord be God, follow him; but if Baal, then follow him," groan in spirit, with the ancient pilgrim while standing in his appointed lot, "I only remain a prophet of the Lord, while Baal's prophets are four hundred and fifty men."—1 Kings x. 22.

Looking calmly at the last act in the drama Babylon has produced, styled, "The Woman Crusade," and which has called forth the admiration of thousands of Baal's worshipers, and the approval of a large portion of the secular press, the prophet's words recorded in the 27th verse of the same chapter rest with peculiar force and power on my mind, as applicable to this day and generation: "Cry aloud; for he is a god: either he is talking, or he is pursuing, or he is on a journey, or peradventure he sleepeth, and must be awaked." Perhaps no keener irony ever escaped mortal lips, and no one, not even the children of God, can enter into the solemn depths of the heart throes of a burdened jealousy for the Lord of Hosts, except those who with the ancient worthies confess in their life and deportment that they are "strangers and pilgrims on the earth." For they that say such things declare plainly that they seek a country. And truly, if they had been mindful of that country from whence they came out, they might have had opportunity to return. But now they desire a better country, that is a heavenly. Wherefore God is not ashamed to be called their God, for he hath prepared for them a city."

—Heb. xi.

The Roman Catholic Church stands

pre-eminent in modern devices, not willing that her daughters should become disgusted with her ancient garments. Wealth and popularity are giving impulse to her zeal, and alluring the simple with her charms, clasping in her arms Sunday Schools, pic-nics, lottery-fairs, and other smiling idols, she marches on, desiring not the knowledge of the ways of the Lord.

The reformed daughters in sheep's clothing, assaying to be followers of Jesus, are denying the power of Jehovah to gather unto himself the purchase of the Redeemer's blood, independent of the aid of their modern idols.

The secular as well as the religious press abound with glowing reports of the success of fairs, sociables, and other festivities so popular, so congenial to the carnal mind, and so essential for the prosperity of the church, and the promulgation of (they say) the gospel of Christ—but not so, it is another gospel, the gospel of anti-christ. Let us render unto Cesar the things which be Cesar's, and unto God the things which be God's.

The will of man is cherished as an idol stronger than the will of Jehovah. Pharisees are praying at the corners of the streets, in grog shops and other public places, to be seen of men, vainly thinking by their earnest supplications they can subdue the power of Satan. The excitement spreads from town to town, but Baal can send no fire to consume the man of sin, awful as the development may be, and much to be deplored. Amid the confusion, a lonely heart cries out, Where are the strangers and pilgrims? Where? Will you find them going with the multitude after new inventions, removing the old landmarks, because they do not give room for the advancing spirit of the age? Will you find them as a body worshipping in the same costly edifice, listening to strains of eloquence, bought with a price to please the carnal ear? Will you find them courting the applause of the world, and boasting of their enterprises, what great things they have done and are doing for the Lord? Will you find them aiding and enjoying sociables, Sunday Schools, pic-nics, disguised refined gambling-fairs, as it is said, for the promotion of the cause of Zion?

Out of Zion, the perfection of beauty, God hath shined. Beautiful for situation is Mount Zion! No need of rubbish to adorn the temple of the living God.

The prophet Isaiah, when a stran-

ger and pilgrim on the earth, saw in a vision "the Lord, sitting upon a throne high and lifted up; and his train filled the temple." Overwhelmed at the wonderful glory, he cried, "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts." When the word of the Lord came unto the prophet Jeremiah, another stranger and pilgrim, he said, "Ah, Lord God, behold I cannot speak; for I am a child." But the Lord taught him that he would put words into his mouth, that he should utter judgments touching the wickedness of them who had forsaken him and burned incense to other gods, and worshiped the works of their own hands.—Jer. i. 16. By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed, and went out, not knowing whither he went. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season. They both confessed that they were strangers and pilgrims on the earth.

"Hear my prayer, O Lord, and give ear unto my cry. Hold not thy peace at my tears: For I am a stranger with thee, and a sojourner, as all my fathers were." This was the voice of the anointed of the Lord, Psalm xxxix. 12. "Art thou he that troubleth Israel?" was the salutation given by Ahab the anointed king of Israel, to the prophet Elijah, who had been fed by ravens in the wilderness. But the lonely pilgrim standing firm at his post answered with a rebuke, "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 Baalam." Ahab, to evade the fulfillment of the word of the Lord by the prophet Micahiah, "disguised himself as he went into battle, and a certain man drew a bow at a venture, and smote the king of Israel between the joints of the harness." All under the guidance of the all-searching God, who holdeth the king's heart in his hand, and as the rivers of water he turneth it whithersoever he will.

Turning to the new covenant record and tracing the history of John the Baptist, preaching in the wilderness of Judea, that he had his raiment of camel's hair, and a leathern girdle about his loins, and his meat was locust and wild honey, let the

pilgrim and stranger of this generation pause and think, What appearance would the chosen herald of Jesus make in a fashionable assembly in this day of mock worship? How would his words of rebuke be received, "O generation of vipers! Who hath warned you to flee from the wrath to come?" Preaching Jesus was his mission. "Behold the Lamb of God," was his watchword. And how was he received by the nobles of the earth? He who in the depth of humility was honored to lead Jesus into the baptismal water, was soon shut up in prison by Herod. But in the gloomy cell the pilgrim and stranger did not lose the sweet fellowship of Jesus, who sent a message to comfort him. "The blind receive their sight, and the lame walk, and the lepers are cleansed, and the deaf hear, and the dead are raised up, and the poor have the gospel preached unto them."—Matt. xi. 5. Unto the multitudes Jesus said, concerning John, "What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? A man clothed in soft raiment? Behold they that wear soft raiment are in kings' houses." He who was great in the sight of the Lord, and filled with the Holy Ghost, (Luke i. 15) was not known as a guest in the king's palace, save when his head was taken in on a charger.

Let us trace the footsteps of the dear Redeemer, the Lord of glory, whose name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace, carefully marking the contrast between the reception he met with from kings, governors, chief priests and elders of the people to that of devout Simeon, a stranger and pilgrim, who had been waiting for the consolation of Israel, and with holy transport of soul took the child Jesus in his arms, and blessed God, and said, "Lord, now lettest thou thy servant depart in peace, according to thy word; for mine eyes have seen thy Salvation."—Luke ii.

First we find the royal babe cradled in a manger; next, sought for by wise men whom the tyrant Herod had sent, under a guise of of piety, saying, "When ye have found him, bring me word again, that I may come and worship him also." But the providence of God revealed and warned the ambassadors in a dream not to return unto Herod. Then we find Jesus a fugitive in this mother's arms in Egypt. After the death of Herod he dwelt in Nazareth, that it might be fulfilled which was spoken by the prophets, "He shall be called a Nazarene," a term of contempt among the Jews. Then cometh Jesus from Galilee, to be baptized of John. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and the Spirit of God descended like a dove, and lighted upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased."—Matt. iii. Then was Je-

sus led of the Spirit into the wilderness, to be tempted of the devil, with temptations that embodied all that his followers can meet with as strangers and pilgrims on the earth. It is well to pause and think what wonderful lessons of instruction are given in Jesus' replies—words that caused Satan to leave him; and behold angels came and ministered unto him.—Matt. iv. Then he began to preach, working miracles, stilling the tempest, casting out devils, comforting his disciples, encouraging them under persecutions, and reproving the pharisees, and as he saw the threatening cloud ready to burst, breathing out solemn warnings and precious admonitions to his disciples, to beware of false prophets, who, if it were possible, would deceive the very elect.—Matt. xxiv. 24. Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas; and they consulted how they might take Jesus by subtlety, and kill him. It was the chief priests and elders of the people that came out with swords and staves, with Judas, who should betray him, and laid hands on him, and took him. It was the chief priests and elders that sought false witnesses against Jesus, and pronounced him worthy of death. It was they that spit in his face, and buffeted him, and took counsel to put him to death. All under the cloak of religious zeal. It was the governor who ordered Jesus to be put to death, and his soldiers who platted a crown of thorns for his sacred head, and mocked him, saying, Hail king of the Jews. They crucified him, and parted his garments, casting lots. And sitting down they watched him, mocking and reviling, and feasting on the dying agony of the King of kings and Lord of life and glory. But where were Jesus' disciples? Just where predicted, "scattered abroad." Jesus said unto his disciples, just before his crucifixion, "All ye shall be offended because of me this night; for it is written, I will smite the Shepherd, and the sheep of the flock shall be scattered abroad." But Peter said unto him, "Though I should die with thee, I will not deny thee." But the poor ardent disciple was left alone to try his own strength; for when the priests laid hold of Jesus to lead him away to Caiaphas, he followed afar off to the high priest's palace, and being accused of being one of Jesus' disciples, answered, "I am not." But the Lord had a purpose in this, that after Peter had denied him, and in deep contrition wept bitterly, he might strengthen the brethren. John, the beloved disciple, went in with Jesus into the palace of the high priest, and hovered around him even to the cross, where stood the mother of Jesus, and other women, and was comforted with the fellowship of the dying Savior, as he said to his agonized mother, "Behold thy son!" and to himself, "Behold thy mother!" Joseph of Arameftha, besought the body of Je-

sus, and with Nicodemus tenderly wound it in linen clothes, with spices, and laid it in a new sepulchre wherein was never man yet laid, little dreaming of the glorious resurrection and triumphant ascension that awaited the precious Redeemer, the Lamb slain from the foundation of the world.

We pause again and ask, Where are the followers of the meek and lowly Jesus, who was a subject of persecution and derision from the worshipers of Baal, from the manger to the tomb? We will find them "scattered abroad," "strangers and pilgrims," having no fellowship for the unfruitful works of darkness, and so scattered that they are not numbered with the nations of the earth. Many are mourning, "They have taken away my Lord, and I know not where they have laid him." Some, like the beloved disciple, have fellowship with Jesus in his sufferings, and linger at the foot of the cross. Some, like Peter, afraid of the multitudes, are denying the Lord; but if they are Peters in spirit, the Lord's look of pity will cause them to weep bitterly, and prepare them for usefulness in his vineyard. The valiant ones are called troubleshooters in Israel; prophets that prophesy evil. The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the Master of the house Beelzebub, how much more shall they call them of his household.—Matt. x. 24. The worshipers of Baal despise the worship of the God of Israel. Babylon is ripening in her iniquity, "is the habitation of devils, the hold of every foul spirit, and a cage of every unclean and hateful bird; and the merchants of the earth have waxed rich through the abundance of her delicacies." Many of the dear children of God are drawn in her meshes, but when the voice which the inspired John heard from heaven shall sound, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," then will the captives come with weeping and supplication to Zion, and join in ascribing salvation, and glory, and honor, and power, unto the Lord our God. For he is Lord of lords and King of kings, and they that are with him are called, and chosen, and faithful. With violence shall that great city, Babylon, be thrown down, and shall be found no more at all.—Rev. xviii. May the Lord keep his little children from bowing down to idols, and make them zealous for his name's sake.

MARIANNE MURRY.

LONG GREEN, Md., April 20, 1874.

DEAR BROTHER BEEBE:—Inclosed I send, for your consideration, a letter written by sister Clarice E. Pusey, which you are at liberty to publish, for the benefit of those who have, or are being led in the same way. When writing her a letter, it was impressed on my mind to ask her to write out her experience and send it to me,

with no other purpose than a desire to see it. Having it written, she sent it without hesitation, feeling that we (the Harford Church) were entitled to it, as we have seen so little of her since she has been a member with us, providence not permitting her to meet with us as often as she desired, and lately she has reluctantly consented for me to send it to you for publication, provided it could possibly be of any comfort or satisfaction to any of the little ones, other than those of her immediate acquaintance. She does not look upon it with any great degree of satisfaction, and cannot see how others can. I, in my weak judgment, think differently, but leave it to your maturer judgment to do with as you think best.

Father has been confined to the house all winter, and part of the time to his bed, with enlargement of the heart, from which it is hardly possible he will ever recover. I should be very glad to see you when you come to the association, for unless father improves very much I shall not be able to be there.

Yours in great weakness,

MILTON DANCE.

I do not remember my earliest impressions of eternal things, but almost as far back as my recollection extends, I remember attempting to pray to the Immortal, Omnipotent Being whom I believed able to do all his will, and whose attributes I recognized as superior in all things to those of his creatures. I seem always to have felt the sovereignty of God, while his foreknowledge seemed inseparable from his omnipotence, or, as I settled it in my mind, God is able to foresee, or withhold himself from foreseeing, even as he would. My prayers were often times a repetition of memorized words, used as a sort of safeguard against dangers; sometimes original petitions, for security against various forms of sufferings of which I was in dread. Sometimes I was very zealous, and performed these acts with the strictest regularity, thinking I was in this respect better than the members of our family who did not. But I had such difficulty in fixing my attention upon the object of my address, and as I had no idea of the form of God, attempted to keep my mind's eye fixed upon some picture I had seen representing the Savior. I grew weary of the practice, and after a while neglected it, though not without a sense of duty unperformed. Sometimes when corrected for a fault, I would seem to see myself the most miserable and wicked of creatures, and would weep bitterly at the thought of it, making many resolutions of reform. After such occasions I always seemed to get along better, so that I began to long for these sorrowful feelings, for the sake of the comfort that followed them. When these occurrences were less frequent, I had a sort of desponding feeling, and very hard hearted, as I thought.

I had always intended to "join the

church" as soon as I should be old enough, and nearly exhausted the catalogue of denominations with my varying preferences. Finally the Episcopal Church became my settled choice, and as my friends nearly all came out and identified themselves with some one, I wondered why I hesitated. I wanted to, but felt that I dared not. I was not prepared, and felt totally unable to accomplish anything in the way of preparation. But I could call to mind no great efforts I had made to test my ability, and thought it must be my natural sluggishness and indifference that made me so incapable of doing as I was continually exhorted. I wondered, too, if I was not selfishly resting upon the doctrine of "total depravity," without ever having had its truth clearly proven to me. Others could "try," it seemed, but I could not even try to shake off my dullness, or increase my interest.

My attention was more closely directed to these things by the circumstances surrounding me, and I determined if the needed grace was the effect of literal effort, I should make it. I was told to pray, but I could not think my addresses were prayers, but would "use the means," hopeless as they seemed. I could not see the "divine spark" in my nature, but if it was there, I prayed that it might be "fanned into a flame." My prayers usually ended with, "Lord, thou knowest." But there was no bowing in submission, recognizing that "He doeth all things well," but selfishly clamoring in my own name for the desired good. The term, "For Christ's sake," had no meaning for me, and of it I was conscious I used the term because I knew it was orthodox, acknowledging it as meaningless to me. While in the heat of this last endeavor, and almost hopeful that it would be productive of some good, I went to hear an Old School Baptist sermon preached, the first I had heard in quite a length of time. I felt a dislike for Old School Baptists, because they were so unpopular, so obscure, so wanting in that strict and imposing decorum in their forms, and that seeming dignity that characterized the church of my selection. But I was very "liberal," and did ardently hope some word might be spoken, or that something would occur on this occasion, to smooth the rough place and straighten the crooked one in which I found myself. The purity of their doctrine I believed, and eagerly gathered up every crumb of it that I could find in the Prayer Book or sermon.

But I was about to speak of the sermon. I heard Eld. Wm. J. Purinton preach at Warren, Baltimore Co., Md., on the fifth Sunday in July, 1865. I do not remember that I had a very clear understanding of it, but it affected me to tears, and for the time seemed to sweep away all the feeling of worldly opposition I had felt, and left me certainly not in a comfortable state, yet in one that I hoped would continue, it seemed so superior to anything I had known. It really seemed I was not entirely

destitute of feeling. I never afterwards felt that preaching less strong than this would satisfy me. The faint allusions to the truth (I must then have loved) that I heard in other preaching, were insufficient.

But a new trouble arose. The impression this sermon had made, soon wore away, and the last state seemed worse than the first; for all my energy to continue my zealous working was gone. The months that followed this time seem like a dreary blank. I was but little interested in anything. Whenever I heard Elder Purinton preach, and I did several times, it was with the same emotion, and the same relapse into the indifferent and dreary state. Finally I concluded it was only the effect of his peculiar eloquence upon my natural feelings, and a sort of despairing recklessness seized me.

As the time of our association drew near, I began anxiously to expect it, and thought I should make my feelings, while attending it, the final test of the matter. I should strive hard to make no difference between those whose education, eloquence or engaging manners naturally claimed my admiration, and those not so possessed with these qualities. In this, however, I did not succeed, although I seemed to have some appreciation of the preciousness of the occasion, and really sorrowed when the parting hour came. I seemed to experience something like hope, or comfort, although I could not think it such as real Christians have, but only a sort of hope for the future. On my return from the meeting, I picked up the late number of the "Signs," containing articles from several of the ministers I had heard with most satisfaction while attending the meeting. I read the paper through with unusual interest. Only occasionally had I found much that interested me heretofore. One article was a story of deep sorrow, into the feelings of which I seemed wholly to enter, although I could not have named any particularly heavy grief that I had known. I had access to old volumes of the "Signs," and in reading some relations of experience I seemed to find so much that I had known, expressed in them, that a little present hope began to spring up. I remember throwing myself on the bed, weeping with excessive emotion, yet scarcely conscious whether of joy or sorrow. But I clung to the feeling, hoping it would remain, and fearing always that it would leave me. I wish I could describe the recognition of its presence whenever I awoke in the morning, or when my mind would return to it, after some temporary distraction. All the time there was an under current of disbelief in the reality of it all, and a constant fear that it was but the result of my efforts to excite my feelings. I dreaded the awakening from my dream, which I so much feared would come. I had heard many speak of the inclination they felt to hide their feelings so that none might suspect them, while I, though naturally reserved, hoped some one

would observe my emotion, and address some word personally to me, that would be more impressive than the general preaching I listened to. This made me feel that all was wrong, and I felt the deadness, the blankness, of the former times.

I began, however, to anticipate the next meeting of our association with anxiety, having little opportunity of hearing preaching regularly. It was held at Warren, May, 1867. I can hardly say I enjoyed it, yet it seemed somehow very precious to me, and I longed for its continuance always. The preaching seemed to condemn me—I was constantly applying all but the promises to my own case; but to realize that I was not destitute of feeling, seemed to inspire me with hope, and a sense of joy was somehow mingled with my deep convictions. Two weeks afterwards I attended the Delaware River Association, at Southampton, continuing in the same frame. Several spoke words of encouragement and hope for my case, and I was conscious of a desire to be numbered with those I hoped I loved. But I thought I should have to experience something more before I should be qualified to enter by the door, and it pleased "our Father" that I should indeed experience much more of bitter, bitter sorrow, hard, hard lessons of instruction, before I was enabled to do so. It would fill many pages were I to write out all the account of trial and fierce temptation I have known since then. Sometimes my love for the world so predominated that I could see no beauty in his church or people, and I turned away sorrowful, feeling that I too had "great possessions." Then I would resolve never to offer myself to the church until this feeling should be removed—until I could feel a deep and abiding affection extending equally to all the dear household everywhere. How I kept this resolution the experience of the hour when I publicly professed him can best answer. I can never refer to that time without emotion, and to hear the word baptism lightly spoken seems like violating a sacred sorrow.

I hardly know how to describe my exercises relative to baptism. I heard my feelings described by Old School Baptists, and by them only, and constantly heard it declared to be the duty of all who experienced these feelings to be baptized. I turned to the scriptures for authority, and saw as an act of obedience it was enjoined upon all believers, and practiced in the early ages of the church. But I could not feel that I understood its spiritual import, or that I should ever have seriously considered it, had it not stood at the door of entrance into the church. At a time when I felt an unusual degree of peace and comfort, and affection for the brethren, I was led to speak of it, and to act upon the advice of brethren to go forward at once; but when the hour came for me to say something, for the satisfaction of the church with regard to my case, I was seemingly forsaken. It was a trying hour. I could no long-

er feel the emotion of love for the brethren; on the contrary, unusual consciousness of their peculiarities or weaknesses as natural persons. The sacrifice of worldly sentiment, the act involved, was prominent in my mind, and I felt an inward shrinking from the publicity of baptism, and disgust of the trivial details pertaining to the literal act. Above all rose the dreadful consciousness how unfitting the solemn occasion all this was, and my distress seemed almost greater than I could bear. But I could not tell of this sorrow and regard it as true mourning over unworthiness, when I saw so much pride, so little that looked like humility in my heart. I distrusted the genuineness of every emotion. I could not feel that I spoke truly when I answered whatever questions were addressed to me. It seems to me the shadow of that dark hour must follow me always. Dreadful as it seemed to go on, it seemed I had no power to go back. I dared not. I did not seem to have put my case before the church; it seemed as though it were there, and I had no right to take judgment into my hands, or do aught but be governed by her decision. But when I was received, I prayed that I might yet be spared this dreadful profanation of the ordinance, for so it seemed it would certainly be. When it was over, nothing providential having occurred to prevent, I even partook of the emblems of the Savior's dying love, seeming to feel I had invoked the dreadful consequences involving those who "eat and drink unworthily." I grew almost reckless. Gradually afterwards this mood wore away, and a feeling of trust in the Infinite Power to overrule all things to his glory, a willingness to walk in any way it was his good pleasure to direct my steps, and a restful submissive feeling crept into my heart. I could not but rejoice. In brighter hours I have wished so much I could have felt thus at that time, and do often tremble lest the step was taken unadvisedly; but I cannot find it in my heart to regret having a name and place with those I esteem most highly, although every day I feel less worthy of it, and just as dependent for the favor upon the divinely appointed judge, the church, as I did when they first received me. What troubles me most now is ignorance, want of discernment, and the fear of wounding the dear family by my weakness and vanity. Sometimes I can only find justification of my position in the text, "Him that is weak in the faith, receive ye," and trusting in him who can guide the feeblest as pleaseth him.

In looking back, I know not where to believe that spiritual things began to be shown me. Through much of my life I have seemed to see with partially opened eyes "men as trees walking." There is no time I can refer to as one in which I know the Savior visited me, as something tangible on which to base my evidence; for to me it all looks suspicious and vain. But I am not devoid of com-

fort, because he will save all who put their trust in him, and daily do I feel that I have no where else to go for help. Not that I feel an abiding consciousness of saving trust or belief in Christ, but no hope elsewhere, and consequently am necessitated to look to Jesus.

I often fear if persecution or temptation should arise, that I should fall, and I know I shall, if not supported. If underneath me are the everlasting arms, the dear ones gone before are not more safe.

I have noted down these things concerning the way I have been led, partly to indulge the inclination, and partly to be better prepared to answer intelligently the questions about these important things that may be asked me. Sometimes I have no words in which to clothe my ideas that come sluggishly up. Again, I seem to have more facility, as at the present time, so I have taken advantage of the present frame and feeling, not knowing how it will appear to others.

CLARICE E. PUSEY.

UNION GROVE, Delaware Co., N. Y.,
April 15, 1874.

DEAR BROTHER BEEBE:—It has been impressed upon my mind for some months past to write to you and tell you what I hope the Lord in his wisdom and goodness has done for my soul, being the most sinful and unworthy member of his body, if one at all.

I always had, since my earliest recollection, thoughts about dying, and thought that when I died I should go to hell, unless I reformed and lived a better life. I thought I would live a moral life, and when I became older and did not care so much for young society, I would get religion and be a christian—thinking it was something every one might attain to at any time they saw fit. Time passed, and I was as gay and thoughtless as any of my associates. I always went to Sunday School, and believed what I was there told; but when they told me to give my heart to the Lord, I never was quite ready. I thought I would wait, for there would be time enough. I learned two or three prayers, (so called) and would repeat them over. I read the bible, and thought the more I read the better I was. About this time I attended a series of protracted meetings, held at our place. They told me if I did not give my heart to the Lord I would die and go to hell. They pictured hell out to be a most dreadful place. They described death-bed scenes where people died without first acquainting themselves with Christ, as they said, and then where people had died happy—of course ascribing all the praise to the creature. I was very much frightened, and thought that if I died I should go to hell, never having done enough good to merit salvation. I went up to their anxious-benches, and got up and told them I had set out to serve the Lord, and was determined to serve him as long as I lived. I told them I thought the Lord had blessed me, and had

forgiven my sins. I attended all their meetings, and thought I was as good as any of them, and that was good enough. I think that was about six years ago, when I was about sixteen years old. Soon after the meetings closed, the young people commenced having parties as often as once a week. I thought at first I would not go, but they urged me a little and I went. After going once, I went every time, and soon forgot all about my religion. I thought my religion was nothing to be compared with the society of my young associates, thinking I had had religion, and lost it; and I don't know but what I did have the religion they preached, that is, that the creature must do all the work. I heard Elder Hewitt preach once in a while, and thought he was the worst man I ever saw or heard. He preached such a hard doctrine that I did not believe one word of it, and would feel angry to see him go along the road. I felt angry at every one that bore the name of a Baptist. I hated the doctrine, and the people that believed it. I thought they were prejudiced, and that they thought themselves better than any body else. I would make up my mind to never hear such preaching again, but was sure to go whenever I had an opportunity. About two years ago I heard Elder Hewitt preach from the text, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled." I thought he preached better than usual, and I kept thinking about what he said, and wondered why he preached so different. But I hated him still, thinking he would preach just as bad as ever the next time. Soon after this I went to work for a Baptist woman. I thought she was a good woman, and often wished I was as good as she, for I did not think I was as good as I once did. I thought the Baptists were not such a hard set as I had supposed, for I liked them better after getting better acquainted with them; for I thought the difference was all in them. I still went to Methodist meeting and Sunday School, but it did not look to me as it had done. When they were preaching I would think, That is not true; it is not according to the scriptures. And when in the bible class, I would sometimes contend with the teachers, for I could not see things as they explained them to mean. One day while hearing the lady I lived with sing the hymn commencing,

"O that my load of sin were gone,"

I could not help shedding tears, and went away by myself, thinking that if she saw me weeping she would know just how I felt, and could see just how sinful I was; for it seemed to me then that there was no one so sinful as I. I then thought if I should die, hell would be my portion, and that I justly deserved. I could see no way of escape. I had sinned against a holy God, and whatever punishment he inflicted upon me would be right. These feelings wore off after a time, and I felt as careless

as I could. I tried to forget them entirely, and it seemed as though I did almost forget them. Then they would return, and I would feel worse than ever. These feelings continued, sometimes feeling as though I should sink under my load of guilt. My good works were all gone; they were worse than filthy rags. I could not think of one good deed I had ever done. I would read the bible, and every word condemned me. I would say in my heart that I would never read it again, but in a little while I would be reading it. I would try to pray, but my prayers seemed like blasphemy. Now I would go to Baptist meeting to try to hear something to comfort me; but I thought it was all to the saints, and not to the sinner—not one word for me. I felt, when I went to meeting, as though I was in the way. I thought they all could see me as I was, so sinful and wicked. These feelings seemed to increase, and at last there were no intervals when my mind was not taken up with these thoughts. Some of my friends tried to comfort me. I thought what they said was good, but it was not for me. Mine was an outside case, and I was worse than any body else. A young friend of mine told her experience to the church, and was received. When I heard of it, it seemed as though my load of guilt was heavier than I could bear. Elder Hewitt came where I was that night, and talked some with me. I thought every word I spoke was deceiving him, and it seemed as though I must die that night, and be cast into hell. In the morning when I awoke I felt like one in a trance. Everything seemed strange and unnatural. I went to meeting, but do not think I heard anything the Elder said. I went home, feeling in the same mood. Before the Elder went away he came and asked me if I was not feeling better. I told him I thought I was, some. He said, Jesus died to bind up broken hearts, and that he never caused any one to mourn on account of their sins, but what he would make them to rejoice. I think I was comforted by what he said, and after he was gone every thing seemed changed. I felt light, and went away by myself to read. I took up the bible, and before I had opened it something seemed to say, Surely goodness and mercy shall follow you all the days of your life. It seemed then as though these words were applied to me. I opened the bible and commenced reading somewhere in the Psalms, and it seemed as though every word was for me. Then I could say, Bless the Lord, O my soul; bless his holy name for his goodness and mercy. I thought he had taken me up out of a horrible pit and placed my feet upon a rock. O such peace and comfort! Could it be possible the Lord had been so merciful to me, the chief of sinners? Why was it that he had made me to rejoice in his mercy? Surely for nothing that I ever had or ever could do. And something kept saying, Surely goodness and mercy shall follow you all the days of your life. I

don't think I ever had read these words, but have since found them in the Psalms. For two days I was perfectly happy. O how good the people of God looked to me. I loved every body. But soon doubts arose in my mind, and I thought perhaps I was deceived. I found I had an evil, sinful nature to contend with, and when the dark hours came, I was so unreconciled, so ungrateful.

My mind was soon exercised on the duty of believers. But Oh, could it be me, one so unworthy as me? One day while thinking of my young friend, and how the water looked when she was baptized, these words came forcibly to my mind, "This is the way; walk ye in it." I tried to drive such thoughts from my mind, but could not. I believed it to be the duty of every believer to follow their Savior in the ordinance of baptism, but could not see how it could be the duty of one so unworthy as myself. For I felt that I would rather die than to bring a reproach upon the cause of Christ. I went to the next church meeting, but not with the intention of saying anything. When I was called on to know if I had anything to say, I thought I should die if I did not. I said a few words; what they were I do not know; and I was received for baptism. It seemed strange to me that they could receive me into their fellowship. I was, with two others, baptized the next day by Elder Hewitt. When I came from the water I could say with the poet,

"O how happy are they who their Savior obey," &c.

Such peace and comfort as I enjoyed for a week after, I cannot describe. I felt to rest, and surely it was a Sabbath day to my soul. I thought then that I should always be happy. But dark seasons soon came, and then I was troubled, fearing I had deceived the church. I had never told them how bad I was, and they had taken me into their fellowship without knowing me just as I was. But there have been times since when I felt to rejoice in God's mercy, and it is a comfort to think that he does all things according to his will. I think it was about two weeks after I united with the church, one day while at my work, it was very forcibly impressed upon my mind that it was my duty to write my experience for publication in the "Signs." I prayed to the Lord that I might never think of it again. It has been on my mind a great deal since that time, and of late it has occupied my mind most of the time. I cannot see how it can be the duty of one so unworthy as I am, so little capable of writing, and, as it seems to me, knowing so little that would be comforting to the saints of God. But I hope you will forgive me, brother Beebe, for intruding on your time and patience, and if you see fit to consign this to the flames, do so, and all will be well.

From a very unworthy sister, if one at all.

REBECCA J. MADISON.

TALLAHASSEE, Fla., April 12, 1874.

DEAR ELDER BEEBE:—Please accept my thanks for your great kindness and promptness in sending me the back numbers of the present volume of the "Signs," and indeed for sending me the paper at all, as I have been of necessity very remiss in sending on the subscription price. I have the pleasure to enclose you one dollar at present and hope I may be able before the end of the year to send another.

I see in the last number of our paper an obituary of my dear father, written by his niece, my cousin in the flesh and I trust sister in the spirit, Mrs. Virginia F. Walden, of Va. I have a letter from her requesting me to write a further account of his experience, and to rectify any little mistake she naturally may have fallen into. If you will kindly allow me space, and can do so without crowding out more valuable and interesting matter to the general reader, I will endeavor to do so, for I think what I can say of my beloved departed father will interest the saints. He loved you all so much and was so devoted to the cause of our dear Redeemer. William Fisher, my loved father in the flesh; brother in the Lord, and fellow-pilgrim through this vale of tears, sheathed his sword; laid his armor by, and grounded his arms at the feet of the great Captain of our Salvation, on the 18th of December, 1873, in the 84th year of his age. He was the most humble and devoted christian, and the most valiant soldier of the cross it has ever been my good pleasure to have met with. I was quite a child when he was baptized, but I have often heard him relate his call from nature to grace. It was after he had many grown up children that he experienced the writing of the law in his heart. To use his own and the apostle Paul's manner of expressing it, "The commandment came, sin revived and I died." He said he saw the justice of his own condemnation and died to all hope of justification by the works of the law, and just then and there, in the broad open day time, when he was wide awake, God was pleased to reveal himself to him in the full and free pardon of his sins, and to show him plainly how he could save sinners without compromising his justice. These words flashed through his mind, "Not by your own righteousness for you have none." He immediately said to himself, "Now I can tell all my neighbors, friends and relations all about it. There need be no more dispute about the matter." It was made so plain to him he was sure he could tell everybody how it was. Such a flow of ecstatic joy filled his soul that ever after his voice would tremble and his eyes fill with tears in relating it. He did tell his neighbors, friends and children all about it, but to his great surprise people would not believe him. They all thought him a good man, but an enthusiast on the subject of religion; some even went so far as to say he was crazy on the subject of religion, to whom he would reply, "No,

I am now clothed and in my right mind." It was some time before he could realize the truth of this scripture, "They shall no more teach 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." He realized after awhile that though he might tell the people, yet they could not see, or hear, till it pleased the Lord to write his law in their hearts, that they might see themselves sinners, as in his own case. Soon after my father joined the church he was elected to the office of Deacon, which office he filled to the satisfaction of the church for more than ten years, which was until the church was dissolved. I have often wished my evidence was half as bright as my dear father's. My cousin is right about his having had that dream when a boy, and she relates the circumstances of it correctly, but I have often heard him thank God that his pardon came as it did, in the day, for he seemed to have an objection to christians basing their hopes upon dreams. He used to relate his remarkable one merely as one of the many incidents which occurred in his boyhood to draw his mind to heavenly things. He was indeed "Greatly and wonderfully blessed with a knowledge of the Scriptures," so much so that I was not the only one who thought him called to preach, for his papers and letters would often come to him addressed to Elder Wm. Fisher. About twelve or fifteen years ago he received a severe hurt from the falling of a tree upon him, and while confined to his bed his mind seemed almost wholly occupied with spiritual things, and it pleased the Lord to reveal to him the meaning of many mysterious passages of the Bible. The difference between the Jewish and the Gospel dispensations was clearly opened to his mind; the giving of the Spirit in the latter day, and also about the first and second resurrections. He raised up in bed and told my mother all about it. But how do you know these things, Mr. Fisher?" said she. The Spirit has taught me," replied my father, and I know these things are so, for the Spirit teaches as never man taught." Ah, my dear brethren and sisters, I cannot tell it all as he could, but if you could have heard him talk, you would have been fully convinced that he had indeed been taught of God. During his last sickness I entered his room, the morning after he had conversed so beautifully upon the eternal Priesthood of Christ, and leaning over his bed asked him to tell it all over again to me. He smiled and said, "Oh, you know all about it." He often would say to me, "You have an unction from the Holy One, and need not that any man teach you." Ask him when we would, "Papa do you suffer any pain?" his reply would be, "No," and to the last, he said his sickness was not unto death. I think he meant what I had so often heard him say when in health, "I shall never die." It was only the tabernacle of clay which dissolved; he himself en-

tered fully into the joys of his Lord. He retained his mind fully to the last, and died as he always thought he would, without pain. One more incident I would like to relate about his christian career. A lady came to his house soon after she had joined the Methodists, and remarked to him, "We have more means of grace in our church than any other in the world." "Yes," replied my father, "you can work and get just as much as you please, with all your humanly devised institutions; but we Old Baptists have to put up with just what it pleases our gracious Lord to give us." She grew angry instantly, and exclaimed, "If I was a man I would whip you sir!" I could go on and enumerate his many virtues, his upright walk and godly conversation, until I filled pages, but as this may meet the eyes of some who have mistakenly said to me, "The Baptists are all a poor, ignorant, unlearned set of people, I would like to say a few words in regard to the accomplishments of my father's natural man. He was an educated gentleman, was an elegant French scholar, understood mathematics, and was remarkably versed in the science of astronomy. Many a time when a school girl have I walked by his side of a cold clear winter night, while he pointed out to me the various constellations, told me of their risings and settings, their stars, of the first magnitude, of the fixed stars and the planets, Jupiter's moons, and Saturn's magnificent belts or bands of light, until my neck ached with looking upward. Job speaks of Arcturus, Orion and the Pleiads. David, too, says, "When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained, what is man that thou art mindful of him?" So it was with my father, the more he studied the wonderful works of the great Creator, the more humble did he feel, and I know that he esteemed the riches of Christ far greater than anything in this world. For forty odd years did my dear father talk of Christ and his kingdom. Sometimes when a girl, I would say, "Papa, you offend all the ladies and gentlemen who come to our house (this was before I received a knowledge of the truth) don't you see they cannot bear the doctrine you advocate?" "Yes," he would say, "but I must tell them, whether they hear or whether they forbear." I am, as my cousin says, the only one left here in Tallahassee, that is, the only one who has taken up the cross to follow Christ. There are some, a very few members of my father's family, who I believe love the truth as it is in Jesus, and whom I trust God will yet enable to leave all and follow him, when a fitting time and opportunity presents, but there is no visible church here, no preacher to baptize any one if they wished it ever so much. Ah, I forget, we have some teachers here with "itching ears," that I will not hear, and a few dipped Methodists, Episcopalians, Presbyterians, Catholics, and sprinkled Methodists without number. I often feel like the prophet Elijah, am left alone and they seek my life; not

my natural life, but a life that is dearer still. Dear father Beebe, I trust you will publish this imperfect tribute to a father's memory, from the pen of his sorrowing but still hopeful daughter,

MARY S. DUVAL.

TRIVOLIA, Peoria Co., Ill.

ELDER BEEBE—ESTEEMED FATHER IN ISRAEL:—I have been a subscriber for the "Signs" for the last seventeen years, and I believe I have always been punctual in making my remittances until this time. I herein enclose four dollars, and hope you will pardon my negligence. As Eld. Bradley said, in a late number, "I have taken the "Signs" because they suited me;" for in their pages I find those who can express my feelings, and tell the way the Lord has led me, (if indeed the Lord has led me) better than I can. I am slow of speech, and of a stammering tongue, and a mystery to myself, and to my brethren and sisters who are acquainted with me. And I often inquire, Is it possible that I am a christian? I feel so sinful, much of the time shut up in Doubting Castle, that it seems there can be no one like me. If I only could express my feelings so as to be understood, my brethren could be better prepared to judge me. Methinks, if they had no more fellowship for me than I have for myself, I would be no longer a mystery to them; but they would cut me off like the barren fig tree, as a cumberer of the ground. I have read a communication in the first number over the signature of "A Stranger," from Fort Scott, Kansas, wishing to know if any had been "led like him?" I can reply that his description suits my case and feelings, better than I can express them.

This scripture came to my mind while reading his letter: "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." Certainly the apostle felt what he said; and let me ask "Stranger," Can you feel worse? Do you feel wretched? Paul said, "O wretched man that I am! Who shall deliver me from the body of this death?"

I think you will say with me, if it depends on ourselves to deliver us, our case is hopeless. We find ourselves unable to do the things we would. The desire of the new man is to love and serve God, and to loathe sin; but while we are in this tabernacle, we groan on account of sin: for that which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Our flesh is born of corruptible seed, which still remains corrupt and sinful; but this corruptible shall put on incorruption, and this mortal shall put on immortality, and we shall then be changed. I sometimes hope that I am one of the redeemed who shall be freed from sin when the last enemy which is death, shall be subdued. The Savior of sinners has conquered death and hell. O death, where is thy sting? O,

grave where is thy victory? Of this one thing I feel well assured, The Judge of all the earth will do right. He hath declared the end from the beginning, saying, "My counsel shall stand, and I will do all my pleasure. He rules and works all things after the counsel of his own will, and has all power, in heaven and in earth, and none may say unto him, Why, or what doest thou? He said to Pharaoh, "For this same purpose have I raised thee up, that I might shew my power in thee." With a high hand and outstretched arm he led his people out of bondage; after having shown his signs and wonders in Egypt, destroying the first born of the Egyptians. He displayed his power at the Red Sea, when Israel was hemmed in on every side. They were commanded to stand still, and see the salvation of the Lord; and God divided the water, and they passed over dry shod; which, the Egyptians attempting to do, were drowned. He gave his people bread from heaven, and water out of the flinty rock. He led them about and instructed them and kept them as the apple of his eye. 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, and he reproved kings for their sake, saying, "Touch not mine anointed, and do my prophets no harm." He leads the blind in a way they know not, and in paths they have not known, and makes darkness light, and crooked things straight; these things will he do unto them and not forsake them. He taketh them up out of a horrible pit, and out of the miry clay, and sets them upon a rock, and establishes their goings, and puts a new song in their mouth, even praise unto God. And he says, "I will be to them a God, and they shall be unto me a people. They shall no more teach every man his neighbor, saying, Know the Lord, for they shall all know me, from the least of them unto the greatest of them; for I will be merciful to their unrighteousness, and their sins and their iniquities I will remember no more. Where remission of these is, there is no more offerings for sin. When Christ suffered and died, he said, "It is finished. His sufferings were ended; he suffered for his people; and he shall see of the travail of his soul and shall be satisfied.

Brother Beebe, I have just read over what I have written; and find it like myself, very imperfect; and, as you are receiving so many good letters, I feel that it is trespassing on your time to even read this; for I do not even think it fit for publication; but you may do as you think best; and all will be right. You, as editor, must be the judge of what is suitable for publication.

May the Lord give you strength equal to your day; and as a faithful watchman on the walls of Zion, may you never come down to compromise with the enemies of truth. Though the enemy is always ready to hurl his fiery darts, yet he that keepeth Israel

never slumbers nor sleeps; and when your work is done, may he say to you, Well done good and faithful servant; enter thou into the joy of thy Lord.

E. D. VARNES.

THE following letter, from Elder J. D. Hubbell, addressed to brother J. George Bender, has been placed in our hands for publication—By special request of brethren Bender, and Vandewater.

KELLEY'S CORNERS, Delaware Co., N. Y. }
March 3, 1874.

DEAR BROTHER AND SISTER BENDER:—I take this opportunity to write you again and let you know how we get along, both temporally and spiritually. As a family, we have no reason to complain, being comfortably well, and it is reasonably healthy about us. You say I should have written a longer letter before; but if you had said I should have written shorter, it would have been as I have often felt; for I frequently think, whether writing or speaking, I write or speak too long. But—I will try to tell you how the Lord, in his mercy has appeared to us. It did seem last spring, when my wife was brought out of nature's darkness into God's marvelous light, although it was a great trial on account of the death of my mother, that her joy as well as my own was unspeakable and full of glory; and for six days her joy both day and night was to talk of the mercy and goodness of God, and her belief in regard to things that, (not unlike the ancient revelation) must shortly come to pass. When at the time above mentioned, the powers of nature gave way, or the hand of the Lord was withdrawn for a little space, to show forth the full glory of his power, and, my brother and sister, if I ever discovered the fullness of God's mercy is was in the surrounding circumstances of her recovery, to health and mind, to unite with the people of God and love the assembling of the saints, and still to believe that God was about to manifest his mercy in our midst, by bringing sinners to a knowledge and acknowledgment of the truth as it is in Jesus. Even naming some of them, which I must say have been more than realized; for not only they, but others also have come, "Hosanna to the Son of David. So that even out of the mouth of babes, God hath perfected praise. It has seemed almost that I dwelt in a different land, as in a land the Lord has given me. Since July last, there has been added to Second Roxbury, Middletown and Andes churches, by baptism twenty-eight, of which Elders Hewitt, Maben, and myself have been witnesses; and there are others enquiring their way to Zion.

Thus the strong arm of salvation has been revealed in bringing the blind in a way they knew not, and in paths they had not known—who now testify saying: Whereas I was once blind, now I see.

Our meetings are well attended, and there seems to be an unusual interest

manifested at our meetings. At our School-house, of late we have meeting about once a week, I often think of the meeting we had in the fall, when Eld. Campbell and others were with us—whose words seem like bread cast upon the waters, to return after many days. I often think of you both; and of brother Vandewater and others of like precious faith so remote from your kindred in Christ Jesus. I would that you could be present and participate with us in sitting in heavenly places in Christ, for I doubt not that you would enjoy it; and, if possible, appreciate it more than we who are not located so distant from the brethren. But, you have the same God for your defence, who will deliver you from the body of this death in due time. you have the same truth to rest upon. In this tabernacle, we groan, being burdened, yet having the earnest of our inheritance. After that, ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance unto the day of the redemption of the purchased possession; and having received the Spirit of adoption, ye cry, Abba Father. And still with all this assurance, we must and do wait with patience for the adoption, to wit, the redemption of our body. Therefore, with the Lord for our hope, and our hope as the anchor of our soul, both sure and steadfast, entering into that within the vail, whither the forerunner for us hath entered, yet, never until we shall awake with the likeness shall we be satisfied. May the God of all grace, after that ye have suffered awhile, make you perfect, establish, strengthen, settle you. And as the trial of your faith is precious, may you think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened to you; but may you rejoice that you are made partakers of Christ's sufferings, that when he shall be revealed, you may be glad with exceeding joy. Now you may say, this is all true; but, Will it apply to us? We often fear that we know nothing experimentally of christianity. We are troubled on every side, and not comforted, We have evil thoughts, cannot read the blessed book with delight, and but seldom have a mind to pray; and—

"Tis a point we long to know,
Oft it causes anxious thought—
Do we love the Lord or no?
Are we his, or are we not?

Hardly sure can they be worse
Who have never known his name."

What abundant light must have been revealed to you. What greater testimony could you bring? What a discovery of the need of healing and saving grace, and what a sense of your poverty, and what a manifestation of faith in the Lord Jesus Christ. Who can bring a better title to the inheritance of the saints? Do you love the brethren, notwithstanding your poverty? Have you not loved, and do you not love the order of God's house, and the ordinances of the gospel? And, although I have not heard you respond vocally, yet I

am satisfied that your hearts respond. Yes; we delight in the place where God's honor dwelleth; and, if I do not prefer Jerusalem above my chief joy—let my right hand forget its cunning, and my tongue cleave to the roof of my mouth. Then with rapture you may exclaim. We know that we have passed from death unto life, because we love the brethren. And by this we know that we love the children of God, when we love God and keep his commandments, and his commandments are not grievous. The unction which you have received from the Holy One, prompts you to love and keep his commandments; and, loving him that begat, you must of necessity love them that are begotten of him.

The blessed Redeemer said to the Father, "Thou hast loved them as thou hast loved me." And, "Thou lovedst me before the foundation of the world." How true then are the words of the Lord by the prophet. "Yea, I have loved thee with an everlasting love, therefore, with loving-kindness have I drawn thee. Behold, then, what manner of love the Father hath bestowed on us, that we should be called the sons of God: and it doth not appear what we shall be; but we know that when he shall appear we shall be like him. I must now close, by saying, if there is anything comforting in what I have written, give the glory to God, for the best we can do is unprofitable, Yet, to give a cup of cold water to one of God's thirsty little ones, cannot fail of its reward. Excuse all mistakes. Write to me soon. Accept our love and call and see us when you can. Good bye.

Yours in love,

J. D. HUBBELL.

DENVER Ill., March 13, 1874.

ELDER BEEBE—DEAR BROTHER:—I see it is time to send my little remittance for our family paper, as I cannot willingly do without it; for it comes laden with good news from a far country. The able communications of the brethren and sisters and the editorials sometimes revive my poor soul, and strengthen me; for I am a poor old doubting sinner, seventy-three years old. And I find that I am getting no better; but the doctrine of the Old School Baptists I believe is the truth, and I think I love it, but sometimes fear that I am not in possession of the genuine faith of God's elect.

Brother Beebe, I wish to send you a text, if you have time to give your views upon it, it will oblige a poor ignorant enquirer after the truth. It is on a part of the children of Israel's travels through the wilderness. I think I understand their travel from Egypt to the Red Sea; it is where the poor sinner gets when he is hemmed in with the justice of God before him and on either side, and the enemy behind; but then God opens the sea of our unbelief, and through the blood of Christ lands us on the banks of deliverance, where they sung a song of deliverance.

Now, brethren, I wish to make a

long skip—to where the children of Israel crossed the river Jordan; which I think is a figurative representation of baptism, and the land of Canaan represents the church, in her gospel organization. It is not, as some think, a figure of heaven, for there was fighting done there; and there were also deceivers there; but they could not live on the dainties of the land; but had to work for their living, and were servants, hewers of wood, and drawers of water; hewing out cisterns, &c.

Brother Beebe, I have followed my mind until it has run away with me. Now I wish you to write on the travels of Israel, from their crossing the Red Sea, through the wilderness to the River Jordan, and what it represents. And also, what we should understand by the tribe, and half tribe who choose to remain on this side of Jordan.

I also desire brother S. H. Durand's views on Rev. xi.—from the eighth to the twelfth verse inclusive; which, if he will give through the "Signs," he will greatly oblige yours truly,

THOMAS WRISTEN.

NEAR RUTLEDGE STATION, Georgia, }
March 1, 1874. }

ELD. G. BEEBE: and the saints generally. Again I seat myself for the purpose of holding sweet converse with the saints scattered abroad hoping that the Lord may give me a portion of his Holy Spirit to guide me in what I may write; for I can only pen such thoughts as may occur to my mind. The way of life and salvation that was laid in wisdom to save sinners, is honoring to God and safe to man; and as it was provided before the earth was made or inhabited, no finite mind of man could have been consulted in the establishing of the plan; for as yet, man had no manifest existence; only in the mind of God, to which all things are, and, always were present, fixed and settled. In his infinite wisdom he could see through the vista of all time and space; for with him, one day is as a thousand years; and a thousand years as one day. He had but to speak, and it was done, to command, and it stood fast. Before the Highest, dust of the earth was fashioned, his delights were with the sons of men. Should we not then, as his creatures, be still and know that he is God, and let him be true, and every man a liar. Now in the face of all the scripture testimony, we see, to our shame, poor feeble mortals attempting to form plans and provide institutions for saving sinners, all of which the word of God condemns and positively forbids. In the last chapter of Revelation, the fearful warning is given: "For I testify to every man that heareth the words of the prophecy of this book; if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book."—xxii. 18, 19. Then, dear child of

God, how careful we should be that we add not to, nor diminish from what is written in the sacred scriptures of truth. The scriptures were written by inspiration, and designed for our instruction and happiness, and for the glory of God. As before remarked, the plan of life and salvation was established before we had any manifest existence, and by him who only could know what was best suited for securing the great design of man's salvation, and God's glory in the salvation of any of the sons and daughters of Adam. All who are redeemed by the blood of the immaculate Son of God, will be saved, not one more, nor one less. It is plainly declared that he came to do the will of the Father who sent him; and the will of his Father is, that of all that he hath given him he should lose nothing, but that he should raise them up at the last day.

Hundreds of years before the advent of our Savior, the prophet (Isaiah, ix. 6.) said, "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." This glorious personage was born of the Virgin Mary, at the precise time and place predicted. There could be no failure in the matter: for it is impossible for God to lie. The apostles testify of his coming, of his holy life, and of his sufferings, his death, resurrection, and his ascension up on high, and that he is set down on the right hand of the Majesty in heaven, and ever liveth to make intercession for his people. As his sufferings, death resurrection and exaltation was for our salvation, is not the assurance of this enough? Let us then press forward toward the mark of the prize of the high calling of God in Christ Jesus.

What ingratitude in his children if they do not what he has commanded them to do. All the precepts and examples which they are called to obey and follow, are plainly laid down in his holy word; and when any of his children refuse or neglect to do what he has commanded them, they may expect his rod will be visited upon them. They who have felt that Jesus is precious to them, should so act and walk as not to bring reproach on that precious cause which they have espoused. That cause should be dearer to them than their own lives. We should not consult our natural feelings, when called to obey our Lord and Master. A judicious parent will not require of the child more than it is able to perform, and if the child refuses to obey, the rod must be applied. But how much more should we feel the importance of obeying the commands of our Lord and Savior Jesus Christ. But, my mind is wandering; I cannot control my thoughts one moment. If I know my own heart, it is my desire to live to the honor and declarative glory of God. But O the ingratitude of my rebellious nature. Sometimes I have a few moments of

sunshine; but then again I have many dark and gloomy seasons; which, sometimes makes me fear that I am not a christian. I desire the prayers of the saints! How much longer God will permit me to live on the earth, I do not know; but all things are known to him. I now desire to be passive in his hands, and to know no will but his. I have a faint hope that when I bid adieu to time and sense, the exchange for me will be a happy one.

Yours in hope,

D. F. P. MONTGOMERY.

OUR FATHER'S PLEDGE.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. viii. 32.

DEARLY BELOVED:—The love of God to "us all," to all of his children, is very wonderful in all its manifestations; but most wonderful in delivering up his Son. This is his unspeakable gift—his gift of gifts. He was his Father's only Son, and dearer than all the universe to the heart of God. If any thing were impossible with God, and too hard for the power of his love to accomplish, he certainly would have spared his Son. But when God was about to send forth his Son into the world, the angel said to Mary, "For with God nothing shall be impossible." With man, with every loving father, it would be impossible to deliver up his own son, as God did his, to suffer and die for his enemies; but the everlasting Father alone could do this, because his love is everlasting and infinite.

The apostle was here speaking to the elect family of God, who suffer with Christ, and "groan within ourselves," being troubled on every side; and his object is to encourage and comfort the brethren, by assuring them of the power and faithfulness, the almightiness and perfection of God's love. He therefore gives, in the text, the strongest possible proof that God will both do and give all things for the good of his people. For he shows them that God so loved them, that he gave up his only and beloved Son, to suffer and die for their salvation. This is the last pledge of his love and the dearest expression of his good pleasure, to his people. It is indeed the sure promise of the loving, faithful, Mighty God, that all things, for the salvation, good and glory of his people, shall be freely given them. For truly God loved his people with a most wonderful and unbounded love, when his love moved him to deliver up his own Son for them all! For he calls his Son, his Darling, his Beloved, in whom he was well pleased. O then, how unfathomable and great must be that love to us all, which God commended to us in the death of his Son! How very near and dear must be his people to his infinite and holy heart; when, for them, he would not spare, but sacrifice upon the altar of love his dear Son!

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

This, Paul tells us, is the earnest and assurance that He who has done so much for us, will also freely give us all things. Because our God is the LORD, and changes not, therefore he loves his people with an EVERLASTING love. Yea, "God is love!" And every act of his towards his people, is an expression of his love. There can be no doubt of this; for with him there "is no variableness, neither shadow of turning."

Therefore, in every trial, affliction and sorrow of his people, he loves them still, and in loving kindness afflicts them, "That we should not be condemned with the world."

In whatever condition, and surrounded by whatever circumstances his people may be, it cannot be possible that the love of God is in the least abated towards them. O no! The love of God towards his people is, at all times, and in every event of their life, the same active, holy passion, that it was when he delivered up his Son for us all.

And O! who can witness the dying love of the Son of God, and not believe that God loves all for whom that precious life was laid down? John says: "Hereby, perceive we the love of God, because he laid down his life for us." "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins.

And Paul says: "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.

Much more then, being now justified by his blood, we shall be saved from wrath through him.

For if, when we were enemies, we were reconciled to God by the death of his Son; much more, being reconciled, we shall be saved by his life."

Now then, the agonizing death of our precious Redeemer was the manifestation and is the pledge of God's love to his people, and their everlasting salvation is the consummation of his love. Therefore all things are made subservient to the salvation and good of God's people, because he loves them, and "worketh all things after the counsel of his own will."

In this strong confidence and sweet assurance, Paul could 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. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first born among many brethren."

Now this shows us that, in love to them, God has chosen his dear people in the furnace of affliction, and all their afflictions, yea, all things flow from his perfect and perfecting love. For he who gave them his Son, because he loved them, also freely gives them all things, from the riches of his love. And as the precious gold

comes forth from the heated furnace, pure, bright and beautiful, so too the sons and daughters of the Lord Almighty, more precious than fine gold, shall be made perfect in love, and come forth as gold, bearing the altogether lovely image of the Son of God. The love of God will accomplish this. Unto this end Christ died. And God has ordained all things unto the accomplishment of this end. "For God is love." And Love will not only do all things for the good of his objects, but also conform them to his own image, or ideal of excellence. So the end of God's choice is, that his chosen should be holy and without blame before him in love. Therefore he blessed them with all spiritual blessings in Christ. And the apostle affirms that God will with his Son also freely give us all things. Christ is God's unspeakable gift. And he freely delivered him up for us all. We were sinners and enemies, when Christ died for us. And God for his great love wherewith he loved us, just as freely gives us all things. For he hath appointed his Son heir of all things; and made us joint heirs with Christ. He loves us, as he loved him. Because we were dead, the Son of God died for us; and because he lives, we shall live with him. With him God will also freely give us all things. Therefore, if Christ is ours, then all is ours. With him, we possess all things. Yea, God "hath put all things under his feet, and gave him to be the head over all things to the church." And therefore, in Christ and with him, the final victory over the last enemy, which is death, shall be given unto us, and in all things we shall be "more than conquerors through him that loved us." And when with Christ we shall appear in glory, and sing the new song of praise, we will with joyful acclaim say, "THANKS BE UNTO GOD FOR HIS UNSPEAKABLE GIFT!"

In the charity that "hopeth all things," your brother,

D. BARTLEY.

WILLOW HILL, Ill., April 10, 1874.

COVINGTON, Ga., April 7, 1874.

DEAR FATHER:—The enclosed letter was written in 1867 to sister L. L. Perry, of Morgan County, by her niece, Miss Sadie Carter, who was soon afterwards received into the fellowship of Shoal Creek Church, and baptized by our dear brother, Elder J. L. Purington. This child-like expression of the reason of her hope acquires a peculiarly mournful interest from the sudden and unusual manner of her death and afflictive coincidence of her younger sister's release from earth almost at the same hour. Both were in the bloom of youth and health last August, and Sister Sadie expected to attend her church meeting some twelve miles from her home, with her brother who is also a member there. Feeling slightly ill on the morning of the fourth Saturday she thought it imprudent to leave home, however, her

nied her brother Grant to the meeting. On Sunday she was taken too sick to remain in the house during the administration of the Communion and feet-washing, and when I parted with them I remarked that her hand was so hot from fever as to almost burn mine through her glove. She reached home that evening and saw Sister Sadie in passing to her own room where she was confined till the next Saturday, when Sister Sadie was taken home to her heavenly rest at half-past twelve o'clock, and Miss Nannie only survived her about 45 minutes. I never was called to witness a more overwhelmingly impressive scene than those lovely sisters. Life had been so sweetly united, together leaving their frail tenements blooming with beauty which had not fled at the icy touch of Death, while their widowed Mother and brothers and sisters wept heart-broken under the sudden calamity. Indeed the whole community seemed to feel the loss as a personal grief to each. But the sweet assurance that both were enabled by grace to give of their entrance into the joys of the everlasting kingdom of Jesus, should afford comfort to our sorrowing hearts.

A Union meeting was in progress at the time at Shoal Creek, and being sent for, I left the meeting accompanied by brother Wm. S. Montgomery and some sisters, and went to the house of mourning. The Missionary Baptist Church at Brownwood kindly opened their house to the smitten ones, and I tried to speak comfort in connection with the text, Psalms xlii. 10, which was impressed upon the heart of the bereaved Mother, and selected by her as expressive of her desire. May each broken heart, which bleeds under this dark dispensation, be led by grace to obey the command of the text, and resign all to the gracious will of our Father in heaven!

Of course when dear Sadie penned this trembling evidence, she had no idea of any one but the beloved Aunt to whom she wrote ever seeing it; but in the candid expressions she used many of the saints will read their own experience, and for their comfort I have obtained permission to give it to them through the "Signs."

In weakness as ever,

WM. L. BEEBE.

DEAR AUNT LAURA:—You requested me to tell you my experience, but I could not do so then. I feel now like I could if I was with you. Sometimes I want to talk to christians and tell them what I have experienced; and, at other times, I fear that I am deceived and ought not to say anything about it. But still I can't help thinking there has been a change someway.

When I first thought of my condition as a sinner, was when cousin Milton Carter died. The way in which he died made me think about myself, to wit: If I was to die without a change what would become of my poor soul? I could not bear to

think of it! to think that I might die and go to a different place from where I believed he had gone—It troubled me so I could not sleep at night. I tried to pray to God to save me, but it seemed to do no good. Then I would read my bible to see if I could see anything there to comfort me, but could not. However, I kept on trying to pray to God to relieve me of my burden, but no relief could I find. I thought if I would do better, God would relieve me of my trouble, and all would go on well once more; but I had to give it up, my good works would avail nothing. My burden increased—I gave up all as lost—thought there was no hope for me, that I must die in my sins and be lost forever. I tried to pray to God to save me a poor wretched sinner. I felt that I was a sinner; and, could not see how God could save such a vile sinner as I was. After trying to pray once more, I took my bible and opened it at the fourteenth chapter of John; it reads thus: "Let not your heart be troubled: You believe in God, believe also in me." And in another place it says, "Peace I leave with you, my peace I give unto you." When I read that, it pleased God to relieve me of my trouble. My way then seemed to be clear before me; and, everything seemed to be praising God, I wanted to praise him too, but felt that I could not praise him enough. I wanted to talk with christians and tell them how precious Jesus was to my soul. I started to tell ma, but something seemed to say to me, You are no christian; and, I began to think perhaps I was deceived; so I did not tell her for a long time. I doubted whether I was a child of God, yet I could not help loving those I thought were his children—I loved to be in their company, and hear them talk about religion, and tell their experience; I wanted to know if they felt as I did. I know that I can do nothing good, that if I am saved, it is by the grace of God; He alone is able to save; He died to save sinners; and, I believe he died to save me. I love my Savior—love to hear his name—

"How sweet the name of Jesus sounds
In a believer's ear!"

Aunt Laura, I want you to pray for me: If I am not a christian, that I may be one; surely, if I am a christian, I am the least of all.

I reckon, aunt, that you think strange of me for writing to you; but I do not know when I will see you.

As ever, your loving niece,

SADIE CARTER.

MEMOIR OF OUR LATE SISTER MARY J. ROGERS.

DEAR FATHER BEEBE:—The immediate relatives of our late very dear sister Mrs. Mary J. Rogers, have requested me to write a short sketch of her life for publication in the "Signs of the Times." Not to be as an obituary, for that has already been prepared and published in your columns. But, rather an expression of the high position she

held in the affections of all who could appreciate her many virtues; particularly since she has been a member of the Baptist Church at Bald Eagle, Bath Co., Ky.

Sister Rogers was a daughter of our dear old brother, Eld. Samuel Jones, and Nancy, his present wife, and one, than whom none was more generally respected and beloved by her neighbors and friends, while there were those who despised and denounced the doctrine she held most dear, yet were they constrained by her deportment in every sphere of life, to respect her as a consistent christian. As a wife, I have never known any one to excel her as an help-meet for her husband; as a daughter, she was all fond parents could desire; but, my dear brother, as a christian her worth shone out in its brightest lustre.

She was a Baptist; member about sixteen years; in which time no change was brought, nor even indulged in the minds of her brethren and sisters. Her counsel was always for peace, by precept and example. Always encouraging her father and brother to go forth and preach the gospel; and frequently going with them when see possibly could. The Licking Association can well attest her faithfulness in attending every session, when not providentially prevented. And not only by her presence did she prove her attachment to the cause, but by her liberal contributions to defray the expenses of the brethren.

Brother Beebe, when I recall to mind the inexpressibly happy seasons I have enjoyed in her company, in christian communion, she seems dear to me as though she had been a sister also in the flesh. I cannot but feel that we would have been more blest by her life than in her death. But we do not for a moment question the wisdom of God; we cannot doubt that our adorable God doeth all things well. But there are so few of us who come up to her standard, we feel the more deeply our loss. The loss seems to me greater than if such a halting, stumbling one as myself had been called away. Yet, notwithstanding our high appreciation of our dear sister, no one complained more of a sense of short comings than she did. Indeed it was a comfort to my poor heart, viewing her from my standpoint, when she spake of her trials and temptations, and sinfulness of her fleshly nature. She was well versed in the truth, and could detect error very readily; and was sure to expose and protest against it. We all feel our loss; but I know God can reconcile us to every dispensation of his providence. We would not desire for her return to this sinful world, after having suffered the pain of separation. May the sad dispensation be blessed to her sorrowing husband, then we will indeed be blessed by her death as we were by her life. Mr. Rogers tells me he wants to go to her. I know of but one way, that is by entering the kingdom of Christ. He has long had a hope;

EDITORIAL.

MIDDLETOWN, N. Y., MAY 15, 1874.

BELMONT, Miss., April 9, 1874.

BROTHER BEEBE:—Will you give your views on Matt. xxiv. 3. "Tell us, when shall these things be? and what shall be the sign of thy coming? and of the end of the world?" By complying, you will confer a favor on one who feels unworthy to ask you to do so.

INQUIRER.

REPLY.—These three questions were asked by the disciples, of him who can alone give an infallible answer, and he graciously condescended to instruct them on the subject. His response to their inquiries is extended through this and the succeeding chapter. It would be presumptuous in us to give any other reply than what our Lord has so fully given. These disciples had listened to his prediction of the destruction of the magnificent buildings of the temple in Jerusalem, and they had witnessed his weeping over that devoted city, over which such fearful judgments were then impending, and had heard him pronounce the terrible woes upon the scribes, pharisees and hypocrites, and bid them fill up the measure of their fathers, saying to them, "Ye serpents, ye generation of vipers, How can ye escape the damnation of hell?" Their utter ruin was inevitable, their doom was sealed; and their house was left unto them desolate. When he retired from the temple, his disciples came to him to shew him the buildings of the temple. How astonished they were when he replied to them, "Verily I say unto you, There shall not be left here one stone upon another that shall not be thrown down." And as he sat upon the mount of Olives, the disciples came unto 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?"

In reply to the first question:

"When shall these things be?" Instead of giving them the precise date, he gave them to understand that the time should be indicated by the fulfillment of the words of the prophet Daniel, "when they should see the abomination of desolation"—(probably referring to the Roman army, composed of uncircumcised Gentiles, in battle array) standing in the holy place. Holy in a ceremonial sense, being consecrated by the law, but now desecrated by the uncircumcised Gentiles, who had come according to prophecy to execute the righteous vengeance of God upon the God-forsaken Jews; then let whosoever readeth, understand. Then those who fear the Lord, and tremble at his word, were to understand that the day of retribution was at hand, and barely time for such to escape from the ruin which was so terribly realized when the city was besieged, and destroyed, and the buildings of the temple razed to the ground. The generation then living should not pass away until this should all be accomplished.

"And what shall be the sign of

thy coming, and of the end of the world?" The answers of our Lord to these questions, are not given in a manner to be understood by the wise and prudent of this world, nor even by the disciples of Christ, only as they shall be instructed by the Holy Spirit. Like all other parts of the sacred scriptures, they are sealed and hidden from the wisdom of this world, and revealed by the Spirit from time to time, as the Lord is pleased to reveal them. These questions were asked privately, and the answers were given only to the disciples. To them he says, "Behold, I have told you before." The various and conflicting interpretations of the religionists of the world, are referred to in the admonitions given to the disciples. "Take heed that no man deceive you. For many shall come in my name, saying, I am Christ, and shall deceive many." "For there shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if possible, they shall deceive the very elect. Behold, I have told you before." Whatever may be the plausible doctrines and speculations of men, and however apparently sustained by great signs and wonders, the disciples of the Lord Jesus are commanded to go not after them; but to adhere strictly to what Jesus himself has declared to them.

The coming of the Son of man may be considered:

First, in its application to his coming, after his resurrection from the dead, in the outpouring of his Spirit on the day of pentecost. This coming was sudden, "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." Compare this with Acts ii. 2. "And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting." This manifestation was explained by the apostles, to be the fulfillment of the scriptures concerning the resurrection, ascension and coronation of the Anointed Prince and Savior, who came suddenly to his temple, with power and great glory. The risen and glorified Jesus, is now enthroned in majesty, having all the power of heaven and earth in his hands, with power over all flesh, that he should give eternal life to as many as the Father has given unto him.

In this coming, by his Spirit, there is also a manifestation of the end of the former dispensation, the passing away of the old heavens and earth, and the ushering in of the new heavens and the new earth, wherein dwelleth righteousness.

Second. The coming of the Son of man, was apparent, when he came in the execution of the judgments, of which he was speaking to his disciples—when Jerusalem should be destroyed, and the buildings of the temple thrown down. This coming was when the disciples of Jesus should see the abomination spoken of by Daniel the prophet, stand in the holy place. This coming should

also be sudden, as when the lightning cometh out of the east, and shineth even into the west. At the appearing of the signs which the disciples were to be watching for, they were to flee with haste from the impending tempest of wrath which should not allow him who was on the housetop time to come down, or him who was in the field to return to take anything out of his house.

Third. The coming of the Son of man, as applied individually to the disciples of Christ, may be considered as referring to his visiting them with reproof or approval, according to their steadfastness in the faith, vigilant watchfulness, and obedience to his laws. If they transgress, they shall be visited with the rod, and with many stripes; and, if they walk faithfully in all his ordinances, they shall find the pathway peaceful and pleasant, walking in the light of his countenance. The solemn admonitions given in this chapter to them collectively and individually, especially to such as are called to be stewards in the house or church; to give those of the household meat in due season, go to show that they are held to a strict accountability to their Lord. And if they shall begin to say in their heart, "My Lord delayeth his coming; or, with the scoffers of the last days: "Where is the promise of his coming?" And mingling with the ungodly, they begin to smite the men-servants and maid-servants, and to eat and drink with the drunken: the Lord of that servant will come in a day when he is not looking for him, and in an hour that he is not aware of, and shall cut him asunder," (by the discipline of the house of God, asunder from the church, and from his position in the church, according to Rev. xxii. 19.) and appoint his portion with hypocrites." The illustration of these solemn warnings to the saints is found in the three parables in the next chapter; the ten virgins, the talents, and the separation of the sheep and goats. In all of which, the absence of the bridegroom, and the man traveling in a far country, had a bearing on what should be realized when the Son of man shall come in his glory.

That the Son of man came in his glory on the day of pentecost, and that as the King of saints he is now upon his Mediatorial throne, and that all nations, all the Gentile world, as well as the Jews, are gathered before him, and are made subjects to his power over all flesh, cannot be successfully controverted. And that the work of separating them, as a Shepherd divideth his sheep from the goats—setting his sheep on his right hand, and the goats on his left, and saying to his sheep, Come, ye blessed; and to the goats, Depart ye cursed, is now, and has been for more than eighteen hundred years going on, is equally apparent. And that this separating work will still progress, until the Shepherd shall have called all his own sheep by name, and gathered them into his own fold, we cannot doubt.

Fourthly. There is yet another coming of the Son of man, or of him

but has obeyed the dictates of the "Old Man," which is always opposed to the way of life. He certainly has our sympathy. We desire the prayers of all our brotherhood.

I have not seen nor heard from brother Jones for about a month. He is very poorly; but his mind, on the subject of spiritual things, and the order of the house of God is as clear, and as much exercised as ever, and as firmly believes that what he has been preaching more than forty years, is the truth, and the only foundation on which any sinner can be saved.

Yours unworthily,

J. H. WALLINGFORD.

Mt. Gilead, Ky., April 17, 1874.

"Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men."—Psa. xii. 1.

What a wondrous thing is the help of the Lord! and what a gracious blessing that his people, no matter what their situation is, however terrible their enemy, how desperate the conflict, however sore the affliction, however heavy the bereavement, however deep the distress, may flee to him for help, with the heavenly assurance that their appeal cannot fall unheeded. And then the help that he gives, effects what earthly help cannot; effects what it does, without conjunction with earthly efforts. Yea, if anything might be spoken of as presenting a hindrance or obstacle to the help of the Lord, or to its efficiency, that thing is the help of man. But when the dear Redeemer trod the winepress alone, there was none to help. And as it is very certain that "vain is the help of man," those who are taught of God learn to "cease from man whose breath is in his nostrils; for wherein is he to be accounted of?" But it is the godly man that ceaseth; and the more entirely he ceaseth from the worthiness and sufficiency of man, the more perfectly does he realize and enjoy "the help of the Lord," and knowing the excellency of it, the more fervently does he cry, "Help, Lord."

The faithful. It is only those who are of faith, who have realized the utter failure of the works of the children of men to deliver or save. Hence it is only they who fail to be numbered among the children of men, but are numbered among the children of God. "Some trust in chariots, and some in horses; but we will remember the name of the Lord our God." And so our prayer will be, "The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee: send thee HELP from the sanctuary, and strengthen thee out of Zion." And when he takes his loved ones from our sight, to their glorious rest, may his name still be our help and support.

Brother Beebe, do with this as you please, and may God bless you.

R. M. THOMAS.

PLATTE CITY, Platte Co., Mo., April 16, 1864.

who in the days of his flesh was known as the Son of man, in the which he shall descend from heaven with a shout, and the voice of the Archangel and the trump of God; and in this his last coming, he shall raise the dead and judge the world in righteousness; receive his saints into heaven, and turn the wicked into hell, with the nations that forget God. When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe. This final coming we understand to be at the end of time, as it is written—1 Cor. xv. 24-28. "Then cometh the end; when he shall have delivered up the kingdom to God, even the Father; and when he shall have put down all rule and authority and power. For he must reign till he hath put all enemies under his feet." &c. For this final coming all the saints are looking; and, "Unto them that look for him shall he appear the second time, without sin unto salvation."—Heb. ix. 28. "Behold I come quickly; blessed is he that keepeth the sayings of the prophecy of this book. He which testifieth these things, saith, Surely I come quickly, Amen: to which his saints respond, Even so, come Lord Jesus."—Rev. xxii. 7-12-20.

The coming of our Lord, in all these manifestations, is most indisputably certain; but the day or hour of his coming is not revealed to men or angels; it is known to the Father only. Purposely God has withheld this secret from the scrutiny of men, for if it were known to us, we might walk by sight and not by faith; but now, while we walk by faith and not by sight, we are to be constantly watching and waiting, while looking for, and hastening to the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, *we*, according to his promise, look for new heavens and a new earth."—2 Pet. iii. 12, 13.

But the inquiry of the disciples, in our text, was not only for instruction as to his coming, and of the end of the world; but more particularly, to be informed of what should be the sign of his coming.

The sign by which the disciples should know the approach of the destruction of Jerusalem, was, the multiplicity of false prophets, the commotion of conflicting nations, bitter persecution of the saints, the abounding of iniquity, and the waxing cold of the love of many. But the most prominent sign, was the gathering of the Roman army, and desecration of the consecrated place, by the abomination that maketh desolate, spoken of by the prophet Daniel.

But the sign of the Son of man in heaven, which should be given, was:

"Immediately after the tribulation of those days when the sun should be darkened, and the moon fail to give her light, and the stars should fall from heaven, and the powers of the heavens should be shaken. And then shall appear the sign of the Son of man in heaven; and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. These signs shall demonstrate that he who as the Son of man, had suffered in the flesh, had served under the law, had died upon the cross, has arisen from the dead, has entered into the joy that was set before him; has ascended up on high, led captivity captive, and is now in heaven, sat down on the right hand of the throne of the majesty in heaven. As the parable of the fig-tree, putting forth its tender branches, and leaves, is a sure sign that summer is nigh; so these manifestations are the demonstrative evidences that the same Son of man, has entered into his glory which he had with the Father before the world began; and, that he has ascended his Mediatorial throne in Zion, to reign forever. The risen and exalted Savior is now seen coming in the clouds of heaven, with power and great glory. His apostles and ministers, which are here called his angels, are the clouds of heaven in the spiritual meaning of the figure. Out of this cloud, as at the transfiguration, a voice is heard, saying, "This is my beloved Son, in whom I am well pleased. Hear ye him." And in this bright cloud, the Son of man is seen coming, with power and great glory. This coming is perpetual. "The hour," said Jesus, "is coming and now is, when the dead shall hear his voice. The time is coming and now is, when the true worshipers shall worship the Father, in spirit and in truth. So, from the day of Pentecost to the present, and from hence to the end of all things, shall his coming in the clouds of heaven be seen, Riding on the heavens in the help of his Jesus, and in his excellency on the sky—The wailings of the tribes of the earth, and their opposition to the chosen tribes of God's spiritual Israel: the raising up, qualifying and sending forth his angels or gospel ministers, without the aid of men or any of the institutions of men; and causing them to proclaim among the Gentiles the unsearchable riches of Christ, giving the great sound of the trumpet, which proclaims a jubilee to the captives, and gathers them together unto him. At the sounding of the gospel trumpet, they shall come which were ready to perish; and shall worship God in his holy temple at Jerusalem.

We might speak of the signs portentous of his coming into his garden to gather his lilies, to deliver his oppressed, to chastise the disobedient, or to take them home to

dwell with him in glory. But there is much in these two chapters to admonish the saints in all ages, to watch and pray lest they enter into temptation. If we grow careless or disorderly, if we mingle with the infatuated multitudes who are drunken with the wine of Babylon—if we smite the members of the household or bite and devour one another. He will surely come in a time we are not looking for him, and in separating the wheat from the chaff, the precious from the vile, the sheep from the goats, the wise from the foolish virgins, the faithful from the wicked and slothful servants; will separate us from the fellowship of saints and assign our place with hypocrites, and there shall be weeping and gnashing of teeth.

There are signs of his final coming, when he shall sink Babylon like a millstone, bind in bundles the tares and burn them—and gather the wheat into his garner. Scoffers shall come in the last days, saying, the Lord delayeth his coming, Or, 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. The fulfillment of this, as well as other predictions, is a sign of his coming. "But the day of the Lord shall so come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for, and hastening to the coming of the great day of God. &c. "Little children, it is the last time; and as ye have heard that Anti-christ shall come, even now are there many Anti-christs; whereby we know it is the last time."

MISCELLANEOUS.

KNIGHTSTOWN, Ind., March 31, 1874.

BROTHER BEEBE:—In looking over the list of your Spring Associations at the east, as published in the "Signs," I think it a matter of interest to some of your readers to give a more definite notice of the place, and the way of access by public conveyance to the Baltimore, it being the first in the list. There may be some wishing to attend who are as ignorant of the place as I am, who would be gratified thereby.

Your brother in Christ,
HARVEY WRIGHT.

REPLY.—Warren, in Baltimore County, where the Baltimore Association is to be held, is but a few miles from the city of Baltimore. Those coming from Indiana or the Western States by the Baltimore and Ohio Rail Road will come directly to Baltimore City, and report themselves at the house of brother John Thorne, No. 146 North Front Street, where they will receive all necessary instruction as to where to take the cars from Baltimore to Cockeysville,

at which place they will be conveyed to the Association.

Those coming from the West via Pittsburg and Harrisburg, Pa., will find Cockeysville on the way from Harrisburg to Baltimore, some twelve or fifteen miles west of the city.

All coming from the South or North by Steamboat or Railway, will come to Baltimore.

From Warren to the place of the meeting of the Delaware Association, there are Rail Road facilities to near Rock Springs, a distance of about fifty or sixty miles, and the friends will be met at the cars with conveyance.

From Delaware to Delaware River Association at Washington, South River, N. J., there is Railway to within a short distance. Distance from Rock Springs, through Philadelphia, to Washington, N. J., is about ninety miles.

From Delaware River Association, by Rail Road or Steamboat to New York or Jersey City, is about thirty or thirty five miles, and from New York or Jersey City to Howell's Depot, on the Erie Railway, is seventy-one miles, where brethren will be met and conveyed about two and a half miles to New Vernon, where the Warwick Association is to be held this year.

Those coming from the West directly to the Warwick Association, will come by the Erie Railway and get off the cars at Otisville or Howell's Depot.

The Chemung Association is to be held at Pleasant Valley, about six miles from Elmira, N. Y., through which the Erie and the Northern Central Rail Roads pass, and from which place to Horse Heads, on the Northern Central, where the friends will be met. Horse Heads is within about two miles of the meeting.

These Associations are arranged to commence on Wednesday of each week in regular succession, beginning at the Baltimore on Wednesday before the fourth Sunday in May, and extending to the Chemung, at Pleasant Valley, on Wednesday before the third Sunday in June. Each Association to be in session three days, with plenty of time and easy distances from each to the next.

The Conference of Western New York will be held with the church at Riker's Hollow, Steuben Co., N. Y., on the third Sunday in June and the day following, but one day intervening between that and the Chemung. The place is accessible by Railway to within a few miles.

SIOUX FALLS, Minnehaha Co., Dakota Ter., }
April 13, 1874.

DEAR FATHER BEEBE:—Please inquire through the "Signs" if there are any Old School Baptists in this part of the country. If there are, will they be kind enough to call on me, or address me by letter, at this place? You who live in the midst of brethren and sisters can hardly imagine how I long to see some of our heavenly Father's family. I have not heard an Old School Baptist preach, nor seen one of our order, for twenty years.

ASENATH ENGLISH.

OBITUARY NOTICES.

DIED—At his residence, near Centreville, in this county, at 1 o'clock p. m., Saturday, April 25, 1874, after a painful and protracted illness, our beloved brother, **Stephen Harding**, aged 62 years, 11 months and 7 days. He was a son of the late Eld. Amos Harding, and brother of the late Eld. Daniel L. Harding, and of Dea. John C. Harding of this village. His disease was complicated, but principally dropsy. He was confined to the house in very severe suffering for many tedious months, but bore his sufferings with much submission to the will of God. Brother Harding and his now widowed wife were for many years members of the Primitive Baptist Church in this place. He leaves, beside the bereaved widow, one son and one daughter, both married and settled in the same vicinity.

His funeral was largely attended, notwithstanding the bad condition of the roads, at New Vernon, on which occasion a discourse was preached by the pastor, from 2 Cor. iv. 16.

[Ed.]

Departed this life at her residence in Tiptah County, Miss., sister **Tabbitha A. Crook**, daughter of Peter J. and Lavinia Cotton, in the 51st year of her age.

The subject of this notice was born April 20, 1823, was married to Willis A. Crook Nov. 10, 1842, obtained a hope in Christ in 1840, and with her husband joined the Primitive Baptist Church at Pleasant Hill, in this county, at the September Conference in 1854, and lived as one guided by the spirit of Christ, until her death.

The circumstances of her death are peculiar and worthy of note. She died in the forenoon. That morning she arose early, prepared breakfast, ate with the family, and after arranging her morning affairs went to the barn, accompanied by her little daughter Willie, to pick geese, and while picking the third or fourth one she complained of severe pain in her head, and almost immediately cast the fowl aside, exclaiming, O my head! She fell forward and never spoke again.

In her death the church sustains the loss of one of its most worthy members, society an honest, quiet support, and the family an indulgent, affectionate and watchful mother. She was a firm believer in the doctrine of Salvation by grace alone, to the rejection of all the so called helps of the present day.

She leaves a family of eight children, two sons and six daughters, four of the latter being married. May the good Lord take them under his guardian care, and if agreeable to his holy will, may they be the happy recipients of that knowledge which is life eternal, is the earnest desire of the unworthy writer.

Yours in hope of a happy immortality,
J. W. NORTON.

By request, I send for publication the obituary of our lamented brother, **Demetrius Sheets**, who died Jan. 19, 1874, at his residence at Truxton, Mo. In the 22d year of his age he married Miss Elizabeth B. Wyatt, moved to Fulton Co., Ill., in 1864, and 1873 returned to Lincoln Co., Mo., settled in Truxton, and in that year was baptized in fellowship of the church, by Elder Barnsteter. His age was 37 years, 6 months and 9 days. He leaves a dear widowed companion, two sons and one daughter, having lost by death, while in Illinois, two sweet little children. Besides these, he leaves his mother-in-law, (sister A. Wyatt) brothers and sisters, and the church of which he was a member, to mourn, not as they who have no hope. His disease was lingering and tedious. I think I have never witnessed such confidence as he manifested in the Savior. He said he had but one desire, and that was for rest, but must suffer on till the Lord should order his release. He had for several years attended meetings at Greenbush, but could not make up his cross until he got back to Missouri.

At his request I was called to attend the aerals of both his boys, which formed an attachment for life between us.

Accompanying the above are two lengthy extracts from the bereaved widow of the deceased, too lengthy for our limited space, in which she speaks of his severe sufferings, his

ardent desire to depart and be with Jesus, and his happy exit, in the full triumphs of faith, and joyful prospect of immortal glory.]

His funeral will be preached by brother Bransteter on the third Sunday in May, at the church where his membership was.

R. M. SIMMONS.
Greenbush, Ill.

Departed this life at his late residence in Tiptah County, Miss., June 15, 1873. **Tucker W. Easley**, in the 75th year of his age.

Brother Easley was born in Pendleton District, S. C., March 15, 1799, and was baptized in Bedford Co., Ten., in May, 1835, and lived consistent with the profession he had made, confidently trusting in the efficacy of the sufferings and death of Christ, as the only way of salvation. His doors were ever open, and the poor and afflicted followers of Jesus were always welcomed at his fireside. His disease was paralysis, and for years before his death at times he suffered intensely; but his trust in the Redeemer never left him. The final stroke seemed to effect more especially the faculty of speech. The tongue was completely paralyzed, and his senses dulled. But when he was saluted by the brethren, he would clasp their hand warmly, while the tears flowed freely.

He leaves a large circle of relatives and friends to mourn their loss, which is doubtless his gain. We mourn not as those without hope, for we believe that in the Lord Jehovah there is everlasting strength.

And to sister Easley we tender our warmest sympathies, and pray the Lord to be a husband to the dear old sister, in sweetening the decline of life with the visitations of his Spirit, bearing witness with hers that she is a child of God, that she may go on her way rejoicing in the hope of a happy immortality.

J. W. NORTON.
Please publish the obituary of my dear husband, **William D. Rice**. He was born in Indiana, Nov. 26, 1823, and died Oct. 5, 1873, at his residence in Ritchfield, Illinois, after a long and painful disease of the stomach. For about a year he suffered almost night and day, but bore his affliction with great fortitude, and seldom murmured or complained. He tried a great many doctors, and different kinds of patent medicines, but all to no good, until the last spark of earthly hope was extinguished.

"His languishing head is at rest,
Its thinking and aching are o'er;
His quiet, immovable breast
Is heaved by affliction no more."

He joined the Old School Baptist Church in 1872, at Mill Creek, and with myself, and another sister was led down into the watery grave by Eld. Joel G. Williams. He was a firm believer for many years before he joined the church, and was a great lover of the "Signs." Often I have seen him read it, and the tears would roll down his cheeks. He leaves a wife and seven children, an aged father, two brothers, one sister, and numerous friends, to mourn their sad loss. But we mourn not as those who have no hope, for we hope he has gone to that bright city where they need not the sun. He was a kind husband, an indulgent father, and a good neighbor.

His funeral was preached Jan. 4, 1874, by Eld. S. R. Williams, from 1 Cor. xv. 12. Although his preaching opened afresh the fountain of tears, still it brought peace to my poor heart.

ALSO,
Please publish the death of my husband's brother, **George H. Rice**. He departed this life Feb. 26, 1873, of pneumonia. His sickness was short, but extremely painful, and he bore it with all the fortitude that a mortal could. He was born in Indiana. His age, I believe, was about 40 years. He was not a professor of religion, but always showed great love for the Old School Baptists, and said, only a few hours before he died, that if he had ever joined any church, it would have been the Old Baptists. He was a kind husband, a loving father, and a good neighbor. He leaves a wife and six children, with numerous friends and relatives, to mourn their sad loss, which we trust is his gain.

MARTHA RICE.

DIED—Feb. 6, 1874, **Garland Alvin**, infant son of Wm. J. and Sally Simmons, of Greenbush Township, Warren Co., Ill., after three weeks of extreme suffering with lung fever and spinal affection. He was born Feb. 19, 1873.

The funeral was attended on the third Sunday in February, by the writer, and closed by Eld. I. N. Vannmeter, from Isa. xlix. 5.

May God sanctify this loss to the good of the family. "Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower, and is cut down. Man dieth, and where is he?"—Job xiv.

ALSO,
Joseph E. Wren died at the residence of his father, in Greenbush Township, of lung fever, after seven days of extreme suffering, which he bore with manly fortitude and christian resignation. He was born in Indiana, Dec. 22, 1850, and died March 24, 1874, aged 23 years, 3 months and 2 days. He was the third son of John F. and Lydia Wren. He made no public profession of Christ.

I was called on to attend the funeral, and tried to preach from Eccl. xi. 9, to comfort those that mourn. May God comfort the father, mother and brothers with his love and mercy.

ALSO,
Huldah J. Clark, wife of Dallas Clark, and daughter of Philip and Ann Karnes, died Feb. 7, 1873, aged 21 years 5 months and 15 days. She never made a public profession of faith in Christ, but we believe the Lord prepared her for that rest which remains for the people of God.

The writer preached at her funeral on the Sunday following, at the Methodist Meeting House, in Greenbush, to a very large congregation, 2 John 12. May the blessings of heaven rest upon the bereaved relatives.

ALSO,
DIED—At his residence, near Roseville, Warren Co., Ill., Jan. 24, 1874, of old age, without any particular disease, so far as could be seen, our dear brother **William D. Gunter**. He was born in Kentucky, Dec. 10, 1800, and was married to Susan Jones, in August, 1820, by whom he had four sons and three daughters, five of whom survive him. After the death of sister Susan, he married Martha Reed, Oct. 16, 1844. He next married sister Martha Hickman, Dec. 8, 1869, who still survives him. He joined the Baptists about the year 1830, since which time he has been a faithful follower of his blessed Savior. He served the church as Clerk for many years, and his seat was always filled, except providentially hindered.

Thus has passed into rest a faithful father, a dear brother, and a bright example in spiritual things.

He requested that if he died first, I should deliver a sermon to his memory, which request I tried to comply with, Jan. 26, in the village of Roseville. Text, 1 Cor. xv. 57.

May God bless his dear companion and children with the comfort of his Holy Spirit.

Yours truly,
R. M. SIMMONS.

Our beloved brother, **Israel R. Porter**, of Athens, N. Y., has finished his course on earth, received his discharge from the warfare of flesh and spirit, and at the call of his Lord, gone to dwell in his house which is from heaven. He died suddenly on Tuesday morning, April 21, 1874. On the day preceding his death he wrote the following letter, dated—

ATHENS, Greene Co., N. Y., April 20, 1874.

ELDER GILBERT BEEBE—DEAR BROTHER:—Enclosed I send you four dollars, for two copies of the "Signs of the Times." Direct as heretofore, to Athens, Greene Co., N. Y.

I have been acquainted with you about fifty years, and a constant reader of the Signs; and now, dear brother, as my infirmities are such that I cannot get to meeting, the writings of the brethren are a consolation to me in my declining days; for I feel at present as though my days are few in this troublesome world. The time cannot be long, at the longest. I am now in my seventy-fourth year, and feel thankful that through a kind providence I have been spared so long. May we so live that when done with this world our soul may take its flight to the place

where neither sickness nor sorrow can enter. From your unworthy brother,

ISRAEL R. PORTER.
P. S.—I started for Catskill, to hear you preach at the funeral of brother Bender's child, but on account of the bad traveling and weather, had to turn back home, disappointed. Remember my love to yourself and family, and to the brethren generally.

I. R. P.

Mr. Clark Porter writes—
"ELDER G. BEEBE:—My father wrote the above letter on Monday, April 20, and requested me to have it mailed to you on the next day. But on the morning of the day on which I was to mail it, he died at about two o'clock. I am thus suddenly bereaved of a kind parent. His funeral is appointed to take place on Thursday the 23d, at 2 o'clock p. m. His death was sudden. He has suffered more or less from ill health for a number of years. He has been suffering from a lameness in his hip-joint, occasioned probably by rheumatism, and also with a troublesome cough. The doctor is of opinion that his sudden death was caused by a disease of the heart. He was in his 74th year. My mother, who survives him, and who did all that could be done to soothe his pains, is about two years older than he was. I write this in haste, and am somewhat nervous.

Yours in affliction,
CLARK PORTER.

Thus another of our old and steadfast brethren has left our ranks, and many others must follow soon. Brother Porter was about our own age, as we were born in the same year. Our acquaintance for nearly half a century has been very pleasant; no jar or discord has interrupted our sweet fellowship, and his praise was in all our churches.

Editor J.

DIED—April 21, 1874, at Athens, N. Y., **Israel R. Porter**, in the 74th year of his age. Brother Porter was a man of large experience, and of uncommon clear understanding in the scriptures, and far seeing in all matters pertaining to the truth as it is in Jesus. He was a mighty man in prayer, his powerful voice ever ready to speak of the manifold grace of God, of which he was a large partaker. He was always at his post in the church of God, unless providentially hindered, and always cheering the hearts of God's people, by his able counsel and admonitions. He belonged to the Old School Baptist Church at Westerlo, and has been a member of our order nearly fifty-four years. He will be sadly missed by his own little body, and by the church of God at large. He delighted to attend Zion's solemn feasts, and loved to go to her courts. He passed away without a struggle, very calm and peaceful. Death had lost its sting to him, for he knew in whom he believed, and that he was able to keep to the end that which he committed to his charge.

'Twas through the strength of Israel's King
He proved a conqueror when he fell.

The writer has been acquainted with him for many years, and has always taken sweet counsel when in his company. He was like a father to me, so tender and affectionate. He leaves his wife, our dear aged sister Porter, with two sons and four daughters, and many grand-children, to mourn their loss; yet they sorrow not as those who have no hope. May Israel's God prove a husband to sister Porter, and a father to the children.

Brother Porter was afflicted for many years with rheumatism, so that he could not go to meeting as often as he wished.

The community has lost an honest and upright citizen, and our country an ardent lover of liberty.

But few of our order were at the funeral, the weather being very unpleasant, and many unwell who would have come. There was no preaching by our order, which caused me considerable pain and disappointment. But those who did speak, could not but say that he was an experimental christian, and had a hope which was founded on the Rock of Ages; and if any there had any other hope, it was good for nothing.

Brother Porter first united with the Methodists, but very soon after became convinced that they had but a sandy foundation, and left them and united with those whose foundation and builder is God, of whom he was a useful and worthy member.

J. GEORGE BENDER.
Catskill, N. Y.

MONIES RECEIVED FOR "THE EDITORIALS."

David Riggs Ill 2 25, A H Hagans Cal 6 25, Z T Durgman Ill 2 30, Jas High Iowa 5, David Odell N Y 3, Wm P Linkous Va 8, Henry Bogart N Y 2 30, Margaret F Antony Texas 2 30, Joseph Winborn Miss 4 15, Jeff Stringer Ga 4 25, John Roberts Neb 2 30, D F Richardson-Texas 2 30, E Y Berry Mo 10 40, Lemuel I Pope Iowa 2 30, E M Weeks Texas 2 30, Greenville Henderson Ga 2 30, Mrs I I Berry Ark 2 30, Jas P Cox Ga 2 30, Mrs Robert Barnes N C 2 30, J A Fanning Texas 2 30, Mrs Ann Withrow Mo 2 30, John Cook Ga 2 30, R G Marbury Ten 2 30, J B Underwood W Va 2 30, George T Cotton Miss 6 90, J R House Miss 2 30, Mary McKay Ohio 2 30, Mahlon Pegg N J 2 30, D H Conley N Y 2 28, John S Bateman Ill 5, E H Witt Ten 2 30, Geo P Walker Ill 2 30, Caroline S Jous N C 2 50, Josephus Johnson N C 3 50, Robert J Marbury Ten 1 30, J J Jones Ten 1 30, John H Lea Miss 2, Thomas Relyea, N Y 2 30, Wm N Bennett Texas 2 30, Horatio Grant Maine 3 50, W G Simmons Miss 2, M A Louderback Mo 2 30, Peter W Sawin Neb 2, D Lancaster Texas 2 30, J R Lancaster Texas 2 30, John Riggs Ill 2 30, Abner Jackson Ohio 2 30, H Hammond N Y 2, M H Kuykendall Texas 3, Henry J Hale Oregon 2 30, S R Boggess Ill 7, S W Easter Ala 2 30, Mrs Lydia Holden Pa 2 30, C Snell Mo 2 30, T W Roscoe Ten 8, Beebe Warwick Pa 3 50, Eld W Y Sammons Ten 2 30, Mrs J T Bontou, N Y 2, Jeremiah Birdsall N Y 2 30, Eld Wm L Beebe Ga 3, Wm Fitz Jerrell Ill 2 30, Thos Mamby N Y 2 30, A C Legg Ala 5, Eld I Hewitt N Y 2, Thomas Poindexter Va 2 30, E Y Berry Mo 1, Benjamin Blackford N J 2 30, John S Bentley Ala 2 30, Henry Hazleton Ohio 2 30, Eld J M Theobald Ky 2 30.—Total \$204 98

RECEIPTS.

NEW YORK—J M Lawrence 2, L Carl & J Rome 4, Mrs J L Van Valkenburg 2 10, Clark Porter 4, N T Terry 2, Isaac Tucker 4, Mrs Samuel Carey 2, David Hulse 2, S Kellogg 4, G D Conklin 50c, J Wilson 1. \$27 60
MAINE—Eld Wm Quint. 2 00
NEW JERSEY—John Munson. 1 00
PENNSYLVANIA—Mrs J A Curtis 2, R Murphy 2, C T Frey 1, Mrs M Murray 2, Laura Carey 2, Mrs W R Luce 3. 12 00
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DAKOTA TER.—Asenath English. 2 00
WISCONSIN—Jas McFarland. 2 00
MICHIGAN—Eld Jacob Gander. 4 36
ONTARIO—N D McLean 3, Mrs P Cornell 1 50. 4 50
Total. \$299 91

ASSOCIATIONAL.

The Baltimore Association will be held with the Warren Church, in Baltimore County, Md., to commence at 10 o'clock a. m., on Wednesday before the fourth Sunday in May, 1874.

Those coming through Baltimore will take the train leaving Calvert Station at 3:25 p. m., on Tuesday, or 8:25 a. m., on Wednesday, arriving at Cockeysville, (W. C. R. R.) one hour later.

Those coming south over the same road will take trains arriving at Cockeysville about the same of the others, as conveyances will be in waiting both days.

Brethren and friends are cordially invited to attend.

GEORGE HARRYMAN.

The Delaware Association will be held with the church at Rock Springs, Lancaster Co., Pa., to commence at ten o'clock a. m. on Wednesday before the fifth Sunday in May, 1874.

Those coming by public conveyance will take the morning trains from Baltimore and Philadelphia, (from Philadelphia, on the Baltimore & Philadelphia Central R. R.) for Rowlandsville, on Tuesday preceding the meeting, where they will be met, and conveyed to the neighborhood of the meeting.

Those coming from Delaware and the vicinity of Elkton will be met at the evening train.

We extend a cordial invitation to the brethren and friends of our faith and order to meet with us.

GEORGE JENKINS.

The Delaware River Association will be held with the church at Washington, South River, Middlesex Co., N. J., commencing on Wednesday before the first Sunday in June, 1874, at 10 o'clock a. m.

Those coming from Philadelphia will take the Camden & Amboy R. R., from foot of Walnut Street, on Wednesday morning, at 6 o'clock, and get tickets for Old Bridge Station.

Those coming from New York will leave at the same hour, (6 a. m.) by way of South Amboy, and get tickets in New York for Old Bridge Station.

The trains from each way arrive at about the same time, and there will be friends at the station to convey the friends to the meeting in good time. Should any come on Tuesday evening, they will leave the above named cities at 2 p. m., and friends will meet them on their arrival.

I think there will be a Boat running from New York to South Amboy, from Pier No. 1, thence to Old Bridge by Rail.

A cordial invitation is extended. By order of the church,

WILSON HOUSEL, Pastor.

The Warwick Association will be held with the church at New Vernon, Orange Co., N. Y., commencing at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1874.

Brethren and friends coming by public conveyance to the Warwick Association, from the West by Erie Rail Road, will be met with conveyance at Otisville; they will inquire for brother Harrison Wilkin, within a few rods of the Otisville Depot.

Those coming from the East by Erie Rail Road will be met at Howell's Depot on Tuesday evening, on the arrival of the Orange County Express from New York, at about 8 o'clock p. m. Or on the arrival of the first train on Wednesday, 11:30 a. m. By this train they will miss the introductory sermon: better come on Tuesday evening.

Those coming from the North or South by the Midland Rail Road will be met at Winterton Station on Tuesday evening. Or should they miss the evening train, on arriving at Winterton inquire for brother Salmon W. Hoyt, where they will be cared for.

The Chemung Association will be held with the church at Pleasant Valley, Chemung Co., N. Y., to commence at 10 o'clock a. m., on Wednesday before the third Sunday in June,

The O. S. Baptist Conference of Western New York is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday following the Chemung Association, and continue two days.

TWO DAYS MEETINGS.

A two days meeting will be held with the Dry Fork of Twin Church, located in the north part of Preble County, Ohio, two and one-half miles south-east of West Manchester, to commence on Saturday before the fourth Sunday in May, 1874, at 10 o'clock a. m., when and where we hope to see our brethren and sisters of sister churches with us. We have the promise of several ministers with us: Elders A. D. Hite, W. L. Pence, G. Cottrel, J. Roberson and J. C. Beeman. All are cordially invited.

JAMES RICHARDS, Clerk.

THREE DAYS MEETINGS.

A union meeting will be held with the Otter Creek Church, at Girard, Macoupin Co., Ill., on Friday, Saturday and Sunday, May 29th, 30th & 31st, 1874.

We give a general invitation to those who may feel desirous to meet with us, to come and see us.

B. R. BOGGESS, Church Clerk.

The Lebanon Church will hold a three days meeting, to commence on Friday before the fifth Sunday in May, 1874, at 3 o'clock p. m. We invite the brethren and sisters generally, of our faith and order, to participate with us. Especially we desire the attendance of our ministering brethren. Come, brethren of Spoon River and Morgan Associations. There are three Rail Roads passing through the city. Those who can come will please drop a line to the undersigned, and they will be met at the depot and conveyed to the meeting. Address,

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DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., JUNE 1, 1874.

NO. 11.

POETRY.

"I WILL LEAD THEM IN PATHS THAT
THEY HAVE NOT KNOWN."

Isaiah xlii. 15.

The path that christians tread,
To reason's eye is strange;
Through regions of the dead
They frequently must range;
Ten thousand monstrous beasts of prey
Beset the soul by night and day.

When first the Lord, he sees,
With a believing eye,
His heart is set at ease,
And guilt doth from him fly;
With solemn joy he sits and sings
All honor to the King of kings.

God's glory he beholds
In Jesus' lovely face;
The Spirit now unfolds
The mysteries of free grace;
To Christ the Lord he clings and twines,
And light immortal in him shines.

The war seems at an end,
And all his foes are fled;
But soon he'll understand
The old man is not dead;
For every grace the Lord bestows,
This mass of sin will soon oppose.

We must not learn God's truth
As school-boys learn their task;
Such knowledge is not proof
Against delusion's blast;
An empty knowledge leads with sin,
But dies when dreadful storms appear.

Christians oft pray for faith,
To trace God's beauties more,
To triumph over death,
And Jesus' name adore;
God hears and answers their desire,
But 'tis through scenes of flood and fire.

Sin, armed with all the spleen
Of enmity to God,
Oft rises up within,
And scorns the Savior's blood;
A world of filth, too base to name,
Beset and plunge the soul in shame.

Distracted at the sight,
The trembling conscience cries,
I never can be right;
My comeliness all dies;
Corrupt from head to feet am I,
A mass of guilt and misery.

To pray, he thinks too bold,
While he in silence mourns;
His bones keep waxing old
By reason of his groans;
And by such means, though strange to tell,
The Lord will teach him Jesus well.

When self and nature die,
And all our beauty's gone,
The Savior brings us nigh,
To trust in him alone;
'Tis then we trust his righteousness,
And rest alone on sovereign grace.

His glory then we view,
As our immortal friend;
With self we've naught to do;
Complete in him we stand;
By nature nothing but disgrace;
In him complete in righteousness.

Thus Jesus wears the crown;
We gladly trace the power
That brings all nature down,
And leads us to adore
Jesus, the Lord our righteousness,
Who saves in every deep distress.

CORRESPONDENCE.

HERRICK, Bradford Co., Pa., May 8, 1874.

DEAR BROTHER BEEBE:—I send you the experience of sister Mary McCollum, so far as she had written it, with some additional remarks, extracts from letters, &c. Samuel wished me to prepare it for the "Signs." It appears to me to be very interesting.

SILAS H. DURAND.

ELDER SILAS H. DURAND.—MY DEAR BROTHER:—From my earliest recollection my dear mother taught me to read the scriptures, and tried to impress upon my mind the sinful condition in which I was left by the disobedience of our first parents, and that unless I was saved by the grace of our Lord Jesus Christ, I would be turned into hell when I would die, with the devil and wicked people, there to be tormented forever and ever. When about ten years old, while listening one evening to my dear father praying, the thought ran through my mind that I would die before morning; and believing that I was not prepared, I feared and trembled, and could not keep from crying; and to conceal my grief and trouble I went out and remained some time. When I came in, all were in bed but mother. Such was my state of mind that I could no longer refrain from telling father the cause, and went to his bedside, but could not speak. He asked me what I was crying for, but I could not answer. He then told me to go to my bed, which I did. But before I lay down I solemnly vowed to my Maker that if he would spare me longer I would be good and do nothing bad or wrong any more. I cannot tell how pleased I was in the morning to find myself alive and well. I did not forget my vow, and arose with a determination to fulfill it at home and at school; and for a while I would not join with the children in their plays and amusements. But all this was like the morning cloud and the early dew: it soon wore away, and I was as giddy and thoughtless as ever. If I do not forget, the next check of conscience was for disobeying my mother. The fears of death would come strongly upon me; and then I would resort to my vows again for relief. One was that I would pray night and morning and read the bible. And often on Sundays I would go away to the back fields where no one would see me, and there remain a good part of the day, reading and praying, fully believing that it was an offering highly pleas-

ing to the Lord, and that for it he would save me and take me to heaven when I would die.

But, as I humbly believe, the Lord who was leading me in a way that I knew not, and in paths that I had not known, led me gradually to see that all my righteousness—good deeds of whatever kind they might be—were only as filthy rags, and very unfit to cover and shield me in the hour of trial. I believe that Satan at this time was very busy with me. It was suggested that there was time enough to be concerned about these things when I grew older—when settled down in life. Time passed on, and now and then I would have checks of conscience for my folly. I was naturally of a lively and sportful disposition; and sometimes, though burdened with gloom, and sad thoughts of my condition and the future, I would indulge with social company in order to drive all from my mind. But this would return with more weight, and it seemed like treasuring up wrath against the day of wrath. Sometimes when I would hear Elder Campbell and my father preaching, I would be melted into tears. I looked upon them as good men, men that were safe whatever moment the Lord was pleased to call them away. O how I desired to be like them.

I remember about this time of reading the twenty-fifth chapter of Matthew, and of crying nearly all night, fearing I was one of those who would be on the left hand in the day of judgment.

I will now pass on to the time when I was married, which was in my eighteenth year. And I must say that such were the anxieties and cares about the things of this life that I had, apparently, no time to think of that which is to come. Death after a time visited our family, and removed from our fond embrace a sweet little babe. This was a sore affliction, but I believe it was, like many more through which I passed, among the "all things" which worked for my good. I began to remember the former days, and asked myself the question, If I had been taken instead of my child, where would my soul be? I thought surely the day of grace was past with me, and the sooner I was out of the world the less I would have to account for. I cannot describe the state of mind I was in for many days and nights. I thought one morning I would go and tell my father my troubles, to know if he could understand me; but having gone some distance on my way, the thought struck me that he would

only laugh at me, and immediately I returned home, consoling myself with the thought that if I was elected I would be saved, and if not I would be lost, whatever I should do. Under this dreadful temptation I refused to hear my father preach for some time. I soon found that there was no shelter here, for my distress increased more and more, so that I wished I had never been born, or born something else than an accountable being.

About this time the New School Baptists held a protracted meeting about five miles distant, and my husband being a member I attended with him regularly for about six weeks, but could never get that peace and joy that the new converts said they had received. The preacher, who was a very eloquent and artful man, would preach alarming sermons about hell and the state of the wicked, so that many, and I among them, would tremble in our seats. Then he would call on those who wished to be prayed for to come forward to the "prayer bench," to come out on the Lord's side and show ourselves to belong to his elect, for it was when we believed that we were elected. This almost drove me to my wits end; but, although I was willing to do anything for peace of mind, and much art and influence were used by the preacher, the deacons and my husband's relatives and friends, to persuade me to go up and get religion, yet I humbly hope that he who brings the blind by a way they know not, led me to see their art and inconsistency, and prevented me from taking the step, and embracing an error and delusion, which would have been very hurtful to me, though it would have been a cause of much rejoicing to them. They were at great enmity with father for exposing their craft and arminian heresies, and you may draw your own conclusions why so much attention was paid to me over others in order to get me upon the "work bench."

One Sunday morning shortly after this I told my husband that I wanted to hear my father preach that day. He consented. I was much pleased, and went to the meeting very desirous to understand the difference between his preaching and what I had been hearing so long. When he arose to speak I watched him closely, and found that he believed and preached that a poor sinner could not merit salvation by anything that he could do; that he could be saved only by Jesus Christ. Before he sat down he said, "Poor soul, don't never join a church till you know that

you are joined to Christ first." Here I saw for the first time the difference between them. The one preached salvation by works; the other by grace, through Jesus Christ; and I felt that it would be wrong to unite with any until I felt that Christ was mine and I was his. To know this was the desire of my soul. But how to find him, I knew not. I felt that I was lost forever. I became more and more sensible of my lost condition, so that often in the silent hours, while all were sound asleep, I would have to arise and go out, lest they should be disturbed, and implore God's mercy on my poor soul. Even at this time when company would come to visit, I would carry on in my usual way, to hide my grief and trouble; but the thirty-sixth verse of the twelfth chapter of Matthew occupied my mind for some time after, and I may say that I secretly wished that such words were not in the bible.

Again my troubles wore off in a great measure, (although my mind was never at rest) until death visited our home again, taking the idol of my affections, a lovely little girl of nearly four years of age. I was unable to bear up under this affliction, and by grief and sickness was laid low, and then fully believed, upon a bed of death. My past life appeared before me; death stared me in the face, and I knew that if I died in that condition I was lost forever. It appeared sinful to offer one prayer. I could not do it. But in this extremity I ventured to make once more a very solemn promise to the Lord that if he would spare me once more I would live a very different life from what I ever had before. O the long-suffering and goodness of the gracious, the merciful and alwise God! To my astonishment I got well, and I believe that no Wesleyan or arminian of any denomination ever put forth a more determined effort to live a pure and holy life than I did. But in a short time, as before, I forgot my vow, and, if I may so speak, I was two-fold more a child of hell than before. I can now look back and hope I can see the Lord's purpose in permitting me to go on in this way, viz: to know the truth of his own words, "Without me ye can do nothing." And, "By grace are ye saved!" Also, "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy."

Nine years passed, and the tenth of my trials, temptations and afflictions cannot be told. Death "came up into our windows" four times, and cut off, with those already mentioned, another dear little child, and my dear husband. After my husband was called away, I was again laid very low, and despaired of ever recovering. I felt now doubly condemned, but did not dare to vow any more. My desires were for pardon and mercy, and instead of vowing to do better, I acknowledged with much contrition of spirit that though he should spare me I was unable to do anything for my soul's salvation,

and came to the conclusion that whatever the Lord was pleased to do with me, it was no use to try to make myself better, or to live a more holy life. After a severe spell of sickness it was his pleasure to spare and raise me up again, so as to be able to go about daily, though in very delicate health.

My parents then brought me home. One night while thinking and seriously meditating upon my sinful course of life from childhood, these words came forcibly to my mind, "Cut it down; why cumbereth it the ground." I cannot tell you the anguish of soul I was in for some time after this. I could only cry, "God, be merciful to me, a sinner." And, "O Lord, save me, for I can do nothing to save myself." My health improved some, so that I was able to attend the yearly meeting at Lobo. On Monday evening of the meeting, when Deacon Lamont arose to speak, he read first these words, "In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink." I was so affected that I heard no more. My cry was, Lord Jesus, where can I find thee, so that I may come unto thee? I did not know where or how to find him. This was in February, 1865. After I came home from the meeting, I had no rest. I felt that I was without God and without hope in the world. My sins and the never ending state of the ungodly were before me day and night. These words added much to my condemnation, "Ye have set at naught all my counsel, and would none of my reproof. I also will laugh at your calamity, and mock when your fear cometh." Sleep fled from me. I felt that the publican's prayer was mine now in all reality.

In this state I continued until about the middle of March, when one night I dreamed of being in a very large room. In the one side stood a cross and a man nailed to it. He appeared to me to be a photographer. The room was full of people, and none could get their likeness taken but those who came to the foot of the cross. His eyes were continually directed there. I strove hard to get where I could see his face. A large black dog came in a back door and worried and hindered me for a time; but I got there, and looked up to see him, when a dark cloud came between his face and mine. I was in great distress because I could not see him, and in this trouble I awoke. I immediately began to interpret my dream. I thought the man on the cross was the Savior, the dog was Satan, the dark cloud was my sins, and because they hid his face from my view then, I fully believed they would to all eternity. This increased my anguish of mind. About this time I was worn down attending my only child, a boy of fourteen, who was dangerously ill of brain fever. Through the Lord's tender mercy he was spared, and after a few weeks restored to health again.

The above is the experience, so far

as she had written it, of sister Mary McCollum, daughter of the late Eld. Thomas McColl, of Canada. Her obituary appeared in the "Signs" for April 1st. The experience was found among her papers after her death. It is likely that her long illness of about two years prevented her finishing it, which is to be regretted. She once wrote her experience in full, I think some four or five years ago, but afterwards becoming dark in her mind and dissatisfied with what she had written, she destroyed it. The clear, simple and touching manner in which she has described her exercises so far will cause many to wish that she might have finished the recital, and especially those who knew her personally, and had heard her speak of the Lord's dealings with her soul. I will here give a portion of the letter of her brother, Samuel T. McColl, in sending her experience to me, though he did not intend it for publication, but for me to use the facts.

"The accompanying experience I copied, according to promise, to send to you for preparation for the Signs. You no doubt remember a good part of her exercises from the time of the yearly May meeting in 1865. I have often heard her speak of her hope and comfort received at that time. She heard a sermon preached by Elder Piper on Sunday from Matt. v. 3-6, which greatly encouraged her to hope that she was among those that hungered and thirsted after righteousness, and would in the Lord's own time be filled. While her health permitted, she was present at the meetings during the following summer. She attended the June yearly meeting in Ekfrid, where her faith and confidence were renewed again. I can well remember the earnestness of soul that appeared in her countenance the greater part of the summer. When reading the scriptures, the "Standard," the "Signs," or any other sound work, she appeared never to tire. They were to her a continual feast.

I cannot remember how long after the June meeting when she received a full assurance of her interest in Christ, and the pardon of all her sins through his atoning sacrifice. She was at this time in her own house. Shortly after retiring, these words were forcibly applied, "I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." She was in much trouble for some time before this, but now, as she often related, she sat up in bed and rejoiced with joy unspeakable and full of glory, clapping her hands and praising the Lord for his wondrous love and mercy to her, the chief of sinners. She told me that she felt her soul melted and knit in love to Christ; that she conversed with him as one would with an intimate friend. This was the time of the singing of birds. The Lord had triumphed gloriously. Every enemy was silent in darkness.

She came before the church the following September, and was received, and baptized by Elder Piper.

I know she went on her way rejoicing for some time after this; but the days of darkness came, and brought many a heavy sigh, many a sorrowing tear, and many an earnest cry for deliverance by a manifestation of the pardoning love of Christ to her soul. She received occasionally tokens of his everlasting love, and these were what she referred to on her death-bed when she said, "I know he will not forsake me now. I have proved his love many a time." How true it is that the righteous cry, and the Lord heareth, and delivereth them (in his own good time) out of all their troubles.—Psa. xxxiv. 17.

As I copy this, my soul is made to rejoice in the wonderful goodness of God to his trembling, doubting children, and I am reminded of the many fervent testimonies to his goodness and faithfulness that I have heard from our dear sister in conversation. I first met her at the June meeting in Ekfrid, in 1867, which I attended in company with Elder Beebe. It was my first visit to the church in Canada, but I soon felt to be strongly united in soul to the dear brethren there, and it was a most excellent and comforting meeting to me. I have attended that meeting every year since, once in company with Elder Hassell, and once again with Elder Beebe, and twice with Elder J. L. Purington, besides frequently attending the yearly meetings at the other branches of the church; and that union and fellowship has steadily strengthened on my part. But how many of those who were with us at that meeting have been called away since then from these earthly congregations: Elder McColl, his wife and two daughters, four of the deacons, and a number of others who loved the meetings of the saints, and whose feet truly stood within the gates of Zion. Truly here the congregations are continually breaking up; but in that glorious meeting above there shall be no separation any more.

At that meeting sister Mary was greatly refreshed in spirit, and made to rejoice. She often spoke of it afterwards as a specially favored season to her soul. At the meeting in Aldboro the following October, I first heard her relate her experience, and felt that the work with her had been very deep and clear, so that I wondered sometimes afterwards to find her so dark in her mind and full of doubts at times as to her evidences. But I have noticed that this is very often the case with those whose trouble under the condemnation of the law has been very deep and agonizing, and whose deliverance and evidences of acceptance have been correspondingly striking and clear and soul-ravishing. She had great tenderness of conscience, which caused her to write many bitter things against herself. But she received many sweet tokens of love from her dear Savior, of which she loved to speak to those with whom she was intimate. My object in writing is to help fill out as nearly as I can the account of her experience, from memory of her conversations; but I cannot do this satisfactorily to myself. I will therefore give an extract from one of her letters to my sister Bes-

sie, who visited there in June 1869, in which her mind is shown in a few words:

"Dear Bessie, what a blessed privilege it is to be permitted to sit unmolested and hear those faithful servants declaring unto us what sweet Jesus has done and suffered to save the chief of sinners, whom I sometimes feel myself to be. I remember long ago when I would read what Paul said of himself, 'O wretched man that I am,' I wondered that such a good man should talk so. But I no longer wonder at it. O what a sweetness there is in that name, 'for he shall save his people.' I was one day doing something, I forget what, but I began to think of the Savior's love to poor sinful creatures like me when he suffered what he did, and my hard heart melted down like wax before the flame. O such unfathomable love! Why should I ever smile again at the vanities of this world."

The following was found after her death, addressed to sister Bessie, written during her illness, but never sent:

June 30, 1872—Sunday morning.

MY VERY DEAR FRIEND:—I did not think when I received the first of your kind letters that I should be spared so long. But I am, through mercy, spared, and better. I am now so deep in debt I shall not be able to pay the interest. But enough of this. I should like to tell you what I have passed through in my mind since my dearly beloved and never-to-be-forgotten father's death. I have conversed more with you in my mind than with any other, and would have written before this if I could only get it on paper; but that seems impossible. I feel like a little infant that can't tell its disease. The night before I took sick in January, 1871, at 2 o'clock in the morning, I felt as though some one pushed me in the side, and said to me, "Tarry in Jerusalem! Tarry in Jerusalem!" It was spoken with such force that I rose up to see if there was any person at my bedside. I knew these words were spoken to the disciples by the Savior; but I had no business with them. The next day I could not get them out of my mind. Mrs. Seates was staying with Samuel and mother, and came to visit me that afternoon. I told her about these words, but did not know what they meant. She said perhaps the day would come when I could tell. The next night about the same time I awoke with a dreadful pain at my heart, and the cold sweat dropping off me. I thought surely it was death. I began to look for my hope, but could not see or feel that I had any. I cried from my inmost soul the poor publican's cry. I did not want to die at all then, though I was at one time begging the Lord to take me to himself, rather than that I should have one sinful thought. O can it be that all I have passed through is the works of the flesh? O that I knew that my Redeemer liveth."

How few are the seasons in the christian's mortal pilgrimage when

his soul is so filled with light that he is not longing for more and brighter evidences, and greater fullness of joy. It was my privilege to see her several times during her illness, and I always remarked the wonderful solemnity of spirit she manifested in reference to divine things, though always serene and not without cheerfulness. At times she expressed great confidence in the Lord as her Savior, and always seemed to have a special enjoyment in spiritual conversation. At one time, I think in May 1873, I spoke, by her desire, in her room, a few friends being gathered there, using the words in Isa. xli. 19, which came forcibly to my mind. Her sister, Mrs. Campbell, and her mother, were sick at the same time, and though living near together, none of them could visit the other. Her sister passed away first, gently, as she had lived, in sweet submission to the will of God; a lovely, spiritually minded christian as ever I knew, thinking little of herself, mindful of others in a great degree, earnestly seeking the Savior's will and favor, and feeling his supporting presence in the trying hour. Then the mother, loved and cherished, a quiet, self-sacrificing, patient woman, esteemed affectionately in the church, and by her neighbors, followed her husband and four of her children. Then came the messenger to sister Mary. Very tenderly was she cherished by her only son and his wife, her brothers and sisters, and her numerous friends, to whom she was very dear. But the strong embrace of their affection could not keep her when the Savior called. She had now tarried in Jerusalem until the appointed hour had fully come, when she was to be endued with power from on high. Truly a wonderful word that was that thus came to her; and as her friend told her at the time that perhaps the time would come when she would know its meaning, now she was to know, and never question again whether her Redeemer lived. Now she could say, without a doubt, "I am going to be forever with the Lord." How carefully and softly she had walked, ready to question at every step whether she was right, so deeply did she feel her own poverty and unworthiness. But now the Savior whispered, "Christ in you the hope of glory." And she could say to those she left behind as she calmly and in solemn joy passed on to meet him, "He is the chiefest among ten thousand."

O the holy, untold raptures of that glorious moment when the redeemed soul shall pass from the shores of mortality into the unveiled presence of the dear Savior. Saved from sin, saved from death, what songs of immortal joy shall they then be prepared to sing to his praise.

SILAS H. DURAND.

WILLOW HILL, Sunday, Feb. 22, 1874.

MY BELOVED FRIEND:—Last night I awoke, and was restless, and among other thoughts, I thought of Ruth and Naomi. And so this morning I

have with new interest read "The Book of Ruth." And now, as we had no meeting last night, and will have none to-day, owing to rain and mud, and as you will be deprived of hearing the word to-day, perhaps, I have a mind to preach you a little sermon upon Naomi and Ruth. For to write upon this subject to me indeed will not be grievous, and for you it will be safe, I trust.

Much has been said of Ruth, but very little mention have I ever heard made of Naomi. Yet they are inseparable in their interesting and touching history, and Naomi and her life are no less significant and beautiful than the justly famed Ruth. Would that I could here write of both as they deserve. For not only were these "honorable women," and lovely, but they were also typical, as well as excellent. And it is of their beautiful typical lives that I wish to speak.

First, then, their names. Naomi—pleasant. Ruth—satisfied. Naomi was beautiful, agreeable and pleasant to Ruth, and therefore Ruth was satisfied to go with Naomi to the land and people of Israel, and live and die with her there. Nor would she be entreated to leave her, and go back unto her own people, and to their idol gods; but she clave unto Naomi, saying, "Intreat me not to leave, 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. The Lord do so to me, and more also, if aught but death part thee and me." This is the language of love—love which is stronger than death. And it was because Ruth loved Naomi that she would most willingly leave Moab, her father-land, and go with her to Israel. But why did Naomi return to the land of Judah, and to her people? "For she had heard in the country of Moab how that the Lord had visited his people in giving them bread. Wherefore she went forth out of the place where she was" and "returned, and Ruth the Moabitess, her daughter-in-law, with her: and they came to Beth-lehem, in the beginning of barley harvest." And so she returned, for the reason that Judah and the Jews were her own land and people, and because she heard that the Lord had visited his people in giving them bread. Now this leads us back to notice why Naomi had left Judah, and taken up her abode in Moab: "Now it came to pass in the days when the Judges ruled, that there was a famine in the land. And a certain man of Bethlehem-judah went to sojourn in the country of Moab, he and his wife, and his two sons. And the name of the man was Elimelech, and the name of his wife Naomi, and the names of his two sons, Mahlon and Chilion, Ephraimites of Beth-lehem-judah. And they came into the country of Moab, and continued there. And Elimelech, Naomi's husband, died; and she was left, and her two sons. And

they took them wives of the women of Moab; the name of the one was Orpha, and the name of the other Ruth: and they dwelled there about ten years. And Mahlon and Chilion died also, both of them; and the woman was left of her two sons and her husband." A brief, sad history! yet full of instruction. Because the famine was in the land, this happy little family left their heaven-blessed people, and went away to sojourn in the country of Moab. Doubtless there was no famine in Moab then, and they thought to better their condition. But this was a selfish and worldly consideration, to obtain which they gave up the sweet and sacred privileges and blessings of the Lord's house and sanctuary, and the sweet home-associations and comforts of his and their highly favored people—left all and went away to dwell among a people whose gods were idols, merely for earthly gain. And now, behold the result. See what a sad change a few years has made! Naomi returns to the land of Judah—but how? Let her own sorrowful and touching confession answer: "So they two went until they came to Beth-lehem. And it came to pass when they were come to Beth-lehem that all the city was moved about them, and they said, Is this Naomi? And she said unto them, Call me not Naomi, [that is pleasant] call me Mara, [that is bitter] for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me, and the Almighty hath afflicted me?" Her confession contains two remarkable facts: I went out full—the Lord brought me home empty. She does not say, The Lord led me out, but with self-reproach she acknowledges, "I went out." And then, giving glory to him, she confesses, "The Lord hath brought me home." How Naomilike still. To herself she was Mara, but to her kindred, her people, she was Naomi yet; for she seemed beautiful and pleasant to them when they again beheld their contrite weeping sister, and heard her sweet, plaintive voice, saying, "The Lord hath brought me home." And O what joy there was in Beth-lehem, that Naomi had come home. Doubtless they talked of her with tears of sweet, sad joy. Dear Naomi! O how deeply she had been afflicted, and how greatly she had suffered, since she went out full, and the Lord had brought her back empty! Yet it was enough that she was at home, and that the Lord had brought her there. For the Lord had visited his people in giving them bread, and upon that bread which the Lord had given she was to be fed. And then it was in harvest-time when Naomi and Ruth came to Beth-lehem; moreover Boaz, "a mighty man of wealth" in Beth-lehem, and a husbandman, was near of kin to Naomi and Ruth, and his harvest-field should yield them supplies, and it should be well with them.

In all this beautiful, yet sad history of Naomi, the Lord's faithfulness and loving-kindness in his dealings with his chosen people are seen. They may, and often do, wander off from their spiritual home in the city of Zion, yielding to earthly considerations, and seeking to save their lives; but the Lord will not give them up, yet he will afflict them, and through affliction he will humble them and bring them back to Zion, where he will restore unto them double for all their sins.

And in the case of Naomi we see how the bitter afflictions of the Lord's people are turned into a channel of sweet, rich mercy to them, to the glory of his great name. For, behold, dear loving Ruth is with Naomi when she returns home!

And what shall we say of Ruth? Rather, what shall we not say of her? Hear what Boaz said unto her: "It hath fully been shewed me all that thou hast done unto thy mother-in-law, since the death of thine husband, and how thou hast left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewest not heretofore. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." And let us hear also what her kinswomen said unto Naomi, concerning Ruth, (now the wife of Boaz) and concerning Obed, her infant son: "Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath borne him. And Naomi took the child, and laid it in her bosom, and became nurse unto it. And the women her neighbors gave it a name, saying, There is a son born to Naomi: and they called his name Obed: he is the father of Jesse, the father of David."

This announcement of the women to Naomi was both a literal and prophetic truth, having both a typical and spiritual fulfillment. For notwithstanding Naomi returned home empty, or poor,—her husband and her sons being dead, and her inheritance having passed into the hands of another,—yet, through the marriage of Ruth with Boaz, and their sons, Obed, Jesse and David, (who were raised up and accounted unto Naomi) her life, her inheritance, her all, were truly restored unto her. And so Ruth, who loved her, was indeed better unto her than seven sons. For Boaz (in strength) "a mighty man of wealth," who descended from Judah, loved and married Ruth, redeemed the inheritance of Elimelech, Mahlon and Chilion, because he was their near kinsman; and restored it unto Naomi and Ruth, and raised up thereon a most illustrious family unto them!

In all this we, who have seen its fulfillment, may behold the glorious purpose and wonderful works of God.

Through the famine in Israel, the sojourn in Moab, and the death of the legal representatives of Naomi, the Lord brought her back home in poverty and bitterness, with only Ruth her daughter-in-law, who was as poor as herself. But O how rich is Naomi through Ruth! Ruth, whom she would have sent back to live and die among the worshipers of idols! And what must have been the sad end of Naomi, without Ruth? But the Lord God of Israel had some better thing in store for both Ruth and Naomi. And so dear loving Ruth could not be entreated to return, though she knew not what excellent honor and exalted favor awaited her in the land of Judah; but she would cleave to Naomi, and go with her where she went, and be one with her people, because she loved her, and had faith in her God. How very touching the sight, to follow these two widowed and childless, desolate and afflicted women, with our mind's eye, as they go from Moab to Judah. It was a most trying and sad period in their life—experience which they could never forget. Naomi had related it all, and spoken of the clinging love and suffering faith of the satisfied Ruth, to her people, and Boaz had heard it all, when he, with prophetic words of love, said to Ruth, "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." And he afterwards said to her, "Blessed be thou of the Lord, my daughter; for thou hast shewed more kindness in the latter end than at the beginning, inasmuch as thou followedst not young men, whether poor or rich. And now, my daughter, fear not; I will do to thee all that thou requirest." How graciously and wonderfully the Lord fulfilled all these words to Ruth, and to Naomi. And yet how unpromising and almost hopeless were their prospects when they came to Beth-lehem, where Naomi had once lived, as the pleasant wife of Elimelech, but where Ruth had never been before. They came to Beth-lehem because their husbands' inheritance was there; but now they were dead, and it had been sold for debt. But it might be redeemed by a near kinsman. There was one other near kinsman, nearer than Boaz; but as he said he could not redeem it, and marry the widowed Ruth, Boaz redeemed his right to himself, and made Ruth his wife, and there, in Beth-lehem-judah, the restored home of Naomi, the sons of Ruth, (and her sons) were born. And who were they? Obed, Jesse and David—and last, and most illustrious of all, JESUS, the Son of David. And so, Naomi, well might thy people still call thee Naomi, for truly thou wast pleasant and beautiful! And thou, dear blessed Ruth, acted truly wise, and chose the good part, in being satisfied to go and share with Naomi.

And now, shall we not say, that both Naomi and Ruth, though so greatly afflicted, were illustrious and highly favored among women?

For not only did their family very early ascend to the throne of Israel, and become the most renowned of earthly kings, but the King of kings, the King eternal, immortal, was also himself born of their family. Poor Naomi said, "The Lord hath testified against me, and the Almighty hath afflicted me." And when, through affliction and trial, the house of Israel was brought into excellent honor, favor and power, in the person of Joseph, the dear old patriarch Jacob said, "All these things are against me." And so too, David, when hotly pursued by the wicked king of Israel, said, "I shall one day perish by the hand of Saul." How weak is our faith! How strong our fear! Truly, God's ways are above, out of our sight. Well might Paul 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!" Israel, Naomi, and David, all lived to see that the Lord was better to them than their fears. And so shall we my christian friend. Paul suffered much persecution and affliction: yet, when a prisoner at Rome, he wrote saying, "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel.—Phil. i. 12.

And so it will even turn out, in the Lord's ways and dealings with his people and servants. Yet it is true, as the prophetess Hannah says: "The Lord killeth, and maketh alive: he bringeth down to the grave and bringeth up. The Lord maketh poor and maketh rich: he bringeth low, and lifteth up."—Sam. ii. 6, 7. He brought Naomi home empty, and then filled her soul with good things. Ruth came to Beth-lehem a poor afflicted stranger, and there the Lord gave her an everlasting inheritance and name, and made her the happy mother of Israel's greatest and noblest Kings!

Now, where shall we find the anti-type of these two women—the spiritual Naomi and Ruth? We shall find them in the Jewish and Gentile churches—the Church in her legal and in her gospel state. All that Naomi had legally, as a Jew, was taken away, and the Lord brought her home empty. This shows that the promise and the inheritance were not by the law, and that the law made nothing perfect.

But in and through Ruth, all; yea double was restored unto Naomi. And this teaches that the bringing in of a better hope did perfect all the promises. So Paul, when speaking of the Lord's people in the legal state and of us in the gospel state of the church, says, "God having provided some better things for us, that they without us should not be made perfect."—Heb. xi. 40.

And as Naomi could not be made perfect without Ruth, who was a poor stranger in Israel, from the idolatrous Gentile land of Moab, for whom the Lord provided some better things, then all of the former privi-

leges and blessings that Naomi had, so the gospel-church-state, into which we poor Gentiles are brought, is far more glorious, then all the former which Jewish glory is done away. And yet, as Ruth followed Naomi, identifying herself with her, and with her people and her God, so likewise the Gentile "brethren became followers of the churches of God which in Judea (were) in Christ Jesus.—1 Thess. ii. 14.

And even until now, every spiritual Ruth will look upon our beautiful spiritual Naomi as very pleasant, and be satisfied to go with her, live with her people and worship her God. "The Lord do so to me, and more also, if aught but death part thee and me."

D. BARTLEY.

NEW MARKET, Ala., April 8, 1874.

ELD. G. BEEBE—DEAR FATHER IN ISRAEL:—I hope you will excuse the liberty I take in addressing you. I have been an occasional reader of the "Signs of the Times" for a long time, and having seen the numbers dated March 15th and April 1st, current volume, I have determined to write and ask you to send the paper to me. I have long felt the need of such a paper as the "Signs." There is not another Old Baptist in this immediate neighborhood, and it is six miles to our church; consequently your paper would be a blessing to me. I am very lonely here, and have not seen a Primitive Baptist in three months, and the two numbers of the "Signs" is all I have read concerning them in that length of time. Whether I am a christian or not, I cannot tell; but this I know, I love christians and would be very glad indeed to meet with them often; but when I cannot see them, I do love to hear from them. How interesting are the communications of the brethren and sisters. If I could write any thing that would be of interest to your readers, I would try to tell them something of my conflicts, my hopes and fears, my trials and afflictions; but I have never written any thing for publication, and can write nothing worthy of perusal. You know that some of Paul's enemies, in speaking of his letters, admitted that they were weighty and powerful, but said that his presence and his speech were weak and contemptible; and the latter is what I think might be said of my writings. I fear I have been deceived, and that I have been deceiving others, ever since I professed to have a hope that God for Christ's sake has pardoned my sins; for my life is one continued scene of sinful thoughts, words and deeds.

"When I turn my eyes within,
All is vain, and dark, and wild;
Filled with unbelief and sin,
Can I deem myself a child?"

This is my daily anxious inquiry. If I could tell the Baptists one-fourth of the evils that abound in this desperately wicked heart, and of my exceeding sinful words, thoughts and actions; if I could tell them all this, and they were still willing to claim me as a sister, I should be much better satisfied. Not that I depend in the least upon my works for justifi-

cation, "For by the deeds of the law shall no flesh be justified." "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God." What a glorious gift! And O how I love the blessed doctrine of salvation by grace alone. None other could reach a case so desperate as mine, and I often feel that mine is yet a hopeless case; for a good tree cannot bring forth corrupt fruit; and the tree is known by its fruit. Please tell me what you think is meant by the fruit. Is the fruit the actions of the creature? as the tree seems to represent the creature. Of this one thing I am satisfied, if my salvation depends on any thing that I can do, I am forever lost; for if I pray, or hear or read, sin is mixed with all I do. My only consolation is found in these words, "We know that we have passed from death unto life, because we love the brethren. If I am not altogether deceived, I dearly love all God's chosen ones, and if I felt worthy of a place among them, nothing on earth could induce me to leave them. But I have often felt that I was a stumblingblock, and wished that I had stayed away from them. I verily believe the doctrine they preach, and it is sweeter than the honeycomb to me, although it is very seldom I can realize that it is for me.

"Oh, who would live always, thus fettered by sin, Temptations without and corruptions within?"

I have written much more than I intended to when I began, and hope you will pardon me for troubling you with so much scribbling. It is at your disposal to do with as you deem best. If found worthless, throw it aside, and all will be right with one who, if a saint, is

LESS THAN THE LEAST.

SPRINGVALE, York Co., Maine, }
May 13, 1874.

BROTHER BEEBE:—A few days ago I received a letter from my father, and it seemed to cheer me, surrounded as I am with people who say they can have just as much religion as they live for. They make light of christian experience, and say we make our own experience; and that if we do our part, God will do his.

I was baptized by Eld. Wm. Quint on the 1st of March last, and joined the Old School Baptist Church at North Berwick, Maine. For some days before I went forward I felt happy, and felt that I had a hope, and longed to be baptized. But the day I was baptized, and most of the time since, I have felt very dark. I feel that I cannot save myself, nor can I do the first thing to merit salvation. If God cuts me off and sends me to hell, it is just. If I go to heaven, it will be through sovereign grace. I love to hear the truth preached, and it is only among the Old School Baptists that I can hear it. I feel a going out towards them. What a privilege it is to me when I can meet with the dear children of God and talk about our trials, doubts and fears.

I feel a desire to have my father's letter published in the "Signs." There may be some who, like myself, have felt dark in their mind since they were baptized, and may find some comfort in his account of his darkness, and of his deliverance. I send you a copy of the letter, and you may publish it or not, as you like; I shall be satisfied either way.

Yours truly,
JOHN POUND.

KINGSTONE, Shrivensham Berks, }
England, April, 1874.

DEAR JOHN:—I was much pleased to see in your last letter that the Lord has enabled you to see believers' baptism to be the only baptism, and the sprinkling of infants nothing but Popery. It seems that the Lord gave you a love to the ordinance of baptism, and a desire to attend to it, and boldly to put on Christ by baptism. And previous to the day you were very happy, but the day you were baptized your poor mind became dark, and since then you have not had that light or joy you had before. Now if you cannot produce in yourself the light and happiness you had before, this is a mark in your favor, so that it was not sparks of your own kindling. It is said of some that they have no changes, and therefore they fear not God. No doubt your poor soul is much cast down because of the roughness of way. The apostle James says we should count it all joy when we fall into divers temptations.

I think I cannot do better than to give you some account of the way that the Lord led me to attend to the ordinance of baptism. For ten years I could see that it was right, and felt a great love to it, but did not like to take up the cross, and still I wished to do so at times. But hearing that some people were going to be baptized at Baydon, by that man of God Mr. Shorter, I purposed to go. When the time came I went, and O what a blessed day it was to my soul. I think I shall never forget it. It was a very fair morning, I think in the month of May, and as Mr. Shorter went on to speak, the noisy crowd became struck with a calmness and attention, and I standing among them did not know where to put my head, for shame, as the Lord Jesus Christ in all his dreadful agony and sufferings was stretched on the cross, and in this state of suffering I saw him, and could not avoid it in any way, and for me, who had been ashamed to confess him before men, in baptism. It is written, "They shall look on him whom they have pierced, and mourn," &c. There are the Lord's shalls and wills, as firm as the everlasting hills. I was so blest in my soul that day in seeing the Lord as my Savior, and so filled with shame in not obeying his command, that I said within myself, I shall not be able to attend another baptism without being a candidate myself. It was about eleven months from that time before I attended to it, and it was scarcely off my mind ten minutes at a time during the whole eleven months. At last I spoke to our

minister of the exercise of my mind, and the time was set for me to call at his house to tell what the Lord had done for my soul, so as to be accepted as a candidate for baptism, and the time was appointed, I think, in a month. The ups and downs that I felt, few can conceive of. Sometimes I was trying to shift out of it, and at other times left happy with the Lord's blessing in my soul. I remember one day trying to shift it, and reasoning thus: There is Mr. so and so, and numbers of others, who never attended to it, and they are all good men. And I had just come to the conclusion that I would thrust the thoughts of it out of my mind, but had no sooner done so than these words came powerfully into my mind, and made me fear to proceed any farther in that course: "Quench not the Spirit; despise not prophecies." So I was led to see that I was quenching the Spirit, and after this I became more reconciled. From this time up to the time I was baptized, the Lord spoke many blessed and encouraging words to my soul. I remember getting up one very cold, frosty morning, and began to sink again in my feelings. As I had been suffering with the toothache, and a very slight cold was apt to bring it on, and the Lord knew my infirmities, he graciously spoke these words to my soul: "When I am weak, then am I strong. Therefore do I rejoice in my infirmities that the power of Christ may rest on me." And these in connection with it: "He giveth power to the faith; and to them that have no might he increaseth strength." And blessed be God, these words did give me strength; for I then felt that I could have went, cold as it was, into the water; and surely there is nothing that will enable us to face difficulties like a word being fitly spoken, so as to give us the heart-burn. One said, and rightly, too, "When thou hast enlarged my heart, then will I run in the way of thy commandments." These words the Lord spoke with sweetness to my soul at another time: "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." I was then in company with my brother Elijah, working in the bake-house. I should have liked to be alone in the fields where I could have given vent to my feelings. And these words of the Redeemer followed on the other, "No man lighteth a candle and putteth it under a bushel, but setteth it on a candle-stick, that it may give light to all that are in the house." After all this I was very ignorant of what it set forth at this time. I often used to entreat the Lord to show me what it set forth. I remember being once in the tallot, [a chamber over a stable, where the hay, &c., is kept] praying the Lord to show me, and he spoke these words to my soul: "The vision is for an appointed time; in the end it will speak, and not lie." I was foolish enough to think that I should have such a rich blessing the day I was baptized, as the Lord had made me so happy before; but alas!

what a mistake I had made. I was in the greatest darkness of soul that I ever knew. I did not know how to stand during the service, my knees ready to smite each other for very weakness. It was a very fine day, I think the first Sunday in May, but it had been very cold up to then. When I came to the water I had mightier foes than those who stood to look on. I felt almost as if all hell were let loose on me. As I ascended from the water, the devil roared out these dreadful words: Pursue him and take him, for God has forsaken him! And I feared that God would strike me dead, or send some awful judgment upon me, as I feared I was a hypocrite and an impostor. Here the devil said, Now see how you are discovered. The eunuch went on his way rejoicing; but you are wringing your hands for very anguish of soul. Monday morning came, and I had to face a sneering world, but was helped a little with these words: "Also when I cry and shout, thou shuttest out my prayer." This encouraged me a little to hope in the Lord. The third day arrived that I rose triumphant over the devil and every foe, by the application of these words: "I have a baptism to be baptized with, and how am I straitened till it be accomplished." Now was I made strong again in the Lord, and in the power of his might. Here the blessed vision had spoken, and shown me more in a few minutes what baptism was, and what it was figure of. I was now led to see that it was a figure to set forth the overwhelming sufferings of the Lord Jesus Christ, by the many passages of scripture that were brought to my mind with such light and power that I was led to believe I had been taught by the blessed Spirit what I had not known. And sure I am there is none that can teach like him. And I would have you rejoice, dear John, if your path has been dark since your baptism; for we are not only called to believe on Jesus, but also to suffer for his sake, that we may have fellowship with him in his sufferings. When Christ suffered for our sins on the tree, there was darkness from the sixth until the ninth hour, and the Father hid his face from him, and all hell seemed to be let loose upon him. This was the power of darkness. Read the twenty-second Psalm, and compare it with Mark xv. 23, and verses following.

The night before I was baptized I had a very trying dream. I dreamed I was standing in front of the mill at Kingstone, where I then worked, and I became encompassed with dogs, both small and great, and they seemed ready to devour me. I had nothing to defend myself with, except the key of the mill door; and what surprised me so much was that the small dogs possessed the same venom as the larger ones. I fought them with all my might, with the key, striking them across the nose, till they had torn my fingers in strips. The owner of them stood by, wagging his head, much gratified to see me in such distress; but all at once they disappeared, and I became as bold as a lion. * * *

Yours very affectionately,
THOMAS POUND.

HANNIBAL, Mo., May 3, 1874.

DEAR BROTHER BEEBE:—I send you copies of two letters I received from brother Myers of New Jersey, which I have read with much interest and satisfaction; and, concluding that they would also be to the many readers of the "Signs," and in order that they may, I send them to you for publication, providing you deem expedient. They were written a long while ago, as will be seen by their dates, but they have lost none of their value or interest thereby. Bro. Myers, like a scribe instructed unto the kingdom of heaven, brings forth as an householder out of his treasure, things new and old, and, presents them, (to use the words of the apostle), "in such simplicity and godly sincerity," as will, I think, commend them to the lovers of the truth.

I was somewhat surprised to see in the "Signs" for May 1, No. 9, some of my writing, as I had no intimation they were sent to you; but, if they have been of value to any of the dear people of God I am content. I discover however, several typographical errors in one of them, which the reader will doubtless correct. One, in speaking of the gift of our departed brother Leachman, I will correct. It reads, "You remember my brother, with what beauty and glory his gift and privilege to *preach* to the children of God their inheritance in Jesus, and their inheritance in his eternal kingdom." It should be, *present* to the children of God their *interest* &c. The other, is in reference to Proverbs, and the "strange woman," which I will leave the reader to correct—it is a little confused as it is.

The "Signs" come to me regularly, and are generally richly laden with gospel Manna—food for the weary traveler through the wilderness, beset with enemies on the right hand and on the left, and like the apostle "troubled on every side, fightings without and fears within; nevertheless," he says, "God that comforteth those that are cast down, comforted us by the coming of Titus, and not by his coming only, but by the consolation wherewith he was comforted in you, when he told as your earnest desire, your mourning, your fervent mind toward me, so that I rejoiced the more." And is it not so now? that the Lord comforts his people in the coming of Titus, and of Paul, and Peter and John, and all the other inspired writers in the scriptures? Yea; and by the coming of his servants at this day, with the blessed word of consolation so that they are often made to rejoice in all their tribulations. We sometimes wonder, brother Beebe, when it shall be the pleasure of the Lord to call you from hence to your inheritance in glory, how your place will be filled; for truly, have you been a father in the gospel, and the apostle says, "Though ye have ten thousand instructions in Christ, yet have ye not many fathers," but we know the Lord is able, and will supply every needed gift in his kingdom. I was glad to see in a late number of

the "Signs," that our dear brother J. F. Johnson, has raised the "bush-el" and again let his light shine in his most excellent letter, and hope he will not "be weary in well doing" in future, and that others of the old writers, as well as the new ones, will do likewise. Let their light shine and give light to all in the house, it is refreshing to the weary and often lone traveler in this wilderness of sorrow, sin and affliction. "Comfort ye, comfort ye my people, saith your God:" These are the words of our blessed Lord and Master, to which they do well to take heed as unto a light that shineth in a dark place until the day dawn.

May the Lord give them light and liberty for the comfort and edification of his afflicted and poor people who trust in his name; and, may he spare you yet a long while, and gather in his redeemed children, and that love and fellowship may abound among them, to the honor and glory of his adorable name, for Jesus sake.

W. F. KERCHEVAL.

KINGWOOD, N. J., July 17, 1872.

DEAR BROTHER KERCHEVAL:—After waiting a long time for a fruitful mind, that I might write something of interest to you, I still find myself the same old sinner, all darkness and corruption; and so the less I say about myself may be the better. I saw your most excellent letter, to our excellent brother Francis, with a little enquiry after me, which after reading, kind of constrained me to make an apology if no more. But I will try to get away from self, and speak a little of the goodness of God. David says in the one hundred and thirteenth psalm, "Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven and in earth? O my brother, how glad my heart is made sometimes, when an application of these blessed truths is made to unworthy me! He raiseth up the poor out of the dust, and lifteth the needy out of the dung hill, that he may set him with princes, even the princes of his people," and this is not all yet, "But he maketh the barren woman to keep house, and to be a joyful mother of children." O how these things, yea, these precious things, ought to humble his children! When all our strength was gone, all our friends have failed, then the Lord appears to us, as the one high above all nations, and his glory above the heavens; yea, he is the one altogether lovely, the chiefest among ten thousand. Astonishing, that the Lord would humble himself to exalt worms, by taking them from the dust and the dunghill, and setting them amongst, or with princes, no wonder it makes a joyful mother of children, when she sees them come to Zion with singing and with everlasting joy upon their heads. This woman, feeling her barrenness, would hardly have thought she could keep house in her destitute condition, in the view she had taken of herself, as she

had thought she had no husband, no children, no provisions for house-keeping, until she heard the voice of her beloved husband, saying, through the prophet Isaiah, (liv. Chap.) "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." Only hark, my brethren, what encouragement is given to this poor barren woman by the beloved husband, He says to 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." Such language to a wife by a faithful husband, one would think, should cheer her all the days of her life, after he had taken her out of the miry clay and set her feet upon a rock, and made her to sing and to confess her husband, saying "My beloved is mine and I am his, he feedeth among the lilies." O what a good husband! how he careth for his bride, he supplies her with all she needs, he gives her faithful servants, such as will deal their bread to the hungry, they love their Master, and wish to obey him. This poor woman, now is made rich, she is as rich as her husband, she is married, for he says, "I am married unto thee," and so she goes by his name: "The Lord our Righteousness," for he says, "so she shall be called," and so he shall be called, The Lord our Righteousness, and so they are one, and the gates of hell cannot separate them and make two of them. Now this barren woman that was so poor a little while ago, is now, a joyful mother of children. And what makes her joyful? Because, she has such a loving husband, and, she knows all her children. Why? Because, they look just like their Father; and, when he, their Father, brings them to their Mother's house, O how joyful it makes her! she says, "Come in thou blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. The beloved John saw this great wonder in heaven, this barren woman in her high and exalted position: "Clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars." It appears to me, that here is seen the whole embodiment of Christ and his bride: She, being clothed with Christ, the sum and substance of the gospel, and the moon, the types and shadows, or, law under her feet, and, Christ, her head crowned with twelve stars. (or the apostles). I have, I think, seen a great beauty in these figures; these are things the world, even the religious world, know nothing of, neither do his children, further than he reveals them by his Spirit, and that is the only way we can know the mysteries of the kingdom, as it is given us. Now, my dear brother, I guess I will have to close pretty

soon, for my thoughts are so scattering, it appears to me that I have not hardly touched upon the subject that I commenced upon, but you know that I am no workman, therefore you know how to bear with the weak and ignorant, but I am willing, or at least would wish to be willing, to be anything—even a fool, for Christ's sake. Not having on my own righteousness, but be found of him in peace. We are poor and needy in every sense of the word, old and helpless, we begin to feel as if our time is short, the joys of earth are few, all the joy that is worth anything, is in meeting the dear saints and talking about Jesus and his salvation, sometimes before we are aware, he shows himself to us in the breaking of bread, and then we can enter into that rest which pertains to the children of God.

Now, dear brother, I close by wishing you great peace in believing, and that you may have a good hope through grace, and that you may find an open door—that you may go in and out and find pasture. So, farewell.

We remain yours unworthily,
CORNELIUS MYERS.
CHARITY MYERS.

P. S. We would be much pleased to have a visit from you. I hope to hear from you in a good long letter. We still enjoy the labors of our beloved brother A. B. Francis, he is, (if I am a judge) an able defender of the cause of Christ, shuns not to declare the whole counsel of God.

C. M.

LOCKTOWN, N. J., July 8, 1873.

DEAR BROTHER KERCHEVAL:—I have been trying this long time to get ready to answer your excellent letter which we received Aug. 1872, almost a year ago, and I do not feel able to answer it yet. I felt glad to hear that you received so much comfort from a letter that I was afraid all the time would be of no benefit to any one; but we do not know when the Lord is going to bless, nor how he is going to do it. I get uneasy sometimes, and almost come to the conclusion the Lord has forsaken and forgotten me; for I am so dull and lifeless, barren and unfruitful, traveling in the dark and have no light; but I have been encouraged of late, for a few days, from a few words to a few poor fishermen, who had toiled all night and had caught nothing. But when the morning was come, (which is always the case, as soon as Jesus the Sun of Righteousness appears upon the shore), no matter how dark the night has been, there is joy in the morning. When he appears, my dawning is begun; he is my soul—bright morning star, and he's my rising Sun. It appears the disciples did not know yet, when it was morning—that it was their dear Lord, until he hailed them with the endearing name of children. "Children," says he, "Have ye any meat?" They answered him "no;" and he said unto them, "Cast the net on the right

side of the ship, and ye shall find." Now, I think there can be found spiritual instruction in these things. My dear brother, don't you think it is always the case, when we get in the dark? Hungering and naked, we conclude to go fishing, but we are always sure to fish on the wrong side, get into arminian waters, where there is no meat, or food to be found. You know it is written in Isaiah 1. 10. "Who is among you that feareth the Lord, that obeyeth the voice of his servant?"

Now, I presume those poor fishermen, being weary and hungry, were, after toiling through a long season of darkness, ready and willing to obey the voice of his servant (Christ) and to cast their net on the right side, the gospel side of the ship. What a wonderful haul they made! It was so great, that disciples whom Jesus loved, said unto Peter, "It is the Lord." And he supplied all their needs, just as he always does—after we have been filled with our own ways, after we have toiled all night and caught nothing, after all our works have failed and friends forsaken us, then the Lord takes us up, makes himself known to us in the breaking of bread, or filling the poor with good things, while the rich he sends empty away.

My brother, Is it not the case sometimes, while we are enjoying the presence of our dear Lord and Savior and all goes well, that we can say, "the Lord is my Shepherd, I shall not want?" And, with Peter, "Lord, to whom shall we go? thou hast the words of eternal life;" and, with David in the eighteenth psalm, "The Lord is my rock and my fortress, and my deliverer, my God, my strength, in whom I will trust my buckler, and the horn of my salvation and my high tower. Again, the ninety-third psalm is full of good things, in which his children have reason to rejoice and take courage. Why, my dear brother, when we get so low that we cannot find anything in the psalms of David that will apply to us for our comfort and encouragement, we are in a sad condition. That will do, says the poor disponding child of God, for those that are true believers; but I fear I am not a true believer, because I have so many doubts, and that is not all, I have wicked thoughts that I would not dare to tell of, so bad that I fear the Lord cannot forgive me, and O what trouble it causes me! I have to say, "O wretched man, who shall deliver me from the body of this death?" These things are not at all as I would like them to be, neither are they as I once thought they would be when the Sun of Righteousness first arose and shined in my soul, and gave the light of the knowledge of the glory of God in the face of Jesus Christ. I then thought I should never sin any more. I loved everybody! What a loving, what a precious, kind and glorious Savior I had, then my feet in swift obedience moved, then I could "run through a troop, or leap over a wall," these were my happy days, the days

of my youth, the days of my espousals to my glorious head and husband, I being ignorant at the time of any warfare, never having seen in the "Shulimite," as it were, a company of two armies, did not know that I was chosen to be a soldier, did not know that I had any foes to face, did not know if I "lived godly in Christ Jesus, I should suffer persecution, did not know that I ever would get so cold and dull, so stupid and good for nothing, I suppose if we had known everything in the start, there would have been no growing in grace, and in the knowledge of the truth. My brother, I am such a poor simple one, that I am afraid my writing will not edify. I feel pretty sure of one thing, and that is, that I am not one of the mighty or of the noble, but weak and ignorant, a fool, I hope for Christ's sake. Well, I will close this.

A few words on other subjects and affairs:

Our dear, and well beloved pastor, Eld. A. B. Francis, continues to break unto us the word of life, he, as a faithful watchman, shuns not to declare the whole counsel of God, my wife wishes me to say to you that she has not forgotten the sweet interview she had with you and sister Hellings one evening at our house.

Well, I hope what I have written, will bring me a little nearer out of your debt, as you said in a letter to Elder F—"Owe no man anything," and so farewell for this time. May the Lord bless you with all saints, and keep you as the apple of his eye, for his name's sake, to whom be glory forever.

Please write, as you said, "soon as the Lord gives you a message." I waited for a message, and if the Lord has given it, I have delivered it pretty much in the dark.

We remain your brother and sister in hope,

CORNELIUS MYERS.
CHARITY MYERS.

P. S. Eld. Francis said, "you wondered whether I would consent to have any of my letters published in the "Signs?" I would say, in regard to that, whatever I write, or have written, to any of the little children of God, I have written to all. We, if we are his children, are all one in Christ Jesus, he the Head, and we the body.

Now, brother, if you think they will be of any benefit, or comfort any of the little ones, why, by your setting them in order, you are at liberty to send them; without a little straightening, likely they might look a little awkward to one not acquainted with my ignorance.

I felt in hopes of seeing you at our association, but did not; I see your substitute once in a while at the Elders. Do not forget to write.

C. M.

HERRICK, BRADFORD County Pa., }
April 29, 1874.

DEAR BROTHER BEEBE:—I have been thinking over some of the way in which the Lord has brought me thus far through the wilderness, and meditating upon some of the peculiar

trials of the Lord's people, trials which are known only to them, and which more or less heavily they must suffer while here below. Truly there is no rest in this world for the soul that has been quickened by divine life, only as rest is found in the name of Jesus. The difference in worldly circumstances does not make any difference in this respect. We often think when worried and weighed down with soul-trouble that if some worldly affliction were removed, or if we had some worldly good that we are deprived of, then we should feel better. But we find this to be a mistake. Let every thing about us be as prosperous and pleasant in a worldly point of view as we possibly could wish, and yet if we are followers of Christ, this world to us will still be a wilderness, wherein we, as pilgrims and strangers, have not where to lay our heads. No rest for the soul upon an earthly pillow: no abiding unalloyed satisfaction in earthly things. This is the experience of all the people of God in greater or less measure, and must continue to be while they remain in this earthly tabernacle. But there is rest, and peace, and joy, and glory in the name of Jesus, who is our Righteousness, our Hope and our Salvation; and, when we are in the enjoyment of this rest I know this world does not appear so much like a wilderness, or rather, the wilderness does not appear so dismal to us, for we are "looking upon the things that are not seen," and the brightness within seems to shine on things about us, making us contented with our state, so that a prison appears a palace, and December as pleasant as May.

As I sat here this morning looking back over the ten years (nearly) that I have possessed a hope and have had a name among the people of God, a feeling of weariness came over me to think of the roughness and darkness and trials of the way, of the inward conflicts and struggles, and almost constant dissatisfaction with myself. I find that when I am rejoicing in the Lord in looking back I can remember more of the bright spots in my experience, so that the way by which I have come looks brighter than at other times. But the trials cannot be forgotten even then, though we feel thankful for them. I do not refer to trials of adversity and affliction in circumstances, but simply what goes on within. My complaint is entirely with reference to myself, that I am so infinitely far short of what I desire to be; that I seem to make no progress; am no better; have still to acknowledge that in me, that is, in my flesh, there dwells no good thing. What heaviness and bitterness there is in this feeling; in this sense of inability to get away from the bondage of corruption. Day after day trying our action, trying our words, trying our very thoughts and affections by the standard of holiness, the mysterious light of life and truth within us, and being obliged to condemn them as more than short of the measure, as

partaking of the depravity of the corrupt fountain. No resting place here! No satisfaction, no pleasant complacent feeling in contemplating anything that springs from this earthly nature.

But there is rest, sweet satisfying rest in the name of Jesus; and we must have this bitter experience of our own inability to produce any manner of holiness from this sinful earthly nature of ours, in order to fully know the delights of that blessed rest. We should forget what manner of beings we are, if we were not thus tried. The bitter herbs with which the children of Israel were commanded to eat the Passover were represent that which grows out of our earthly nature, which is so exceedingly bitter to the spiritual taste. We cannot be comforted in ourselves, but what inexpressible comfort there is when Jesus appears as our holiness and salvation; when his word is found and we can eat it, and it becomes the joy and rejoicing of our soul; which can only be the case with those who are called by his name.—Jer. 15. 16. When we are experimentally in the Savior, and his words are abiding in us, then we have rest from the sense of sins and depravity written against us, and from the anxious but fruitless efforts and struggles to free our souls from their weight, for in him we have all righteousness and peace. Our pride and ambition to bring forth holiness in our own strength are broken down, and we rejoice to give all praise to the name of Jesus.

Not only is the power of that name felt in living rest from trouble in our souls, but we learn that it is a shield in the hour of temptation, and the sword of our excellency in the day of battle. Only in the name of the Lord can the saints overcome the enemies that rise up against them. Only in the name of the Lord can the lame man walk in the way of holiness. When we are kept from walking in disobedience and fulfilling the lusts of the flesh, we are made to feel that the credit is not due to us, but to the name of our dear Savior. To walk blamelessly in the law of the Lord and have our conversation holy before men, as becometh saints, is the earnest desire of the renewed soul. In that way alone does he find true comfort. When enjoying the fulfillment of this desire, he cannot, like the Pharisee, credit himself with his good works, or rather, with his abstaining from evil works, because he feels that he is a sinful being, and counts it a wonderful favor from God that the depravity of his heart which he feels struggling within is held under restraint by the gentle but mighty hand of grace. Ruth wanted so much to go with Naomi to the land of Israel, that she said, entreat me not to leave thee." What a blessed privilege she felt it to be for her to go, and to glean in the fields of Boaz. Yet Boaz said to her "The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust." But

what had she done which was worthy to be rewarded? Only that which it was her soul's deepest desire, and the greatest privilege for her to do. So all the good works in which the soul of the poor sinner desires to walk, are walked in as the highest privileges and blessings, instead of duties for which a reward is expected; are walked in carefully, softly, almost hesitatingly, as Ruth walked in the field of Boaz, feeling herself to be a stranger who had no right to such favor, and wondering that they should be granted unto her; and yet these good works, which are in themselves a blessing, which are wrought in the soul by the Savior (Isa. xxvi. 12.) and which grace enables us to work out, are recompensed by joy, and peace, and comfort, and communion with God, and a sense of sure protection. "In the keeping of them (the commandments) is great reward."—Psa. 119: So there is reward to one that is cold in going into the sunshine.

What a wonderful union that is which exists experimentally between the saints. They have the same trials, and the same joys, which none others know. Their common experiences make their company sweet to each other. They are thus moulded together as one bread and one body.—Cor. x. 17. The strongest figures are used in the bible to represent this experimental union, and it is the base of many exhortations, precepts and admonitions. The saints are brought together in the secret place of the Most High. They are as a city which is builded together, having their spiritual dwelling place upon the same foundation. They are separated from the world by their calling, by their hope, by the faith which was once delivered to them, by all that pertains to their experience of divine things. They have their inheritance above; and when they receive the earnest of their inheritance they find that they have all things in common. When they are brought together in church relationship they find this union with each other and separation from the world rejoicing in all the laws of Zion, as well as in their own experience. They are enjoined to be of one mind, to walk in love, to avoid doing what would interrupt the enjoyment of this union and fellowship, or what would cause a brother to be grieved or to offend. But they are to watch over one another in love.

Here, I think, we find the reason why secret societies of a worldly character have never been favored by the church of God. The way in which the Lord's people have been led in coming to Zion, and the sweetness of the union that exists between them, renders them disinclined, I think, when spiritually minded, to unite with men of the world in a secret union or league, and be thus separated from their brethren by an oath, and placed where their brethren cannot come. I have never been personally acquainted with a church where trouble has been caused, that I now remember, by members desire-

ing to unite thus with secret societies of the world. But I have heard of some trouble among brethren upon this subject in Texas. And I believe that excellent brethren may be led away from the teachings of the bible and their own experience, and from the path of spiritual enjoyment, by the desire of their carnal minds to "make provision for the flesh," contrary to the admonition, (Rom. xiii. 14.); and may even resist the truth and the admonitions of their brethren for awhile, to their own spiritual hurt. There is no doubt but that sometimes one unites with societies of this kind without knowing or considering what they are. Indeed I would not judge that any of the Lord's people would join them, knowing that by so doing they acted contrary to the laws and peace and welfare of Zion. I have known a number who were members of such societies who, when they received a hope, were taught in their own experience to feel that this was no place for one who is joined to Christ and his people. I have been apprehensive that some of the dear brethren might be thrown off their guard by the flattering but specious appearance of the new secret society called the "Grangers." I do not care to speak of any society in its worldly or political aspect, as to whether it is beneficial for the world or not. But if I should express a judgment in regard to this from its outward appearance, I should say it appears more dangerous than any other to the peace of society, because it sets class against class. Certainly it appears fully as much calculated to disturb the union of the church, if any members should join it, and perhaps more; for not only do they take an oath which unites them with a secret with the world, and separates them from their brethren, some of whom the nature of the society will not allow to go with them, but it places them somewhat in an antagonistic relation to such as are of a different occupation, as, "tent-makers" and "sellers of purple," like Paul and Lydia. I feel to hope that brethren generally will be kept from this and all worldly entanglements.

I noticed with a good deal of interest the question which brother Wm. L. Beebe asked of Eld. Hassell, concerning "Evangelists," and I hope we shall soon be favored with an answer, which I feel anxious to see. In thinking upon this subject, there was one suggestion which I had noted down, intending to send it to the "Signs," when seeing the inquiry of brother William, I hesitated. I will now, however, mention it. It has been sometimes said that one may be qualified for doing the work of an evangelist and yet not have the qualifications necessary to serve a church in the relation of pastor. But I have observed that when one travels as preacher, he is very apt to be consulted upon questions of difficulty that may be resting upon the minds of brethren; and so questions and circumstances of the utmost importance in a church are often

brought to him for advice, which, whether judiciously given or not, is apt to have much influence with some. Now if he is not qualified to act as pastor, he is not qualified to occupy this position that is likely to become his as an evangelist. If his counsel is not judicious he may leave much trouble among brethren, and add to the perplexities of both the pastor and church. I have known such cases. I should judge therefore that an evangelist should have all the qualifications of a pastor. And this to be so presented by the order in which the apostle names the gifts. And he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers."—Eph. iv. 11. "First apostles secondarily prophets, thirdly pastors and teachers."—1 Cor. xii. 28. In this last place evangelists are not mentioned, but the others are named in the same order as in Ephesians, and in such a manner as to show that there was a design in the order of naming them. I present this suggestion inquiringly. It is a deep and important subject, and I have wished to see it dwelt upon by some one whose mind should be led to it. I hope Eld. Hassell will be led to write fully upon it.

As I sit here writing, I looked out upon fields covered with snow; an unusual scene, and an unusually cold day for the season. But it does not look unpleasant to me. I think I enjoy something of the spiritual spring-time in my heart, more than when I began to write this letter. The first time I read in the bible after I received a full assurance of hope I opened to the 126th psalm, and read, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter and our tongue with singing." This caused me to wonder, for it just described my feelings. Since then, many times the cry of my soul has been "Turn again my captivity, O Lord, as streams in the south," and many times has the Lord been pleased to renew this token of his loving favor. I have enjoyed some exceedingly precious tokens of his love within the past two months, and my heart has arisen in thankfulness to his blessed name. Truly, the Lord is good, and his mercy endures forever. I feel to pray for the peace and prosperity of Zion; and I also feel that the Lord will prosper his people, the churches that I know of are, I think, with perhaps two or three exceptions, in a comfortable and prosperous condition. In the meetings of the three that I serve regularly, there is peace and harmony manifested in the conference of brethren, and sometimes a good degree of interest and comfort, and I have found this to be the case in those churches that I have visited of late. May the Lord be pleased to speedily heal all wounds and dissensions that may exist in the churches, and bless them with seasons of refreshing from his presence.

Your affectionate brother in Christ,
SILAS H. DURAND.

ELDER BEEBE—DEAR BROTHER:—Suffer a man of sorrow to lay a few inquiries before you and your dear readers, especially before those of your very able correspondents.

First, What did Paul mean when he told his brethren to esteem their ministers very highly in love, for their work's sake?—1 Thess. v. 13.

Second, What did Jesus mean when he told his disciples to pray the Lord of the harvest to send forth laborers into his harvest?—Matt. ix. 38.

Third, What did the Holy Ghost mean when he told Israel that a famine of the word of the Lord should come upon them?—Amos viii. 11.

Your correspondent especially desires brother Wm. L. Beebe's views on the above scriptures.

And now, my dear brother William, suffer a few suggestions with regard to the items on which light is sought.

And, first, we see in a large portion of our land the prophecy of Amos most woefully fulfilling. Where is the cause, and where the remedy? Would this awful famine come upon the churches, if they should receive and treat God's ministers which he sends to them according to the direction given by his Spirit, which was in Paul, as recorded in 1 Thess. v. 13?

Second, When Jesus told his disciples to pray the Lord of the harvest to send forth laborers, and the Lord hears their prayer and sends them, then, if they are received in such spirit of high esteem and love, instead of coldness and neglect, would, or could such awful famine ensue? Or did he seem to intimate that he desired they should be treated like carnal Israel treated the prophets whom God sent to them? Is it likely that he would send laborers for their comfort and edification, and prepare them by his Spirit for that high and special work, merely that those to whom they are sent might gratify their carnal lusts in maltreating them? Is it likely, according to the scriptures and christian experience, that a want of conformity to Paul's admonition, as above, is the main cause why so much destitution of the ministration prevails? And if so, may God of his abundant mercy guide your mind, and give you persuasive words, and seal the same to the hearts of all the saints.

Your correspondent would by no means limit the exposition of this important subject to brother Wm. L. Beebe, but earnestly desires light from all the saints who may feel the burden of the word of the Lord upon the subject.

Brethren, my prayer to God is that Israel may be saved, and I know that all Israel shall be saved in the Lord with an everlasting salvation. But I also desire that they may be saved from all error and delusion, and from every false way, and may they all be prepared to give all the praise to God, by Jesus Christ. Amen.

A FEEBLE THINKER.

COFFEEVILLE, Miss., April 14, 1874.

DEAR BROTHER BEEBE:—For one so weak as myself to attempt to tell a tale so wonderful as one that I sometimes think I know, might be called the worst of presumption, and rightly, too. But we find in holy writ the way marked out by which sinners must come to Christ, and whether or not it has been my happy lot to travel that mysterious path, you can better judge when you read of my wanderings in the wilderness of sin.

From early youth I was led to think about my eternal welfare, though childish and worldly things were my favorite joys. Days passed and years came, and found me thinking I could get religion when I pleased. One Sunday evening after I had been enjoying the company of the young and gay, being in my father's house, there seemed to rise before my eyes a mountain of sins, which I thought must bury my soul in ruin, and I imagined myself sick. I refused to eat but little supper, and soon went to my chamber, where I found no repose, but dark demons instead, to rob me of sleep. Little did I think another rising sun would find me living. My terrors grew worse, and indeed they grew so heavy that I told my father I was sick. Mother came into my room with a light to see what was the matter with me, and after a few words she left the room, closing the door behind her, and the closing of that door seemed to be the shutting out of my poor soul forever from every friendly face, and closing me up to die a miserable death, before a balm could be found for my polluted soul. Soon I was removed from mine to my mother's room, and after a while of untold vexation I fell asleep, to awake in the morning only to suffer; for I still thought myself sick, and did not attend school until the afternoon. This, I believe, was in the spring of 1869. For about eighteen months I groped along with my load of sin pressing me down, like a massive burden, sometimes trying to shake it off in frolics with the young and gay, and often tried to drive away my gloom by praying for mercy; but my prayers seemed to fall like chaff to the ground. I remember when I thought my tongue almost stricken for trying to lisp a prayer. But at last, when I least expected to be raised from my wretched condition, while riding along the road, some two miles from home, with head bowed down, if I am not mistaken I saw a star, for I know not what else to call it, for to me it was a bright star indeed, shining in a glorious light from heaven. I thought then that Jesus my Savior seemed to show me for a while his bright and peaceful face. Those long months were now changed from a scene of dread and horror to a calm and peaceful quiet. But I did not tell any one for a long time what I thought the giver of every perfect gift had done for me. In fact I believe some of the old brethren knew it before I told it at all.

At the October meeting in 1872 I

tried to tell with my poor, lisping, stammering tongue, to the church at Elim, Water Valley, Miss., what the Lord had done for me, and on the following day brother Abner B. Morris hid me for a while from mortal gaze. I believe my Savior went with me, and I have never regretted for a moment the act, but have often doubted my being a fit subject. Yet there is rest in duty, and may it ever be my privilege to do my Master's will, is all I ask while I sojourn here, a sinner saved by grace. And when no earthly friend shall linger near to cheer me, I will lift my eyes to heaven, where my Savior lives, that friend that will be faithful to the end, and never will forsake a child that he has bought with his blood. O for a thousand tongues to tell, and many pens to write that Jesus is the Savior. I ask no nobler theme. Let the world despise and leave me, for they have despised my Savior. Still I will look to him, for I cannot leave a friend so faithful. He has taken my feet out of the miry clay, and placed them upon the Rock, and I hope the day is coming when I shall join the happy throng and sing his praise above the skies, where sorrow and pain shall never come. Then cheer up, dear Christians, ye whose hearts are fainting. But a few more days, or weeks, or years at most, and time and time things will be ended, and then you shall go with your Savior, that glorious friend that shed his blood on Calvary for you. We shall not stay much longer here to seek this world's vain store. I know I am young, unfit to advise, but who can love the world and its goods when Jesus shows his smiling face, and gives such precious promises of redemption? Ye are bought with a price; not with corruptible things of this world, such as silver and gold, but with the precious blood of Christ.

If I thought this scroll of mine would be received and endorsed by the world, I should not want it published. Yet I have no war to wage upon any opposing sect. All I ask is, like the advocates of our cause in the days of martyrdom, to be let alone; and of you, my kind brethren, I ask strict justice. If this be false, lay it aside; but if it be truth, it will stand the test of every critic in the world.

Yours in hope,

W. H. EMBRY.

ORANGE GROVE, March 1, 1874.

DEAR BROTHER BEEBE:—There are many passages in the bible too mysterious for the mind of finite man to understand, and unless they be shown us by the teaching of the Spirit, they will forever remain obscure. Whenever a text is read, and its spiritual meaning perverted, it fails to satisfy, and tends to darken counsel by words without knowledge. You always have been held by my in high esteem, and much beloved for the truth's sake. These many years you have served the church as a minister, and also as editor of the "Signs," which awakens in my breast feelings of gratitude to God for placing you

before us, as a shining light, from the death of my mother, whose name will ever sound dear to me, who, when I was quite young, took the "Signs." I had lost sight of them until I united with the Old Baptists, which was about seven years ago. Since then I have been taking them, and have become familiar with their teaching, and the doctrine, in part, they advocate, which, with the book of Editorials, are almost indispensable with me, and should adorn the house of every one that belongs to the household of faith. Some may not like the severity used in them, but it should be remembered that at the time they were written, arms were clashing with arms, and the swords brandished, and it took severe blows to silence them. As for myself, I would be glad to have the coming volumes, and hope you may soon be enabled to commence the second volume.

The "Signs" come to me regularly, bearing wholesome food to my soul, unfolding to us the mysteries and riches of Christ and his kingdom. I have, upon several occasions, desired to ask your views upon several texts, but believing you already heavily tasked, have deferred until now. I know your labors are arduous, and the many inquiries after truth make them mere so, and were you not sustained by him who is able to save to the uttermost, you could not endure. The words I desire you to explain are recorded Rev. xxii. 17.

I desire to say, in conclusion, to all the brethren and sisters scattered abroad, that I am still trying to walk by faith, in the strait and narrow way, through this world of vanity, and am still enabled, through the mercies of our God, to hope that ere long, when we shall have finished our course on earth, we shall meet all the saints beyond the shores of time, there to abide, and go no more out forever. Nevertheless I am often tempted here, while in the flesh, and my way seems hedged up. But often the words of the Savior come with force, "Be of good cheer," &c., which are a comfort, and his presence is a healing balm to all such sick souls as mine. Should we not therefore press forward, as much as in us lieth, looking unto Jesus, the author and finisher of our faith, who is sufficient for all things, whose name is blessed forevermore.

With love to yourself and family, and to all the brethren, I close, and subscribe my worthless name,

JESSE T. FOX.

CYNTHIANA, Ind., April 29, 1874.

DEAR BROTHER BEEBE:—I was much pleased with your article in the last number of the "Signs," upon the subject of Temperance. I consider it the true gospel ground, to be occupied by the true church of God. That is the ground that has ever been taken by the true followers of our Lord Jesus Christ, in all ages, according to their history. The fanatical principles now inaugurated by the man of sin shows to what des-

perate lengths he is driven, even denying the authenticity of the scriptures of divine truth. I picked up the "Evansville Journal" a few days ago, a paper that has taken sides with the crusade, and in it I found an article on the subject of the marriage of Cana in Galilee, in which the writer takes the ground that the miracle there recorded never took place. They profess to have found a more ancient translation, and find nothing of that matter recorded there. Does not this prove what the prophet has said of them? "They make lies their refuge, and underneath falsehood they have hidden themselves." There is no doubt but that this "crusade" is a part of the popular clergy of the day to carry out the programme of the "man of sin." All of them have, in these parts, one making the most inflammatory appeals to the women to go into what they are pleased to call the "Holy Vow,"—desecrating the holy name of christianity, as these so called "Reverends" have ever done since the rise of their master, the "Second Beast." As a matter of course, the old order of Baptists come in for a large share of their invectives and denunciations. One of these "Reverends," who once had a name among the Old Baptists, has been hired to lecture in seven counties of this State, and in one of his exordiums lately told the people that he had left the Whiskey Baptists—trying to make the impression that the old order of Baptists were of that character. But, like all those men who have been excluded from the fellowship of the church of God, they are ready to publish all the lies against them that the devil's vocabulary can furnish.

Now, brother Beebe, were it not for the potent shalls and wills of the promises of our eternal God, I should tremble for the safety of the church; but as long as the Everlasting Arms are underneath her, as long as he is "a wall of fire around about, and the glory in the midst" of her, what can harm her? May she not cry out in the language of the inspired apostle, "Who shall separate us from the love of God which is in Christ Jesus our Lord?" My earnest desire and prayer to God is, that his children may ever walk soberly, righteously and godly in this world, and by pursuing a true gospel course may put to flight the armies of the aliens. May God Almighty be pleased to be with his dear people in this dark and cloudy day, and finally bring them off more than conquerors, is my prayer for his name's sake.

In the tribulations of the gospel, your unworthy brother,

JOHN H. GAMMON.

CHANGE OF RESIDENCE.

Elder A. A. Cole having removed from Logansport, Cass Co., Ind., to Camden, Carroll Co., Ind., desires his correspondents to hereafter address him at the latter place.

Eld. N. N. Morris having changed his residence to Seyene, Dallas Co., Texas, desires his correspondents to address him at that place.

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 1, 1874.

THE CHALLENGE.

"Happy art thou, O Israel; who is like unto thee, O people saved by the Lord?"—Deut. xxxiii. 29.

Among all the religious organizations of mankind presented to the prophetic vision of the eminent prophet of the Lord, no parallel was found to compare with Israel, as a people saved by the Lord.

The temporal salvation of the carnal Israel, in which we have the type of the eternal salvation of the spiritual or anti-typical Israel of our God, was exclusively the work of God. Before Jacob, in whom all his seed was embodied, was born, when he, or they in him, had done neither good nor evil, it was said unto Rebecca, his mother, The elder (Esau) shall serve the younger, as it is written, Jacob have I loved, but Esau have I hated. And when he obtained the blessing of the first born, and incurred the wrath of Esau, God delivered him; and when in Egypt in bondage, God delivered him from the house of bondage with a high hand, his wonders were performed, and his judgments were executed upon their oppressors, until they thrust them out. God led them forth to the Red Sea, thither they were pursued by the army of Pharaoh, and were confronted by an impassable sea, insurmountable mountains on either hand, and the host of Egypt hotly pursuing. All human power was unavailing. They could do nothing to help themselves. As they were commanded, they stood still, and saw the salvation of the Lord. They surely knew, and in their song acknowledged that this temporal salvation was exclusively of the Lord. What did they, what could they do, to effect their own deliverance? They murmured against Moses, and against God, that they had been brought thither to be destroyed. Their murmuring and rebellion did not divide the waters of the sea, or make them a passage through the deep: they knew full well that their deliverance was of the Lord. And in all their travels through the wilderness, perishing with thirst, God gave them water from the flinty rock, and when in a starving condition, God sent them manna from his stores above. This they knew did not result from any power or wisdom, or will or works of their own, for they had provoked the Lord continually with their idolatry and rebellion. They were saved from their perils in the wilderness by the Lord alone. Fiery serpents, kings and strong nations assayed to intercept them on their way, but God delivered them; and in all cases in such a way as to demonstrate that their salvation was of him, and of him alone. When they crossed Jordan, and encountered the strong nations of the Canaanites, they saw and were thoroughly convinced that God himself fought all their battles, and subdued their enemies before them. From first to last, through all the

history of Jacob, and all the wanderings of Israel, they were made to see and confess that their temporal salvation was by the Lord. He fought their battles, gave them all their victories, saved them from sword, famine and pestilence, and sustained them with corn, wine and oil. So that Israel after the flesh was a people saved by the Lord, in distinction from all the other families or tribes of the earth. All the other nations of the earth, in the days of national Israel, had their own gods, on whom they relied for salvation.

Thus we see how completely Israel after the flesh typified the spiritual Israel of our God, as a people saved by the Lord. It was in view of, and with special reference to the spiritual or anti-typical Israel of God, that Moses pronounced all the prophetic blessings recorded in this thirty-third chapter of Deuteronomy, and in summing them all up, gave the double challenge, saying, "There is none like unto the God of Jeshurun," and, "Who is like unto thee, O people saved by the Lord?" As the temporal salvation of Israel in the flesh, from the time they were loved, and blessed in their father Jacob before he was born into the world, throughout all their generations, and until they ceased to be a type, was by and of the Lord, so the spiritual and eternal salvation of the spiritual Israel is exclusively of God.

We have seen that national Israel was chosen in Jacob before his birth, and the reason assigned for this by an inspired apostle is, "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."—Rom. ix. 11—13; Mal. i. 2, 3. The type was made to conform to its anti-type, in setting forth the purpose of God in the election of his people in Christ before the world began, and thus demonstrate beyond all successful contradiction that God's elect is a people saved by the Lord, and that their salvation is not of works, lest any should boast, but according to the purpose of God, and according to election. Here we have an expression of the sovereign, eternal and unfrustrable purpose of the immutable God in the election and salvation of his chosen people, both affirmatively and negatively given in the type, namely: affirmatively, that the purpose of God in the salvation of his people is according to election: according as he hath chosen them in Christ Jesus before the foundation of the world; and negatively, not of works, but of him that calleth. 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."—Eph. i. 3; 2 Tim. i. 9. "For whom he did foreknow, them he also did predestinate to be conformed to the image of his Son, that he might be the First Born

among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified."—Rom. viii. 29, 30. "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace are ye saved) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." "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—10.

In perfect harmony with the type, as Israel in the flesh was saved from the wrath of Esau,—from the exactions of Laban, from famine in Canaan, from bondage in Egypt, from the pursuit of Pharaoh at the Red Sea, from all the perils of the wilderness, and brought safely into the promised land, by the Lord, so the election of grace are saved from sin, death and hell, from the curse of the law, the stern demands of Divine Justice, "By the Lord." "For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in a waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him, and there was no strange god with him."—Deut. xxxii. 9—12.

Now we press home the challenge, Who, of all the religious denominations of the earth, Jewish, Pagan, Papal or Protestant, are like unto the people of the living God, in the discriminating mark expressed in our text? Or who is like unto their God? We meet with very few, if any, at the present day, except the little flock of Primitive or Old School Baptists, who even claim, or profess to be saved exclusively by the Lord, or who ascribe to their gods the power and glory of riding on the heavens in their help, or in excellency on the sky. The popular idea is that the god whom they worship needs help from them; that he has made it possible for all mankind to be saved, on certain conditions; that those who perform the conditions are saved, and those who fail to perform them are lost. Now let us suppose, according to this theory, some perform the conditions and are saved, and others fail to perform them and are lost, could those who are so saved be addressed in the words of Moses, "O people saved by the Lord?" According to the theory, God has done no more for them in saving them than he has done for those who are not saved; but they have secured their own salvation by works of righteousness which they have done, in the acceptance of overtures, com-

pliance with terms, and performance of conditions. It may rather be said of them, O people saved by your own works. If the theory be true, God absolutely saves none. He only makes it possible for all to save themselves if they will, it is therefore of him that willeth, and of him that runneth, or worketh, and not of God that sheweth mercy; and then the scriptures are falsified—for they positively declare that salvation is not of works, and that it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Sinners are often told that God has done his part in the work of their salvation, that he has done all he can, and now their salvation depends on what God has left for them to do. They hold that all who receive this theory, and perform what they understand to be the conditions, are saved, and that all others might be saved if they also would comply with the terms. This is a most fatal delusion. But if any are saved by works of righteousness, or by works of unrighteousness, which they have done, they are not that happy people which are saved by the Lord. We are told that the modern institutions of men, such as Missionary Societies, Tracts, Sabbath Schools, and their kindred institutions, are saving unnumbered millions of mankind from the quenchless fires of hell. This we do not believe, for it is contrary to the testimony of God himself; but if it were so, the millions saved by men and means employed in such unscriptural institutions could not be included with the people saved by the Lord. And we may rest assured that none will ever reign with Christ in immortal glory but those who are saved by the Lord. It is in this respect that Moses pronounced them "Happy." Not that they are always, while here in the flesh, filled with joy and comfort; for God their Savior has chosen them in the furnace of affliction, and ordained that they "Through much tribulation shall enter the kingdom." But their condition and lot is happy, desirable and safe, because they are saved by the Lord, and he is God, and beside him there is no Savior. Can any other people be found who, according to their own doctrine, are saved by the Lord? It may be thought that the Universalists claim to be saved by the Lord; but according to their doctrine they are not saved at all, for they were never lost; whereas all who compose the Israel of our God, like sheep have gone astray, have sold themselves for naught, and Christ came to save that which was lost, and to call sinners to repentance, and God has laid on him the iniquity of them all. By his knowledge shall he justify them, for he has borne their griefs, and carried their sorrows, and the chastisement of their peace was upon him, and with his stripes they are healed. The Lord's portion is his people, and Jesus came into the world to save his people from their sins, and God has become their salvation.

Who is like their God, the God of

Jeshurun? Their God is the Savior of Israel; but the gods of human imagination only allow men to save themselves, if they can and will. The God of Jeshurun rideth upon the heavens in their help, and in his excellency on the sky. The gods of the heathen ride upon the shoulders of their worshipers, and in the excellency of their human devices, on the earth; not however in the help of their makers and devotees, but to receive help from them. See Isaiah xlv. 7.

All things in heaven and earth belong to the God of Jeshurun; he cannot become poor, or dependent, but the gods of anti-christ are poor, needing frequent contributions to replenish their oft exhausted treasury. The God of Jeshurun speaketh the word, and it stands fast; he commands, and it is done. The popular gods of the workmongrel world woo with pitiful entreaties, but are often resisted, repulsed and driven away, grieved, disappointed, discouraged, and sorely vexed. We might extend the comparison by way of contrast to an unlimited extent; but in no respect shall we find among the gods any that will bear comparison with the God of Jeshurun, or among their worshipers any who are like unto that happy people who are saved by the Lord.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

C F Cayce Ky 4 60.

SECOND VOLUME.

Lewis C Allen Ind 5, Mrs Emily Dorman N Y 3 50, J B Slate Ten 2 30, Mrs C Blackford Iowa 2 30.—Total \$17 70.

RECEIPTS.

NEW YORK—Peter Mowers 3 75, Eld J D Hubbell 2, H Wilkin 2.....	\$7 75
PENNSYLVANIA—Mary Stewart (paid for 1874), Sarah A Bruges 2, G W Tymeson 1, Elder Wm J Purington 1.....	4 00
DELAWARE—L Cooper.....	2 00
VIRGINIA (East & West)—Mrs S Trott 2, G A Dodd 2, Mrs C M Johnson 2, Israel Phillips 9 50, Isaac Webb 4.....	19 50
DISTRICT OF COLUMBIA—Wm Ratcliffe.....	4 00
CALIFORNIA—Jas Williamson.....	2 00
ALABAMA—C B Holman 2, B F Floyd 2, S B Norton 4 50.....	8 50
FLORIDA—Chas E Jones.....	2 00
GEORGIA—I B Wright 2, Eld D W Patman 2.....	4 00
MISSISSIPPI—R M Moorehead 2 25, B F Wilkinson 10, J T Simms 2, C T Hassell 6, H Eastland 4.....	24 25
NORTH CAROLINA—Joseph D Biggs.....	4 00
TEXAS—G R Hoge 2, F Odom 5.....	7 00
OHIO—J P Conoway 2, Elder L B Hanover 4, M R Tucker 2.....	8 00
INDIANA—Chilion Johnson 6, J P Jones 6.....	12 00
ILLINOIS—Nathan Penny 2, Mrs D L DeGolyer 2 50, Samuel Bradbeer 9 50.....	14 00
KENTUCKY—S F Cayce.....	11 00
ONTARIO—Jas Venn.....	4 00
Total.....	\$138 00

MARRIAGES.

By Eld. F. A. Chick, at the residence of the bride's parents, in Wicomico Co., Md., Thursday, April 16, Mr. Levin T. C. Dennis and Miss Fannie E. Williams.

By the same, at the residence of the bride's mother, in Baltimore Co., Md., Tuesday, April 28, Mr. S. Howard Cole and Miss Elinor Shawl.

By the same, at his residence in Reisters-town, Wednesday, April 29, Mr. Benjamin F. Wright and Miss Ida F. Bedsworth, both of Baltimore City.

OBITUARY NOTICES.

DIED—May 8, 1874, at the residence of brother H. Wilkin, in Otisville, Orange Co., N. Y., Mrs. Mary Northrup, aged 78 years, lacking 3 days. Sister Northrup was a highly esteemed member of the Middletown and Walkill Church, and had been a member of the Old School Baptist Church for more than fifty years. She was a very intelligent, sound and able defender of the faith, in her life and deportment exemplifying the holy principles of her profession. She had been a widow many years, and for several years past had her home, with her only sister, in the family of brother and sister Wilkin, sister Wilkin being her niece, as she had no children of her own. The last few years of her life she suffered much from the infirmities common to old age, but looked forward in the assurance of faith to the time of her approaching departure. Her funeral occurred on Sunday, May 9th, and was attended at the meeting house of the church at New Vernon, on which occasion a sermon, appropriate to the occasion, was preached by Elder G. Beebe, the pastor, from John xvii. 24: "Father, I will that they also whom thou hast given me be with me where I am," &c.

DIED—At Baptistown, Hunterdon Co., N. J., April 6, 1874, Alma C. Britton, only daughter of the late Eli and Susan Britton, and grand-daughter of the late Elder Gabriel Conklin, in the 16th year of her age.

The subject of the above notice during her short life exhibited those elements of character that won the esteem of all her acquaintances. Though modest and retiring, yet genial in her intercourse with her friends, and her womanly deportment in the house of God, and in all her walks in life, attracted the attention and called forth the commendation even of those who were comparatively strangers to her. She was a loving and dutiful daughter, an affectionate sister, and entirely free from that artfulness that betrays friendship and alienates affection. An honest simplicity was so transparent as to challenge the strongest confidence and win the abiding affections of all who knew her. By her early removal, a fond mother's heart is rent with the pangs of bereaved sensibility, affectionate brothers mourn their loss, and the hearts of her schoolmates are stricken with deep sorrow. A whole community sympathize with the bereaved. Yet we trust the loss so deeply felt by surviving friends, is to her great gain. From expressions uttered upon her dying bed, of submission, we are encouraged, and sorrow not as those who have no hope.

S. SPROUL.

DIED—In Wilmington, Del., on Tuesday evening, March 17, Mr. Benjamin Cox, aged about 57 years.

Among the few who have stood firm, and adhered to the old paths, through all the conflicts and disorders that the Old Baptist Church in this city has suffered, Mr. Cox has long been prominent. In the midst of life, activity and usefulness, suddenly and entirely unexpectedly he was stricken with paralysis, and then lingered in partial unconsciousness only about one week, when his spirit took its flight.

He was the son-in-law of the late Mrs. Riley, so long and so well known in this city, her house being a stopping place for traveling brethren, and as a mother in Israel.

Ever since I have known Wilmington, Mr. Cox and his bereaved companion have faithfully adhered to that church and served that cause with which I have stood for the last sixteen years as pastor. The Lord has left us a very small remnant still in this city to encounter much opposition and discouragement, but to shew that none of these things move them, and that they cannot be moved

away from the hope of the gospel. This providential stroke falls with crushing weight, not alone upon his widowed companion, but upon all the family connections. The church and congregation deeply and sincerely sympathize with them.

E. RITTENHOUSE.

Brother Samuel Bretz departed this life April 30, 1874, at the advanced age of 73 years, 8 months and 2 days.

Brother Bretz was born in Lancaster Co., Pa., Aug. 28, 1800, where he was raised. He was married to Catharine Bibler of the same place, (who now survives him) May 15, 1823, and lived with her nearly fifty-one years. In the spring of 1828 he moved to Marion Co., Ohio, and soon after located on the place where he died, and by a close application of honest and persevering industry as a farmer, he accumulated enough of this world's goods to make himself and family comfortable, and now leaves it for others to enjoy. He was a good and honest neighbor, respected by all who knew him. He was kind and affectionate to his family, always providing well for them, yet at the same time firm and exact in his manner, always manifesting a great interest for the welfare of his family. He leaves a wife, eight children, nineteen grandchildren, one brother, three sisters, and numerous other relatives and friends to mourn their loss.

Elders Main and Sherwood preached at his funeral to a large congregation, on the 2d instant, the former from 1 Cor. xv. 54, the latter from Phil. iv. 13.

Soon after coming to this county, he experienced a hope in Christ, and united with the Rocky Fork Church, about a year after its organization, and was baptized by Eld. Lewis Seitz, the pastor, in 1831. He was chosen deacon over thirty years ago, and faithfully served the church until his death. He was well established in the doctrine of salvation by grace alone, and was opposed to all secret societies. He was a firm believer in the washing of the saints' feet. He remarked to Elders Main, two days before his death, that if he died, he would die in the same faith he had so often heard him preach, salvation by grace. He was patient during his sickness, which lasted but a few days, and was willing to depart if it was the Lord's will. He was conscious to the last, talking until within a few minutes of his death. He was faithful in meeting with the church, which at one time dwindled down to ten or eleven members, often not more than half a dozen attending on church meeting days. But his faith remained unshaken, and we bless the Lord that he lived to see the Lord's work revived, the church now numbering about forty-two members. But he has gone to rest, and why should we mourn? For it is written, "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."

'Tis sweet to hope he's gone to rest,
To sleep in Christ the Lord;
His spirit now with him is blest,
According to his word.

A pilgrim once was he with us,
But now in Jesus sleeps;
Though much he suffered with us thus,
With us no more he weeps.

The Lord has taken him away,
We laid him in the tomb,
There, there to moulder in the clay,
Till the resurrection come.

Yours in Christ,

LEWIS SEITZ.

Little Sandusky, Ohio, May 5, 1874.

ANOTHER OLD SOLDIER OF THE CROSS GONE.

DIED—On the 14th inst., of congestion of the bowels, our dearly beloved Eld. Christian Kaufman, aged 93 years, 4 months and 8 days.

The subject of this notice was born in the state of Virginia, emigrated to Ohio in early life, and settled in Fairfield Co. God was pleased to manifest himself to him in the forgiveness of his sins, when between twenty and thirty years of age, as near as I can find out, and when about thirty years of age he

began to preach the gospel, being a member of the Baptist Church called Pleasant Run. Meeting with so much opposition in this church, on account of the doctrine which he preached, he called for a letter of dismission, which was granted, and joined the Baptist Church called Union, in Perry Co., Ohio—a church that believed the doctrine he preached—the doctrine which the Old School, Predestinarian Baptists now believe. In this church, I believe, he was ordained to the work of the ministry. When he left Fairfield County, he settled in Delaware County, and united with the Predestinarian Baptist Church called Ebenezer, in which his membership was at the time of his death. In this church he had his membership nearly forty years, and was ever found at his post, though he met with much opposition without and within the Baptist Churches. When Fullerism, or New Schoolism, made its inroads among the churches, he was one of the first to raise the warning voice, and when the division took place, Brother Samuel Carpenter made the motion in the Muskingum Association to withdraw fellowship from all who had fallen into the new measures, he seconded the motion. The Lord made him a faithful watchman, and when I say that in every respect, as a member and a minister, he has had few superiors, I think I do not say too much. The churches that were blessed with his labors were generally sound in the faith and practice of the gospel. About the year 1840 I became intimately acquainted with him, and about this time he was married to my mother as his second wife, who still survives him, and is left a widow again. He has been to me a father in Israel indeed, and many are the lessons of instruction in the gospel, that I have received from those lips which now lay silent in the tomb. As he lived in the faith, even so he died in the faith. To the last, as long as he could speak, he manifested implicit confidence and trust in God his Savior. He was blind about twenty years, but continued to preach until the Sunday before he died, having preached about sixty-three years.

"Blessed are the dead which die in the Lord. Yea, saith the Spirit, that they may rest from their labors, and their works do follow them."

The unworthy writer, by request, tried to preach on the funeral occasion, to a large and attentive congregation, from 1 Thess. iv. 13-18.

His generation is 145—122 living.

We feel sensibly our loss, and mourn his absence, but do not sorrow as those who have no hope, believing our loss to be his eternal gain.

Your brother in tribulation,

JOHN H. BIGGS.

Ashley, Ohio, March 24, 1874.

It becomes my duty to send the following obituaries of Mr. Henry C. Marsh and his wife, Angeline Marsh. He was born May 23, 1844, in Adams Township, Cass Co., Ind. Angeline, his wife, and daughter of Samuel Stibbs, was born Nov. 12, 1846.

He never made a public profession of religion, but entertained a hope in the Savior for about ten years, and was a warm friend of the Old School Baptists, and openly maintained their doctrine, and often said that if he was only fit he would much love to belong to the church that worshiped the Lord, as the Old School Baptists did. His wife joined the Methodists about nine years ago, where her membership remained as long as she lived on earth. They were married on the fourth Sunday in December, 1863, and they manifested during the few years they lived together that they appreciated the marriage obligations, and their love was without dissimulation. He often went with her to her meetings, although it was well known that his doctrinal views were not like theirs. She sometimes went with him to the Baptists' meetings, but the distance was so great that they could not often attend, which was a grief to him, as that was his choice. They were highly esteemed by all who knew them, on account of their kindness and uprightness. They had two children, a son and a daughter, both smart, likely children. On the 9th of February last he loaded his wagon

(standing under a shed) with grain to carry to market, in a hurry, and without removing the extra sideboards used in hauling corn, he put on his spring seat and undertook to drive out from under the shed, which being low, and rendered more so by the extra sideboards, he was caught between the spring seat and the log overhead, and his body doubled together, so that his back was broken just above his hips, the log striking him on the back of his neck, as he stooped forward to go under the same. From that time he had no feeling in the lower part of his body, though he lived for four weeks, and five days afterwards, and was in his right mind all the time, and sensible of his condition. He conversed freely with all who came to see him about his dying, and expressed his willingness to go, and his firm conviction that it would be well with him after death. One week after he was hurt, his wife was taken sick, and in one short week she was numbered with the pale nations of the dead. She was sensible to the last, spoke calmly of her departure, and of her bright hopes of eternal bliss. Her funeral was largely attended, and a discourse was delivered by a Methodist minister from Nahum 1. 7. On the night after her burial, Mr. Marsh had his last dark cloud of mind, and the next day his mind was clear, and remained so until the very last. On Saturday, the 14th, I was, by his request, sent for, and arrived at his house about 3 o'clock p. m., and found him calm and in a very high state of enjoyment. His whole mind was to talk on religious subjects. His worldly business had all been arranged to his mind, and his whole soul seemed to be wrapped up in the goodness of God. I staid with him until Sunday morning, and told him I ought to meet with the dear brethren at Pleasant Hill Church that day. He replied, "O yes, I want you to. I should be glad to go and hear you preach, if it was the Lord's will; but he knows best, and he will be with me while you are gone. You go and tell Jacob, my brother, that I want him to go with you, and then I want you to come back and stay with me while I live. It will not be long. And I want you to preach my funeral, from the same text that the Methodist minister used at my dear wife's funeral." I went to meeting in company with his brother, and returned as requested. On my return I learned that his wife's father had been buried that day, and that Mr. Marsh was sinking, yet his mind was clear, and his soul rejoicing in the Rock of his salvation. I tarried with him until about 1 o'clock Monday morning, when I laid down to try to sleep a little, as I was much worried. In a short time I was awakened by one of the watchers, who said he wished to see me again. I immediately repaired to his room, and conversed with him some time. His soul was all animation and joy. After a while he said, "Elder Cole, I want you to pray with me once more." I knelt by the bedside and tried, feeling that I was in the presence of God, angels and men. When I arose, we talked a moment or two, when suddenly he raised his eyes and exclaimed, as if his whole soul was in a transport of joy, "O, brother Cole, I see the Lord!" which were his last words. He gasped two or three times, and expired at 3 o'clock a. m. Such a triumphant death I never before witnessed, and so said all present.

He was buried on the 17th, and I tried to speak to a large and attentive congregation from the text above referred to, as he requested. May my last end be like his.

He has left an aged mother, three sisters, one brother, and two small children, with numerous other relatives and friends to mourn. He will be sadly missed in the vicinity where he lived.

Three nearly related have been in so short a time laid in the silent grave to await the appearing of our blessed Lord. May the Lord sustain the families in their trying circumstances, is my prayer for Jesus' sake.

A. A. COLE.

Camden, Ind.

THE SECOND VOLUME OF THE "EDITORIALS."

SINCE the publication of the First Volume of this work, many applications have been made for the succeeding volumes, by those who love the truth and wish to preserve for themselves and for the use of their posterity, a faithful record of the history of the Old School or Primitive Baptists, from the time of the division occasioned by the apostacy of what are now known as the New School or Missionary Baptists, up to the present date.

Among the articles contained in this volume will be the debate of the Editor with J. J. Pierce Esq., October 3d, 1842, upon the following propositions:—

1st. That the fundamental principles of the "Temperance Society," that to "make, read or drink liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural, and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said Society assumes to be "wise above what is written," by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of Church fellowship, and also of political preferment, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the Church and State; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

This article alone is worth more than the price of the whole book.

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ASSOCIATIONAL.

The Delaware River Association will be held with the church at Washington, South River, Middlesex Co., N. J., commencing on Wednesday before the first Sunday in June, 1874, at 10 o'clock a. m.

Those coming from Philadelphia will take the Camden & Amboy R. R., from foot of Walnut Street, on Wednesday morning, at 6 o'clock, and get tickets for Old Bridge Station.

Those coming from New York will leave at the same hour, (6 a. m.) by way of South Amboy, and get tickets in New York for Old Bridge Station.

The trains from each way arrive at about the same time, and there will be friends at the station to convey the friends to the meeting in good time. Should any come on Tuesday evening, they will leave the above named cities at 2 p. m., and friends will meet them on their arrival.

I think there will be a Boat running from New York to South Amboy, from Pier No. 1, thence to Old Bridge by Rail.

A cordial invitation is extended. By order of the church,

WILSON HOUSEL, Pastor.

The Warwick Association will be held with the church at New Vernon, Orange Co., N. Y., commencing at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1874.

Brethren and friends coming by public conveyance to the Warwick Association, from the West by Erie Rail Road, will be met with conveyance at Otisville; they will inquire for brother Harrison Wilkin, within a few rods of the Otisville Depot.

Those coming from the East by Erie Rail Road will be met at Howell's Depot on Tuesday evening, on the arrival of the Orange County Express from New York, at about 8 o'clock p. m. Or on the arrival of the first train on Wednesday, 11:30 a. m. By this train they will miss the introductory sermon: better come on Tuesday evening.

Those coming from the North or South by the Midland Rail Road will be met at Winterton Station on Tuesday evening. Or should they miss the evening train, on arriving at Winterton inquire for brother Salmon W. Hoyt, where they will be cared for.

The Chemung Association will be held with the church at Pleasant Valley, Chemung Co., N. Y., to commence at 10 o'clock a. m., on Wednesday before the third Sunday in June.

The O. S. Baptist Conference of Western New York is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday following the Chemung Association, and continue two days.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., JUNE 15, 1874.

NO. 12.

POETRY.

TRUST.

Though the fig-tree shall not blossom,
And the vine no fruit afford,
Though the olive branch should wither,
I will glory in the Lord.

Though the fields produce no harvest,
And the folds contain no flock,
Though the stalls indeed be empty,
Yet my God will be my Rock.

Jesus is to me much better
Than the creatures e'er can be,
He's the God of my salvation,
And will bless and comfort me.

O my spirit, doubt it never,
Jesus loves, and ne'er shall leave;
His blest word assures thee ever,
He'll unto the utmost save.

Wherefore should'st thou be distressed?
All things work thy greatest good;
Thus the strong affords thee sweetness,
And the eater brings thee food.

Flesh and sense are always erring,
Flesh and blood false witness give;
May the Lord in heart incline thee
His sure promise to believe.

Hear how plainly he hath spoken,
"None shall hurt thee nor destroy;
Power I give for thee to tread on
All that dare thy peace annoy.

"All the weapons formed against thee
They shall never prosperous be;
All that thou shalt do in judgment
Shall their condemnation see.

I am near to justify thee,
When thy foes like serpents hiss;
I in trouble am thy Savior,
I'm the Lord thy Righteousness.

"O believer, cease thy sorrow,
Fear not sin, nor death, nor hell;
I, thy Jesus, live forever,
And for thee do all things well

Dare to trust my gracious promise,
My assurance, yea, my oath!
A am God, I cannot alter—
I am faithfulness and truth."

Gracious God! my soul shall answer,
I believe; O help away
All the unbelief within me,
And thy saving power display.

Keep me trusting wholly to thee,
Let me on thine arm rely,
Till my life's short journey's ended,
And thou raisest me on high.

O what unknown joys await thee
In that world of perfect bliss,
Where thy saints in light adore thee,
Where my Jesus ever is.

Blood-bought children of my Jesus,
Think amidst your sorrows here,
You will shortly there assemble,
You in glory will appear.

Count it joy when fierce temptations
Lure your feet to fall therein;
Though all hell and sin oppose you,
You shall life eternal win.

Yes, my brethren, conquest's certain,
Through the Lamb's redeeming blood;
Glory to his name forever,
We shall soon ascend to God.

Hallelujah! let the chorus
Mingle shouts with those above;
Hallelujah! Jesus loves us;
Hallelujah! God is love!

THOMAS REED.

CORRESPONDENCE.

NEAR CONCORD, CALHOUN CO., MISS.,
May 21, 1866.

BROTHER BEEBE:—After an interval of some years, during the most of which time blood has flown, and many have been launched into eternity, in the din of war, through the providence of God I have passed through the bloody period unhurt, except my health, which has been impaired by the exposure incident to camp life. Feeling thankful, I take my pen to write some of my thoughts during and since the war, concerning that period of time familiarly known as the millennium, and may be found in Rev. xx. But as the Euphrates is to be dried up, the frog spirits to go to the kings of the earth, the battle of the great day, and the destruction of the anti-christian powers, are to precede that period, I will first notice them. But I in the first place admit that these things are represented by symbols, or figures, shown to John on the isle of Patmos, in visions, and consequently cannot be properly understood by us until the events themselves disclose them, or by a revelation from God. But inasmuch as some visions have been interpreted by the inspired writers, and we are thereby taught the principle upon which visions are given, we may draw some inference from visions not interpreted. The principle upon which visions are given is the same in all cases, in my judgment, whether given by the dreams of Joseph, Gen. xxxvii. 7, 9, or the dreams of Pharaoh in regard to the seven years of famine, Gen. xli. 1-7, or the visions of Ezekiel, of Daniel, or of Peter, Acts x. 11, or of John, in the Revelation; all are founded on the same principle; and the dreams of Pharaoh, Joseph, Peter, and of others, would have remained as profound a mystery as the vision of John in the book of Revelation if they never had been interpreted. Indeed, the seven golden candlesticks and the seven stars, in the very first chapter of this book, are interpreted as representing the seven angels and the seven churches, thus showing that the visions are figurative. With these principles which show that the visions given bear a resemblance to the substance, or events that are to follow as a consequence of the vision, we will endeavor to see if it does not look like some of the events of the sixth viol period are taking place in our day. But we should bear in mind, in every instance, that the figures given in visions are as different from the sub-

stance or events that are to follow as a consequence of the visions, as there is between a man and his likeness drawn by the artist, or as there is between a tree and its shadow. Upon these principles the whole book of Revelation seems to me to be based, at least all the figures or symbols. Hence we need not look for much information from Revelation, only in a symbolic or figurative sense.

With these premises, let us see if any inference can be drawn from Rev. xvi. 12, which reads as follows: "And the sixth angel poured out his viol upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared." This drying up of the water of the Euphrates, in my judgment represents figuratively the preparations that are to be accomplished by the civil powers of the earth, to prepare the way for the great battle, or war that is to take place, denominated in the book of Revelation "the battle of the great day of God Almighty." That the discovery of steam power and its concomitants applied to the various kinds of machinery, such as railroads, steamboats, steamships, steam-mills, &c., are important links in the drying up of the "water" of the river Euphrates, I think highly probable. That steam power applied to railroads, and steam inventions of various kinds, afford great facilities in war, is more than probable, and positively certain. That a river is an obstacle in the way of armies getting together, is also certain, as is proved by generals in concentrating armies on opposite sides of rivers until they get ready for battle. That railroads &c. are great facilities for the transportation of troops and supplies, needs no proof, for every one knows that during the late war the armies were generally concentrated on or near the railroads or rivers, in order to get supplies, &c. And well did the generals commanding the cavalry know how to stop supplies to the enemy, if they could find a passage to his rear, and break the rail-road, and thus stop supplies and force him to fall back. And it is apparent that if steam power could have been done away with in the hottest time of our late war, it would have stopped the war of its mighty proportions in a few days, for that would have stopped supplies. Hence, inasmuch as the drying up of the "water" of the river Euphrates prepares the way for the kings of the east, and the great thoroughfare by steam power is from east to west, it appears highly probable that the drying up of the water

of the Euphrates represents figuratively the great inventions that are applicable to steam power, and further to make steam the motive power on railroads, &c., is indeed drying up water. Hence it appears that the water of the river Euphrates is represented as an obstacle or obstruction in the way of the kings or kingdoms of the east, and the drying up of that water removes the obstruction, it looks like railroads, &c., when fully matured, will certainly do that very thing, and remove the obstacle out of the way of the swift transportation and communication that will perhaps be necessary for the great battle. Think for a moment of the vast difference between the rapid speed of transportation and communication of the present day, compared to that of past ages, or even thirty or forty years ago. News now goes on wires with the speed of lightning; and this may be considered as a concomitant of steam power, as we generally find them on the sides of railroads. In past ages it took months to pass from Europe to America; it now takes eight or ten days, by steam power. In past ages it took years to make a passage or sail around the earth; it is now performed in about eighty or eighty-five days. Thus it appears that steam power is indeed facilitating rapid speed in transportation and communication with the kings or kingdoms of the east and those of the west—thus drying up the "water of the river Euphrates," or removing obstacles out of the way, as it were, that have hitherto existed between those kingdoms.

"And I saw three unclean spirits, like frogs, come out of the mouth of the dragon," &c., "which go forth to the kings of the earth, and to the whole world, to gather them to the battle of the great day of God Almighty."—Verses 13 & 14. These frog spirits are generally believed by the Primitive Baptists to represent the modern missionary system, in which I coincide, and therefore will pass on. But as these frog spirits are to gather the kings of the earth and the whole world to the great battle, I will notice a little of their workings, and see if they do not have a tendency to gather the people together in combinations or societies, and finally to battle. And, first, I will notice their origin. These missionary spirits appear to have been engendered by Mr. Robert Raikes, a churchman of Gloucester, England, who commenced, in 1784, a Sunday School, for the avowed purpose of teaching the children of the poor to

read the scriptures. In the following year Wm. Fox, of London, a Baptist, laid a plan for the universal education of the poor, before the Baptist monthly meeting of May. The Chairman of that meeting made use of the following language: "The work is great, and I shall not be satisfied until every person in the world be able to read the bible; and therefore we must call upon all the world to help us." Mr. Fox, hearing of Mr. Raikes' attempts, opened correspondence with him, to learn his plan of procedure, through which, at the public meeting August 10, 1785, there was formed "A society for the establishment and support of Sunday Schools throughout Great Britain." This proceeding being published, the plan was adopted by several bodies of dissenters and Methodists. In a few years almost every congregation had a Sunday School attached to it, and thus so many nurseries were established, say they, "for the increase of christian knowledge, and enlargement of the church of God." Here we see the missionary movement in its infancy, and its gathering principles from its very origin, and its field of operations as extensive as is the world. In about five years from the origin of this Sunday School in 1785, Andrew Fuller composed his "Dialogues and Letters on the Fundamental Principles of the Gospel," which simply amounted to a general atonement and a special application, thus making his gospel to suit his great Missionary Society, which he and a few of his friends organized in 1792, two years after he published his "Dialogues." This Fullerite Missionary Society was organized for the purpose of converting the heathen to his system of religion, of course, as set forth in his "Fundamental Principles." And in 1793 Cary and Thomas set out in a Danish vessel for India, as missionaries. In 1810 this sympathetic spirit began its work in America, among the young men of the Seminary of Andover, Massachusetts, and in 1812 the American Board of Commissioners for Foreign Missions was incorporated by the Legislature of Massachusetts. In 1814 the Baptist Board of Foreign Missions was formed in America. In 1816 the Sunday School Union was formed in New York. In 1807, April 7th, the African Institution for the removal of slavery was formed in London. In 1823 the Anti-Slavery Society was formed in London. In 1832 the New England Anti-Slavery Society was formed this side of the great water. The second article of its constitution was, "The objects of this Society shall be to endeavor by all means sanctioned by law, humanity and religion to effect the abolition of slavery in the United States, to improve the character and condition of the free people of color, to inform and correct public opinion in relation to their situation and rights, and to obtain for them equal civil and political rights and privileges with the whites." In 1833 the American Anti-Slavery Society was formed in the city of New York.

Thus it will be seen that these Sunday Schools, Mission, Abolition, sympathetic spirits went from the poor of England to the poor heathen in foreign lands, and finally to the poor Negro of America, and in 1860 gathered all its elements together in Abolitionism North, and thus obtained the political ascendancy of the United States Government, and hence the most horrid war known to modern history was the consequence. If there was any honor in this war between the States for the abolition of what was called slavery in the United States, these Sunday School, Mission, Abolition, sympathetic spirits were certainly the indirect, if not the direct cause of it, and hence if there is any honor in it, they are entitled to it. If there is any honor in the enormous amount of blood that was shed; if there is any honor in the untold number of widows, orphans and maimed; and finally, if there is any honor in changing the Government of our patriotic fathers of 1776 to suit the dogmas of this Sunday School, Mission, Abolition, sympathetic fraternity, this sympathetic system enunciated in the London Sunday School of 1785, and engendered in 1784, was the parent, and Missionism and Abolitionism the offspring, and hence this fraternity is entitled to the honor, and I shall not dispute the title, nor contend for any part of the honor.

Now as this sympathetic spirit in the organization of the London Sunday School of 1785, declared by the mouth of the President or Chairman of that meeting, that he would never be satisfied until every person in the world was able to read the scriptures, therefore to carry out that declaration they must abolish not only this institution of a large portion of the American people, but change the organic laws of the Government also. For they never could teach the black man while he was in bondage. Hence the necessity of the abolition of Negro servitude was plain, and indeed essential to their system, and it cannot stop with its work in our beloved country, for it will have to carry out universal abolition before it can teach "every person in the world to read the scriptures."

By noticing the dates of these societies, it will be seen that it was about seven years from the origin of the Sunday School to the origin of the Missionary Society, and about fifteen years from the origin of the Missionary Society to the origin of the African Institution for the removal of slavery, and about fifteen years from origin of the African Institution to the origin of the Anti-Slavery Society; and from its origin in England in 1823, it crossed the great Atlantic waters, and in 1832 the Massachusetts Anti-Slavery Society was founded, and in 1833 it reached New York. Thus it will be seen that in about seventy-six years from the origin of these societies in England the abolition of slavery was openly advocated by the force of arms, by the abolition authorities of the United States, and in five years

was totally consummated, at the close of the late war.

Now, as the people of the United States would not surrender their institutions and form of Government without a bloody struggle, is it not reasonable to suppose that the heathen of Asia, Africa, &c., will be as obstinate about their forms of casts, rules of government and religion, &c., since their distinctions of casts or degrees in society, rules of government and religion, &c., have been standing from remote antiquity? Indeed we have a demonstration of this fact in our own country. The Indians, who first inhabited this country, will not come under our laws, but abandon their native country and flee to the western wilderness, to enjoy their own forms of government, and to keep out of the way of our laws and form of government.

Now as these sympathetic societies are very plausible, and apparently very harmless, while they are in their infancy, wanting in power, and having the pretext of teaching the poor to read the bible, and veiled with the specious name of Benevolent, they are liable to deceive the people. But we find by sad experience, when they grow up to manhood, in the benevolent form of Abolitionism, which is one of the benevolent links in the chain, and obtain the political ascendancy, that they enforce their principles by the strong arm of the sword, as was fully demonstrated in the late war, and have thus far followed the beaten path of their predecessors of the past ages. As these religious inventions or societies have resorted to the strong arm of the sword in the enlightened Government of the United States of America, is it not highly probable that they will do likewise in the heathen nations of Asia, Africa, and other nations of the earth? It is indeed not only in accordance with human nature to rule to the extent of its power, but it is in accordance with the religion of man to rule to the full extent of their ability and power, as history incontrovertibly proves in every age of the world. Their object is, (that is, the Mission, Abolition, sympathetic societies) to convert the world to their system of religion. Should they succeed, and convert a majority of the people of all the nations of the earth to their system of religion, it will follow that every nation under the heavens will be ruled by their system of religion and government, as a necessary consequence. The consequences of such a mighty power as this would be, should it succeed to the full extent of its ambition, can be seen through the historical mirror of the Catholic power on the nations of past ages. Should any attempt at resistance to their power be made, that they would enforce their principles by the strong arm, no one need doubt.

As regards the "battle of the great day," the result of the last eleven or twelve years would seem to indicate that it will result from these missionary movements, should they succeed in extending their system to the

extent that was anticipated in the organization of the London Sunday School in 1785. That they have made every effort since that time to carry it out, to the full extent of their ability, for about seventy-six years, up to the present time, I think will not be denied. What the battle of the great day is to be, cannot with certainty be known until the events themselves make it known. It would seem, if it is to result from the missionary fraternity, that it is likely to be gradual, unless it results from the overthrow of the missionary system, after they have acquired the full extent of their power. In that event it might come more suddenly. But it would be dull in form then, for if their accession into power produces war, which was the case in the United States, their expulsion from power is equally likely to produce war.

As regards the thousand years period, or millennium, as it is called, it is also veiled in mystery, only being portrayed in symbolic representations, without an interpretation, and consequently cannot be properly understood until the results make it known. Could we with certainty know what powers, or what Babylon, the beast and the false prophet are, we might form some idea of what it is to be; for it is plain, from the 18th and 19th chapters of the book of Revelation, that these three great powers are to be destroyed, and the devil (chap. xx.) chained, before that period sets in. If these three great powers, together with the ~~constructing chained, should represent~~ all the religious and political error in the world, as perhaps they do, at least the greater part that comes in contact with the church of God, it will follow that equity and justice and true religion will rise into power as a necessary consequence, and become the ruling power, as there would be no opposing power, or but little at most. And as the souls of the beheaded, &c., (xx. 4) are represented as reigning with Christ, being a symbol, may represent the true religion ruling, or in the ascendancy, during the thousand years period. And "the rest of the dead" (verse 5) being also a symbol, may represent the false and oppressive principles, as represented by Babylon, the beast and the false prophet, as being in subjection, or under control, during the thousand years period, as in the first the souls, &c., are reigning, and in the second the dead as remaining dead until the thousand years are finished; for these three great powers are represented as being destroyed before the souls of the beheaded, &c., reign: a full account of which can be found in Rev. xviii. and xix., as stated before.

A SUBSCRIBER.

UTICA, N. Y., March 5, 1874.

DEAR BROTHER BEEBE:—You and the readers of the "Signs" will doubtless remember the very crooked experience in No. 1 of the present volume, dated Utica, N. Y., and signed L. Alexander. In that I

promised, should brother Beebe deem it worthy of perusal, that I would continue the subject in a future number. Having a copy of the letter by me which I wrote to my pastor, Mr. Wilkin, expressive of my desire to unite with the church, I will send it, hoping that through its weakness and simplicity it may tend to strengthen some poor, weak, trembling soul that is anxiously desirous of giving in their testimony also among the children of God, and yet fearing that in the attempt, as I did, their extreme sinfulness and unworthiness, they shall fail to give satisfactory evidence, and thus prove, as they imagine themselves to be, only hypocrites and deceivers.

Jan. 10, 1843.

TO MY PASTOR, MR. WILKIN:—Dear Friend, I take up my pen to unfold to you the Lord's dealings with my soul, and shall, with the assistance of the Spirit of the Lord, who is wonderful in counsel and excellent in working, endeavor to trace out the same.

First, then, he found me, as he has all the rest of his dear children, in the broad road to ruin, and in love and mercy to me there stopped me, though I had sunk in a horrible pit and miry clay, yet he has set my feet upon a rock, and established my goings. I view the Lord's love to his people as very peculiar. "Jacob have I loved; but Esau have I hated." "I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee." But how many times since the Lord first met with me have I gone astray, in thought, word and deed. What patience and forbearance has he shown me, in bringing me back to see the right way. And though I cannot always say, I know that my Redeemer liveth, yet there are times when I can see myself interested in that covenant which is ordered in all things and sure. Thus I am led to see that I am not of the world, even as my Redeemer is not of the world. Therefore he says, "Come out from among them, and be ye separate." And Paul says that immediately there fell from his eyes as it had been scales, and forthwith he arose and was baptized. And John was baptizing in Enon, near Salim, because there was much water there. And they who believed on the Lord Jesus Christ came, and were baptized. Therefore I shall not feel satisfied if I do not likewise, as I am led to see that it is the duty, as well as the delight and privilege, of every one who sees it so needful as I do, thus to follow the steps of their dear Lord in the baptismal stream, which figuratively represents to me a death unto sin and a rising unto newness of life and action. I would not wish to be in a hurry in so doing, but desire to give an evidence and proof that I was from everlasting loved, and marked out as a plant in that garden which is and will forever be fenced around with the arms of love and mercy, so that no evil beast can devour. I have often wondered at

the Lord's calling and making choice of me, while I have both brothers and sisters older than myself. But he called unto him whom he would, and they came. And I would ask, When the Lord calls, who can resist, or say unto him, I will not hearken? Many a time have I been brought to this conclusion, that I have neither part nor lot in the matter. Our dear Lord says, "Your joy no man taketh from you." How often has the enemy said, "No, nor your sorrow either." I have at times been ready to say, with Job, "O that I knew where I might find him! I would come even unto his seat." But I have, like him, been brought to this conclusion, "When he hath tried me, I shall come forth as gold." I feel assured that the Lord is no respecter of persons. Had he been, he would never have chosen one so vile, so depraved as I am. But I bless his dear name, I know it is him who hath made me to differ; therefore I would wish to leave it with him, to do with me as he will.

My Dear Pastor, I did not think of writing so much when I began, but as the Spirit of the Lord has been pleased to open things to my mind, just so have I committed them to paper. But my sheet is full, and I must conclude, remaining yours in ties that death cannot sever,

LYDIA OSTLER.

And now, my dear friends, readers of the "Signs," perhaps some of you will say, There are some words that have a rather legal sound. In reply I would say, The child at school does not stand in the highest class at first, but is led on little by little. Just so with myself. The way in which I was instructed was line upon line, precept upon precept, here a little and there a little, the Lord whispering to me, "I have many things to say unto you, but you cannot bear them now."

But to return to the letter sent. I received an affectionate request to attend their next church meeting, which I did, and gave in my feeble testimony, and was received, and the following May (for our minister was out of health at the time) with four others, was baptized in a beautiful river near by. It was a most delightful morning, and my soul was sweetly led out in praise to my dear Redeemer, viewing with an eye of faith my interest in that fountain opened for sin and uncleanness, rejoicing that I was enabled to manifest my faith therein and love thereto. As I stepped down into the water the Lord blessed me with these words: "This God is our God forever and ever; he will be our guide even unto death." O how strengthening and comforting are such exceeding great and precious promises. It was a day long to be remembered, and indeed I believe it will never be forgotten. But O what a field of trouble have I passed through since that day—outward trials and inward conflicts. And when I look back and remember all the way the Lord my God has led me for more than forty years in

the wilderness, I would not rehearse it with murmuring breath, knowing both from judgment and experience that it has been the right way, to a city of habitation.

About ten years after the before mentioned circumstance, I found myself in America, having become united to one of the four with whom I was baptized. We settled in the north-western part of Onondaga County, N. Y., and so long as my husband lived, and for some years after, I could not learn that there was any truth preached in America. Nothing could we find or hear of but the do and live system, which is nothing more or less than slow poison to a living soul. But I desire to bless and praise the God of Israel, that according to his promise he hath kept my soul alive in famine. From the time I became acquainted with the "Signs of the Times," I have fed and feasted on them, and indeed they have been all the preaching I have had for over nineteen years, until I removed to my present home, where I now have the privilege of meeting with my brethren and sisters in Christ, and mingling our petitions together.

And now, dear Elder Beebe, may your life still be spared, and your usefulness extended, especially to those of the dear children of God whose habitation is in remote parts from the truth, and who are daily sighing and crying for the public ministry of the gospel.

And now, dear brother Beebe, having read over the foregoing, the devil and my own judgment both agree that it is not worthy of a place in your valuable paper; but having promised that I would resume the subject at some future time, I will send it, quietly submitting it to your superior judgment.

The chief of sinners,

L. ALEXANDER.

WASHINGTON Co., Oregon, April 23, 1874.

DEAR BROTHER BEEBE:—If one so unworthy as I may be permitted to address you by that endearing appellation; having some leisure, I will try to write a few of my thoughts and give a short history of my travels from the time that I hope the Lord in great mercy showed me that I was a poor, lost and condemned sinner, to the present; for I have been reading the "Signs of the Times" of late, and I find so many good and precious things therein that I sometimes feel to try, in my feeble way, to tell to the many strange but dear and loving brethren and sisters some of the dealings of the Lord with poor worthless me.

If I am not deceived, about twenty-three years ago this coming summer I was first called to look at my sins. Up to that time I had tried to be what is called an infidel, and indulged in rolling sin as a sweet morsel under my tongue. Although my dear old mother and step-father were members of the Regular Baptist Church, and would often talk to me about my sinful acts. When my sister, which was the only person I

doted upon, except my parents, was going to join the Regular Baptist Church, on Saturday before the fourth Sunday in June, 1851, and be baptized the next day, I thought I would show some respect for her and my dear old parents. So on Sunday morning I stated to meet her at the water, and while on the way this question was forcibly pressed upon my mind, Where am I going? My answer was, I am going to see my sister baptized. The next inquiry was, What is she going to be baptized for? And let me tell you, my dear brethren and sisters. I there had to give up my infidelity, for my sins began to rise before me till I thought something must be done, or else hell would be my doom. Like all the rest of mankind in a state of nature, I thought my salvation depended upon my own good works. So at work I went, but the more I worked the worse I got. In 1853, my mother, my sister and her husband, and myself, (my step father being dead) all started from the state of Indiana for California, and on the plains we got separated, and they went to California, and I to Oregon. Still I could not get rid of my numerous sins, and by this time I was in a land of strangers. As I was one day trying to work in the gold mines, I thought my hour of departure had come, and that I had sinned that sin which is unto death. I threw down my pick and started to go home and tell my wife that I certainly had to die and go to a world of everlasting misery and woe. While on the way to the house, I fell upon my face and cried, O God, be merciful to me, a poor, lost and undone sinner; nevertheless, not my will, but thine, O God, be done. All of a sudden I felt that my heavy burden was removed, and I was on my feet, praising God. When I got to the house my wife thought I certainly had struck a fortune in the mines. And right here let me say to you, my dear brethren and sisters, that I still have a hope that it was a treasure which will last to all eternity, and neither men nor devils can cheat me out of it. O my dear brethren and sisters in the Lord, about three years ago, when one of God's ministering servants went down with me into the watery grave my hope was that my sins were blotted out, that my Savior had forever put them away by the sacrifice of himself. I felt that I knew the happiness of deliverance, and could sing, Not unto us, O God, but unto thy name be all the glory. O my dear brethren, how important it is to consider the finished work of the Lord Jesus Christ, that our hearts may be knit together in love. And while we are here on the shores of time, let us praise and adore the God of all grace for his mercy and great goodness manifested to us, and endeavor to be clothed with that humility which is so essential to consolation and well being of the children of God. The inspired apostle Paul says to the church, "Know ye not that ye are the temples of God, and that the Spirit of God dwelleth in you? If

any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple are ye."—1 Cor. iii. 16, 17. Again, the same inspired writer says, "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 I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 14-18. And, dear brethren, let me say to you that I believe the wicked one has been endeavoring in all ages of the christian era to defile the church of Jesus Christ. The Lord, by Moses, said to Israel, "Thou art a holy people unto the Lord thy God. The Lord thy God hath chosen thee to be a special people unto himself, above all people that are upon the face of the earth."—Deut. vii. 6. And let poor unworthy me say to each and every one who feels that they have an interest in the atoning blood of the Lord Jesus, be careful in regard to mingling with the *Grange order*, and remember the words of inspiration, "Come out of her, my people, that ye receive not of her plagues." And Peter says, "Save yourselves from this untoward generation. I believe that national Israel was a representative figure of spiritual Israel, or the church of God; and I believe the Old School or Primitive Baptists are the true church of the Lord Jesus Christ. And let me say to each and every one of my dear brethren, be careful and keep yourselves out of all those men-made institution, and remember that the Israelites were strictly charged not to mingle with any other nation under heaven. And when some of the Israelites were influenced by the wicked one to disobey the command of God, the judgments of God were poured out upon them for their transgressions. If any of you have been influenced to join in with any of these men-made institutions, I would say to you, Come out from among them, and be not partakers of their sins; for I believe, as I before said, that the Old School or Primitive Baptists are the true church of the Lord Jesus Christ, and occupying a high and noble position, and are under every strong and important obligation to maintain inviolate the order and ordinances of the house of God, according to the statutes given her by the great Lawgiver in Zion, and not join in with the Mother of Harlots, or with any of her daughters, in word or deed. The different branches of anti-christ's institutions or kingdoms are known by their having the mark of the beast. It will not do to profess to worship Christ, and then add something else; for whenever an addition or alteration is made, there is the mark of the beast. When salvation by works, either in whole or in part, is preached, the mark of the beast is seen. When the sovereignty

of God is denied, the mark is visible. When falling from grace is preached, or when water is poured on or sprinkled, for baptism, the mark shows very plainly. The number of the beast is said to be six hundred and sixty-six. This number includes all the anti-christian sects that ever have or ever will appear on earth. The number of anti-christian sects is now said to exceed six hundred. When the full number shall be complete, then the anti-christian powers shall fall, and the church of the Lord Jesus Christ will shine forth in her virgin purity. It should be a consolation to the children of God to know that their great covenant Head has never left himself without a witness.

Time and space would fail to set forth the numerous abominations emanating from the old Mother of Harlots. And, my dear brethren and sisters, when we read the pages of ecclesiastical history, and see the church of our blessed Redeemer wading through a sea of blood, rather than bow the knee to the image of Baal, or receive the mark of the beast, it should certainly stimulate us with a strong desire to walk in all the ordinances and commands of our Lord. Let us not turn aside from following our great Leader, but may we bear the image of our lovely Redeemer, live to his honor and glory, and walk worthy of the vocation wherewith we are called. And may God grant that at the end of our pilgrimage we may be enabled to say, with the apostle Paul, "I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness."

Brother Beebe, I send my love to all the kindred in Christ, although I expect to see but few of them in this world; but I have a hope that I will meet them all on the banks of eternal deliverance, where parting will be no more.

Your humble brother, if one at all,
B. W. RUSSELL.

No. III. EPHESIANS VI. 12.

The principalities therefore against which we wrestle as christians are not natural, but spiritual. That is, they are not human or civil governments, but governments of spiritual evil. Like civil governments, and like the church, these principalities have a head by which the members of the body are controlled. This head has several titles in the scriptures, as Satan, devil, the prince of darkness, the prince of this world, and the prince of the power of the air. He is the head and progenitor of all evil, natural, moral and spiritual. Adam, our natural head and progenitor, was made good, but susceptible of evil. Of this susceptibility Satan, with characteristic cunning, took advantage in Eve, Adam's weaker part. This susceptibility was no sin, of itself, nor an imperfection in human nature. As, to illustrate, a woman is formed by nature to bear children, but not alone, but by a man; and to

bear them by the husband is honorable. But she may also bear them by another man, which is a sin, and in which act she becomes one with her seducer. So Adam (Adam and Eve) became one man in sin with Satan. Hence it is said, "By man came sin. And, By one man's disobedience many were made sinners. By this unholy union 'lust was conceived, and it brought forth sin,' and by sin came death, and all our woes. But the fruit of Satan by man is not flesh and bones, but is spiritual, immaterial. 'A spirit hath not flesh and bones.' As, for example, the devil is the father of lies. When, therefore, one lies, he brings forth a child conceived of the devil, and adds one more recruit to Satan's host, and augments his power; for lies are one of the powers of Satan's principality, against which we wrestle. One lie may kindle a great matter. It was a lie the devil told our mother Eve in the garden of Eden; a lie born of his pride and envy, and designed to drag down our natural progenitor from his state of happy innocence to his own level of sin and misery. Thus our nature was depraved, and we are now all children of wrath by nature, children of sin, conceived in sin, and brought forth in iniquity, going forth from the womb speaking lies. We are Satan's servants, through pride, envy, lies, hatred, strife, murder, hypocrisy, idolatry, deceit, adultery, and so on. We are born with these principles in us, as the leaves, trunk and bark are in the acorn, even before it is deposited in the earth. Time, temptation and provocation develop these principles in us, and we become sinful in act as we were before in nature. The infant at the mother's breast shows its sinful nature in screams of anger. But in youth we are far more tender-hearted, more easily impressed, less sinful in act, than when our hearts have become hardened by years, and the evil days have come upon us, in which we can read unmoved the sufferings of Christ. I know that when I was a boy of eight or ten years it brought tears to my eyes to read of the sufferings of Christ. I was easily bent then, as the sapling of a few years growth is. But years of sin rolled on, and the pliant sapling became a hardened tree that resisted even the storms that blew upon it. So the gentle boy that was reared in the lap of a pious mother may be led after a while to imbrue his hands in a brother's blood. He has not become a greater sinner by nature, but a greater one by practice than he was while a child. The devil leads gradually, as a general rule, into transgression. The first boarding-school I went to—some twelve years old—I saw one afternoon a couple of men playing cards in a store, and it filled me with horror; but in one week I had got close enough to handle the cards, and in a short time was playing myself. But still I have not forgotten to this day the nights when my father made "us children" read chapters in the New Testament; nor do I

regret that I have been, to some extent, familiar with the scriptures from a child. I am sure I was bad enough with the little acquaintance I had with the sacred oracles; but how much worse I would have been without them, the Lord only knows. In the chapter we have before us, we are exhorted by the apostle to bring our children up in the nurture and admonition of the Lord. And because we don't go into the extremes of the principalities of the prince of this world, whose religion is of the world, we are charged with neglecting our children. And if the charge shall be true in any instance, it shows that we have failed in our duty. But not because we have refused to encourage the Union Sunday Schools, or any kind whose purpose is to save souls, are we derelict; for encouraging them would be a dereliction of duty. Sunday Schools as above described (not to learn to read and write) are one of the strong powers in the principalities of anti-christ. But let us beware of the wiles of the devil, lest he run us into a neglect of our children, which he will be sure to do if he can; and he can and will if we don't watch. Therefore we should not be provoked by his extremes to go to extremes ourselves. This would not be wrestling with him nor his powers, but being led captive by him and overcome by his powers. Nor because the principalities of this world run to an extreme in temperance, that therefore we should be so immoderate ourselves as figurative to get drunk to show our faith. This would please the devil, and do us hurt. But we should hold the right principles of temperance, nor be moved from them by anti-christ nor all his powers, and exercise that discipline in the church that would keep her pure of drunkenness. And because they run to an extreme in sending, as they call it, the gospel, it should not provoke us in taking the other extreme, and make us show our faith by failing in the plain commands in that particular in the scriptures. Nor because they have run to an extreme in hiring preachers, that we should show our faith by starving ours. But this we do not do, but the world charges us so. Nor even because they run to an extreme in their Tract Societies, that all tracts or publications in which comfort and instruction might be conveyed to the church, or even to those in regions beyond where Christ has not been named in the right way, are therefore sinful. I wish I had more utterance in these parts.

But to go back a little. The host of Satan, as before said, is composed of pride, envy, murder, &c. These are his children; and with these we war all our mortal days, after we have become united, experimentally, with Christ. By this latter union we become one with Christ, as we were one with Satan in sin. We are now joined to the Lord; and "he that is joined to the Lord is one spirit." We are less than what Adam was at first in nature, being still vile in

body; and more than he was in spirit, as now possessing the spirit of the Second Adam, our Lord Jesus Christ. The spirits seem in some sense to be divided. But the indwelling of Christ's spirit is the earnest of the ultimate redemption of the now vile body. For though Satan's power will work the death of the natural body, the power of Christ will raise it from the grave, whither the power of Satan has brought it. This is as certain as that Christ himself arose from the dead. And this, so it seems to me, is what is meant by the new heavens and new earth wherein dwelleth righteousness—holiness and immortality of both body and soul. True, there is a sense in which all men are immortal, in having a never dying part. By this union with Christ, fruits are brought forth to the Spirit; and these fruits are love, joy, peace, long-suffering, faith, &c. These are contrary to the fruits of the flesh or Satan, and hence there is a warfare. But there is no doubt as to the ultimate triumph of the heavenly principalities over the principalities of Satan.

But here I will stop for the present.

J. R. RESPESS.

ELMWOOD, Peoria Co., Ill., April 1, 1874.

ELDER BEEBE—DEAR BROTHER:

—I promised your readers in a former communication, that I would tell them a dream; and I think we are authorized to tell a dream, if we tell it as a dream: for it is written, "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord."—Jer. xxiii. 28. So, with your permission, brother Beebe, I will relate my dream. As I stated in my former letter, there was a space of seven or eight months, in which I tried to get back my burden, which had left me so strangely. For I verily thought if I should have a saving change it would be in the remarkable manner of those on the day of pentecost. About that time I had a dream, in which I thought I was standing on a beautiful plain, of perhaps eight or ten acres. I was standing on the north side of the plain, and I saw on the south side something that appeared like stair steps, proceeding from the east and extending to the west, and the farther west, the higher they ascended, until they reached the skies, and out of my sight. While pondering in my mind what this meant, I heard the most beautiful singing that ever saturated my ears; and while enraptured with the sweet music, it was still approaching nearer and nearer to me. Soon I discovered a company commencing to ascend the stairs; and they were still emerging from the east, and all were dressed in white robes, so white that no fuller could make them any whiter. This stairway, was in the form of a crescent or half moon: so that I appeared to be nearer to either end of it, than to its centre. And I saw an image or person standing between

me and the stairway, and his eyes were fixed on me, and mine were fastened on him, and he walked directly towards me. On each shoulder and on each hand was something, in size like a half peck measure, and it had the appearance of fine golden chain, and the nearer he came to me the brighter they shined. His countenance was as bright as the sun, and his hair lay in graceful curls on his shoulders, and when he came within reaching distance, he raised his hands and laid them on my shoulders, and I thought it was Christ; and I cried out, I suppose at the top of my voice, My Lord and my God! The excitement awoke me and my wife also, and she asked me, "What was the matter?" But I was so full of joy, for a time I could not tell her. But after a little while I told her my dream, and the way I hoped the Lord had been leading me, and we truly had a sitting together in heavenly places, for a season. I then thought, surely my troubles are all over: but O how mistaken! I have traveled nearly forty years, and had many ups and downs; but when my mind is led back to the time and place when that burden of guilt was taken away, and to this dream, I am made to rejoice; for it has been like bread cast on the water, returning after many days. I am often cast down, but not forsaken—But I am getting too tedious.

I have complied with the text, and told my dream; now let him that has the Lord's word, declare it faithfully. I feel like saying a word to the brethren in the ministry, to whom a dispensation of the gospel is committed. Stand fast in the liberty wherewith Christ has made you free. Lift up your voice like a trumpet, and say unto Zion, Thy God reigneth. Contend earnestly for the faith once delivered to the saints. Feed the church of God which he hath purchased with his own blood. Know nothing among the people save Jesus Christ, and him crucified; for time and for eternity. Anything short of this is not declaring his word faithfully.

Brother Beebe, may God, who has sustained you thus far, in his mercy still be your tower of strength, continue to sustain you in your declining days, and when your glass is run, may you be able to say with one of old: "I am ready to be offered, and the time of my departure is at hand, and when you shall cease from your labor, enter into that rest which remains for the people of God, to sing his praise in a world without end.

In conclusion, I will state, we are a little church, situated in Peoria Co., Ill., surrounded by the advocates of all the isms of the age: but none of these things move us; for, "If God be for us, who can be against us?" One shall chase a thousand, and two shall put ten thousand to flight. We have the gospel preached to us by our beloved brother, R. M. Simons, whom we esteem highly in love for the truth's sake. He makes no compromise with error, let it come

from where it may. The crucified and risen Savior, with all his redeemed members to reign with him in a world without end, is his theme.

Now, brother Beebe, I submit this to you, with the request that you correct any errors you may discover. It is probably the last you will hear from me, until you hear of my decease, as I have entered my seventy-second 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 then all will be well.

Brother Beebe, there is a text which has been on my mind for some time, it is this, "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich."—2 Cor. viii. 9. It is a glorious text, but I am slow to learn, and when meditating on it, it seems like a boundless sea, that has neither bottom or shore. When you have leisure, please give us a good sermon on it.

This leaves me in tolerable health, and hoping that it may find you and yours enjoying the same. Should you find in this anything interesting to the saints, please publish it; and if not, all will be well. I remain yours in much tribulation, but in hope of eternal life. Farewell.

PETER RINER

CAMDENVILLE, Ky., Jan. 11, 1874.

MR. G. BEEBE—DEAR FRIEND:—

I have had the great pleasure of reading your paper, the "Signs of the Times," for the last six months, and find it very interesting to those who love the truth. I am not a member of your order, but would like very much to be, if I could feel worthy to be called a child of God, as I truly believe you all are. I know that God alone can save us, and in him I put my trust. 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, if so be that we suffer with him, that we may be also glorified together. 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. I sometimes feel that the Holy Spirit works in me, and that I am a subject of God's grace. Yet I am often filled with doubts and fears, and feel to say, "Lord, I believe; help thou mine unbelief, and save me, or I perish." For it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I feel that I must call you brother, for I love you as a brother. I feel that I love God's dear children, and would like to be one with them, if I was not afraid I would be a disgrace to the church. If I am deceived in my desire, I hope the Lord will undeceive me. The apostle says, "We know that we have passed from death unto life, because we love the brethren." The Spirit also helpeth our infirmities; for we know not

what we should pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered. The Lord will bring all his sheep into the fold, in his own good time. If I am one of his fold, and have gone astray, I know he will bring me back. For there is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon him. I know if I am saved if will not be for any good that I have done, or 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." I often have a desire to pray, but I know not how to pray, nor what to pray for. I know this one thing, that the desire of my heart is before God in much better form than I can express it, and I hope he may guide and direct me in all things, and help and strengthen me in times of need. May he be my shield in time of danger, and my comfort in times of sorrow. In him will I put my trust, and live in hope of salvation through him. For we are saved by hope; but hope that is seen is not hope; for what a man seeth why doth he yet hope? But if we hope for that which we see not, then do we with patience wait for it.

I have been a member of the Missionary Baptists, but I never believed that a missionary could ever save a soul from death, nor was the means of bringing one to Christ. Their cry is, Money, Money. "The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? None evil can come upon us." How very true this has come to pass with those people. They have made merchandise of the gospel; they speak evil of God's people; they strive with each other. Brotherly love does not exist among them, because they have not passed from death unto life.

Your friend and well wisher,
JAMES T. PRATHER.

ELDER BEEBE—DEAR BROTHER IN CHRIST:—Although I feel unworthy to call you, or any of the dear children of God, my brethren and sisters, yet I still have a little hope that I am one of the family, redeemed by the precious blood of Christ, and saved by the grace of God, if saved at all. I am a poor sinful and disobedient child. If I am a child, it is all by the mercy and grace of God; for there is nothing good in me to merit the favor of God. It is of his own free will and choice that he has called me by his grace, and saved me through the righteousness of his dear Son. O that I could thank and praise his holy name as I ought.

It is about the time I generally write you for your excellent paper, the "Signs of the Times." I enclose two dollars for this year. I don't feel that I can give them up as long as I can see to read them. My eyes are failing very fast. I cannot expect to stay here much longer to have the pleasure of reading them. I am now in my eighty-fourth year, and am not desiring to stay, only until it is the will of my heavenly Father to call me hence. I want to be resigned to his will, and to say, "Not my will, but thine O Lord be done."

Farewell.

MASSA MATHEWS.

GREENBUSH, Warren Co., Ill., Feb. 20, 1874.

DEAR BROTHER BEEBE:—Having received the experience of our young brother Charles Cox, written by himself; and, having obtained his consent to place it at your disposal for publication, I herewith enclose it to you with my earnest request for the same; as I think it will encourage other young brethren and sisters to write.

I remain as ever yours in the best of bonds,

R. M. SIMMONS.

P. S. I have twelve dollars which I will forward as soon as I get time to write some obituary notices.

R. M. S.

DOUBTING CASTLE, in the Valley of Despond, Sunday evening, Nov. 30, 1873.

ELDER R. M. SIMMONS—DEAR FATHER IN ISRAEL:—You will probably not be a little surprised to receive a letter from me; you will see by the heading where I am sojourning at present, and have been for some considerable time.

As I am sick in body and mind, I thought to drop you a few lines for several reasons. First, when I was roaming about and lingering near the "Shepherds' tents," you bade me come in and receive that joy which is received only by those who obey; a joy that the world knows nothing of; neither has the tongue of mortals ever been able to express it. And you spake words of cheer and consolation to my soul. Second, because you are the only mortal who can comfort my soul, calm my fears, elevate my mind far above the troubles of this world, and feed my soul with that sweet comfort; yea, with that heavenly manna that no man can buy, neither can it be acquired by study.

In the time of trouble, we go to our best friends, those whom we believe will give us advice according to the "good prophet's" rule. And another reason, to wit: About the time I joined the Baptists, when at your place one night, I remember of your asking me something in regard to the exercise of my mind; and I hardly know whether I gave you a civil answer, for I was so in the dark I could hardly call up a single testimony that I had ever been brought to know the truth. Since that time I have had many seasons of joy, unspeakable and full of glory; and, many seasons of the most dismal darkness that I ever experienced in the stormy night of winter, when, no star, moon, nor sky is visible; but, all is thick darkness, and, the chilly blasts of winter whistle by in madness, as regardless of mortals, as we see many in this world regardless of their fellow creatures. Surely, this is sad and gloomy enough; but what are they, compared with those dark nights of despondency and of doubt? What shall I compare them to, but the tents of Kedar?

I have thought to myself many times, that brethren at Greenbush, and, especially you, have no evidence that I am a child of God; for I know

my conduct has not proved it, although I have often met with you and sanctioned your doctrine; yet, I have thought some of you perhaps mistrusted that I came amongst you to spy out your liberty; and, many other thoughts like these have risen in my mind and troubled me much. For the above reasons, it has been my heart's desire to write unto you for a long time, and try in my bungling manner to give you some of the indications that I hope have brought me from nature's dark and gloomy night to behold the marvelous works of my Master. If I ever have had a change of heart, it was not done in an hour, a day, week, month, or year, neither came it in an earthquake or whirlwind, but by that "still small voice"—like the wind that bloweth where it listeth—we hear the sound thereof, but cannot tell whither it goeth nor from whence it came. "I was found of them that sought me not, I was made manifest to them that asked not after me;" this, is experimental with me—that is the way the Lord found me. I had no desire to seek after him. "Can the leopard change his spots, or the Ethiopian his skin? then, can ye do good who are accustomed to do evil." Nor had I a desire to think of the future, but I desired to enjoy the pleasures of this world; yea, I had just arrived at an age when my anticipations began to run high. I began to build wonderful castles—I would take my fill of the pleasures of the earth. I would leave my father's house and recklessly roam over this wicked world, but ere I had farley commenced my career, I heard the awful thunders of divine vengeance upon Mt. Sinai. Alas, I now beheld my anticipated pleasures blasted at my feet! Then was I reminded that, "man may propose, but God disposes."

I often look back upon my past life, at about the time I believe I was arrested by the power of God, and think with a grateful heart, that I can see the overruling hand of a kind providence in keeping me away from the awful sin I was eagerly grasping to participate in. I cannot speak of that bright light that most of my brethren can; and, if all christians can tell the hour, the day, and the place where they received pardon of sins then I am a sinner deceived, and most wretched indeed. I would try to tell you my little experience, but it is such a pitiful little story, that I often think it is not worth listening to; but, as small as it may appear to others, I would not give it for all the wealth in this world; nor, for all the honor the sons of men could bestow upon me: for it is an anchor to the soul both sure and steadfast, and reaches within the vail. When I went to the church, I thought I would tell as fine and as long an experience as any one, but alas, here is where the "old man" began to be humbled, for I was brought low in the dust of humility, at the feet of my Savior, for I was not enabled to say anything that I thought would justify them in receiv-

ing me. And since that time, how many times has he had to be humbled, and yet he is not humbled sufficiently. If there is any one thing that I have desired, it has been that I might be kept humble at the feet of my Savior, that I might be made willing to walk in the path of every known duty. How beautiful are the ways of God! how great his love, and of what long forbearance is he to such poor unthankful and unprofitable creatures as I daily see myself to be; and, when in paths of disobedience I am found, he points me to the strait and narrow road, and gently reprimands me for my disobedience. We are told to take up our cross and follow him. What cross do I bear? What cross have I borne since I have professed to love my Master? since I have professed to love and obey him who bore the great burden of sin for me? Have I been found doing the things which I believe to be my duty? Have I not hid my light under a bushel, instead of letting it shine before the world, that my Heavenly Father might be glorified? Yes; it was thus, when I first saw myself justly condemned before a Holy God; whose just and holy laws I had long trampled under my unhallowed feet—when I saw myself on a road that was leading me down to the gulf of everlasting woe. Then I sought high and low for some relief from man. Obeyed the orders of many (so called preachers) but I found them to be false teachers; for I believed that if they were ministers of God, when they gave advice in his name, that advice would be followed by the result that they said would follow. In this way, I wandered for a long time, going back many times and indulging in my former sins, more reckless than ever. Until at last, I was made to believe I was lost, lost forever; without God and without hope in the world, too wretched to associate with those whom I once thought far beneath my notice, on account of their wretched profanity. When I was brought where the children of Israel were, when they were brought to the rough and boisterous waters of the Red Sea—with the enemy behind me, my transgressions mountains high on either side and the dreadful waves of a vast eternity before me. My case looked hopeless, my fate appeared to be sealed. I had tried all the physicians in all Syria, but like Naaman, my case was too desperate. I had to go out of the land of Syria to get cured, and, as a last resort, I went to the Great Physician. He, who can open the eyes of the blind, and unstop the ears of the deaf. When this was my sad condition, my heart was too hard to shed a tear of sorrow; but since I have professed a hope in the Lord Jesus Christ, and have had the blessed privilege of a name among the children of God, I have more than once shed bitter tears of sorrow at seeing my broken vows and promises to my God, and seeing my walk and conversation come so far short of what I believe a christians should be. Such small trifling

things vexes me, while this proud heart tries to triumph; then, the spirit of revenge will boisterously come up; while temptations unnumbered, like legions of devils, come forth in every form and manner to lead me astray. But our God is a gracious God! and says,

"When through fiery trials thy pathway shall lie,
My grace all sufficient shall be thy supply."

And he tells me to go to the guide he has given to the pilgrims who are journeying in this valley of tribulation and see if I am on the right road. Then he tells me, "Ye cannot serve God and Mammon;" and, "The light of the body is the eye; if, therefore, thine eye be single, thy whole body shall be full of light." "No man can serve two masters." "Whoso shall confess me before men, him shall the Son of man confess before the angels of God, but he that denieth me before men, shall be denied before the angels of God."

Now, my dear father in Israel, to try to please the world, is to displease God. And what has brought me to search the record, and to see myself so miserably wretched—so self-aborred before my God? These were the words that came to my mind a short time since; and, they came with such force as to make me tremble; and to use the words of Moses, "I exceedingly quake and tremble." I also thought, are you serving God or Mammon? Then the word flashed through my mind, both; which was followed by the scriptures I have quoted; and, also these words, If you are serving God, why are you trying to please the world? and, standing here idling your time away. These words arrested my mind one cold wintry day this last winter, while sawing wood for my father, or, rather, I was standing with my saw in my hand deeply engaged in thought. No language can express the feelings these words made upon my mind. I could say with the apostle, "O wretched man that I am! who shall deliver me from the body of this death?"

Owing to the weakness of the flesh I cannot do the things I would, and what I do, I hate.

I hope and believe that in my journey through the dark valley, I have been enabled to see the roads that have heretofore led me astray; and, that hereafter, I can do all things through Christ, who strengthens me; and, be enabled to shun those roads, and walk upon the highway of holiness, the strait and narrow road that leads to the abode of eternal sunshine. If ye then be risen with Christ, seek those things which are above. Set your affections on things above and not on things on the earth. Mortify also your members which are upon earth, fornication, uncleanness, and covetousness, which is idolatry. "For ye were sometimes darkness, but now are ye light in the Lord, walk as children of light and have no fellowship with the unfruitful works of darkness; but

rather reprove them, for it is a shame even to speak of these things done of them. Be ye not therefore partakers with them; wherefore, be ye not unwise but understanding what the will of the Lord is. And he filled with the spirit, speaking to yourselves in psalms, and hymns, and spiritual songs—singing and making melody in your heart; giving thanks always to God the Father, in the name of our Lord Jesus Christ. Put on the whole armor of God, that you may be able to stand against the wiles of the devil. Solomon says, "I applied my heart to know and to search, and to seek out wisdom and the reason of things, and to know the wickedness of folly, even of foolishness and madness." I said I will be wise, but it was far from me; that which is far off and exceedingly deep. Who can find it out? All the wisdom of man, What is it? All the ingenuity of man, what is it? Where did he get it from that he can boast so much? Behold all the institutions of love and charity, what are they? Behold our blessed Master, who is the fountain of all wisdom and love! who has all power in heaven and earth: Then shall I profess to believe in a God who knoweth all things? yea, who knew all things even the end from the beginning. Shall I profess to worship the God who knoweth the thoughts and intents of the hearts of his creatures? or be found among them who believe they have power to protect one another from the evils of this world or the world to come? God forbid that I should cast such a reproach upon his holy and adorable character. These words echo along my pathway. Come out of Babylon, O my people, and not be partakers of her sins! Then I see what is not of faith, is sin; and cursed is he who trusteth in an arm of flesh. If my meat offend my brother, I will eat no more meat while the world stands. There are, my brother, many good things, (in a moral point of view) about that institution to which I am attached; and was long before I was brought to know I was a guilty criminal justly condemned. But we are told, sacrifices of the wicked are in abomination in his sight.

Now, my dear father in Israel, these scriptures, with as many others as shall come to my mind while writing, are evidence to me, that I, as an humble follower of the meek and lowly Jesus, should turn away from every institution of man.

Brother Simmons, I have no use for them. Then why have I not done it long ago? Why, because I wanted to please the world.

May the Heavenly Father forgive me my sins and keep me from every appearance of evil. Therefore, I say unto you, Take no thought for your life what you shall eat and drink, &c. Behold the fowls of the air, they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? 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. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not clothe you, O ye of little faith? For your heavenly Father knoweth that you have need of these things. Be not afraid of them that kill the body, and after that have no more that they can do. Are not five sparrows sold for two farthings? And not one of them can be forgotten before God. Even the very hairs of your head are all numbered. Fear not, therefore; ye are of more value than many sparrows. Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. As ye have therefore received Christ Jesus the Lord, so walk ye in him. Have I been walking as I received Christ? The answer echoes, No. Brother Simmons, I must be faithful with my brethren. I am but a babe in Christ, and often think I know nothing as I ought to. I am so ignorant, and so far from my brethren, and deprived of hearing them talk upon the glorious theme of salvation by grace, and have no one to give me words of cheer and comfort in the dark hours of sadness and despondency, surrounded by all the snares of Satan, living among a large circle of acquaintances of young people, who are worldly professors, and whom I had always associated with; yea, I was a leader among them in the sinful amusements of the world, until the last year and a half. Now they look with astonishment that I should turn away from them, as they are professors also. They wonder that I do not run to the same excess of riot that I did in days past. These, with many other things, are great temptations, and crosses to this proud old flesh, living as I do among them, and away from those whom my God has told me I should follow; leave these earthly pleasures, leave my fond father, mother, brothers and friends, and take up my cross and follow him, and bear the shame and ridicule of a wicked and perverse people. But I reckon these light afflictions which are but for a moment do work a far more exceeding and eternal weight of glory. If I know myself, (and I hardly know that I do) I can say I have continually besought my heavenly Father to give me a meek and quiet spirit. And though I often feel my wretchedness and unworthiness, I am made to come boldly to the throne of grace, and pray that I may not bring reproach upon the cause.

Brother Simmons, you know not how I was struck with astonishment and my heart made to leap into my throat with fear, when brother Bradbury said they expected me to lead in prayer. It was the first time I ever attempted to utter a prayer to God in the presence of my fellow-mortals, and the thought came to my mind that I should try to obey the wishes of my brethren, and I could but trust in God. The subject of prayer has been a solemn one on my

mind for a long time. Often when I think of it I wonder that God, whose lofty habitation is in the mansions on high, before whom the angels of heaven bow, and cast their crowns at his feet, crying, Holy, holy, holy; and now to think that a poor sinner like me should presume to call upon the name of such a holy God, often with cold and frozen affections. I have thought, surely it would not be so if all was right, and it was acceptable before God. I remember last spring, while in Hancock County, attending meetings at two different churches, I staid with a brother, Deacon Riley, one Sunday night. He is a very humble and zealous brother, but was once one of the greatest persecutors that the church ever had there. We spent the evening very pleasantly, talking upon the scriptures until nearly bed-time, when all the family gathered in the room, and the thought struck me that he was probably used to having family worship, and that he would call upon me. It is not worth while for me to try to express my feelings at that time. Well, when I was rid of that, as we did not have family worship, I began to think what I should say if he called upon me the next morning at the table. When the morning came, and I would think of setting down to the table, my heart would begin to thump, until near the time they called to breakfast, when these words came to my mind like words of life to the dying, "My grace is sufficient for thee." Wondrous love! I had been thinking what I could do. I had a form of words in my mind which I thought would do pretty well, and when I was called upon to return thanks I was enabled to do so with the sweetest comfort I ever had in my secret devotions. When I sat down to the table the form of words I had fixed up left my mind entirely. And this, with some other thoughts that struck my mind one day since, while at the same thing, brought forcibly to my mind the thought, Are these words of your manufacture prayer? Or is prayer the desire of the heart, and words that God giveth? "Take no thought what ye shall say, for it shall be given you in that hour what ye shall say." I have wondered and wondered if the children of God have experienced the things I have been speaking of. I have often thought it was probably because I was deceived that I was thus. If the children of God can bear witness to these things, what poor, weak, trembling things they are. Paul says he came in much weakness, not speaking the words of man's wisdom. Surely if any could speak with man's wisdom, Paul was able to. But the world by wisdom knew not God.

Brother Simmons, my constant prayer is that my mind may be separated more and more from the cares and allurements of this vain and wicked world, and be led to meditate upon the goodness, long-forbearance and tender mercies of my heavenly Father to one of the least of his children, if one at all. I am many times

tempted to leave, and roam among strangers, I feel so unworthy to meet with my brethren. I live a wretched life for a christian, when duty appears a task so hard. Why am I thus, if guided by the Lord? "Lo, then I would wander afar off, and remain in the wilderness. I would hasten my escape from the wintry storm and tempest. And I said, O that I had wings like a dove, for then would I fly away and be at rest. From the ends of the earth I will cry unto thee. When my heart is overwhelmed, lead me to the rock that is higher than I. For thou hast been a shelter for me, and a strong tower from the enemy. For thou, O God, hast heard my vows: thou hast given me the heritage of those who fear thy name. My soul, wait thou only upon God, for my expectation is from him; he only is my rock and my salvation. O God, thou art my God; early will I seek thee. My soul thirsteth for thee; my flesh longeth for thee in a dry and thirsty land where no water is. Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live. I will lift up my voice in thy name, and my soul shall be satisfied as with marrow and fatness. Then my mouth shall praise thee with joyful lips, when I remember thee upon my bed, and meditate on thee in the night watches; because thou hast been my help. Therefore in the shadow of thy wings will I rejoice. My soul followeth hard after thee; thy right hand upholdeth me." Then, if the Lord is my refuge, and I can rest under the shadow of his wings, what harm shall I fear? O how blessed is my lot, if I am one of those. And, my brother, I have, with all my doubts and fears, occasionally a sweet realization that I am one of those favored ones who worship God in spirit and in truth, rejoice in Christ Jesus, and have no confidence in the flesh. And my soul's desire is that the days that shall be allotted to me here upon the earth may be spent in praising his holy name for the great love where-with he has loved my poor soul.

I trust you will overlook the many imperfections of this letter, for it was written by a very imperfect person.

I am your true, but unworthy brother,

CHARLES COX.

AGENTS WANTED.

We have just received from the bindery the remainder of our edition of the book "VIOLETS," which we will close out at a reduction of price for five or more copies ordered at one time and paid for in advance. We offer inducements to agents which exceed those of any book published. Send for single copy, one dollar and a half, for sample, and get our prices to agents.

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CIRCULAR LETTERS.

The Baltimore Old School Baptist Association, in session with the church in Warren, Baltimore Co., Md., May 20th, 21st & 22d, 1874, to the churches of which she is composed sends greeting. Grace unto you, and peace from God our Father and the Lord Jesus Christ.

We being admonished that the time is at hand, according to appointment, expect to meet in an associate capacity, and according to our custom, and, we believe, according to the custom of the same faith and order generally, will try to present you with an epistle of love in the Lord, in which we will endeavor to present some of the comforting and soul-cheering promises which our heavenly Father has been pleased to leave on record for the special benefit of his chosen people. "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. iii. 16, 17. We learn from these words that it is the man of God alone who is to be thus furnished unto all good works, and also unto the same character is the scriptures intended to be profitable for doctrine, &c. Therefore all the doctrines and commandments of men, together with what men call good works, when brought to the standard of divine truth, by the saints, or man of God, and no authority found there for such things, they are by them set aside; for they can have no fellowship for the unfruitful works of darkness. The scriptures present a great variety of good things for the benefit of the heirs of promise, both as regards the doctrine of God our Savior and the practice and experience of the children of God; and all this variety tends to exalt the great author of all good, whose mercy endureth forever, and brings down the sinner in the dust before God, who alone is exalted in that day.

As these articles are expected to set forth some of the doctrinal views entertained amongst us, who profess to be of the same faith and order, and who should contend earnestly for the faith once delivered to the saints, we will therefore name the following portion of the word of God, and with it such views as we have, for your consideration: "In him was life, and the life was the light of men."—John i. 4.

Lest we should extend our article to too great a length, we will endeavor to be as pointed as possible, and confine our remarks to the text above quoted.

It is very evident that our Lord Jesus Christ is here brought to view, for what is ascribed to him by the apostle John would apply to no other but the Lord of life and glory. But to set the matter at rest with all discerning minds, as to who is intended, we are told in the third verse that "all things were made by him, and without him was not any thing made that was made." These things

prove beyond a doubt that the Maker of heaven and earth, and all that in them is, is brought to view in these words, "In him was life," &c. God gave life unto all the creatures that he hath created, as is evident, "seeing he giveth unto all life, and breath, and all things."—Acts xvii. 5. Of man it is said, "God breathed into his nostrils the breath of life, and man became a living soul." Again, "The Spirit of the Lord hath made me, and the breath of the Almighty hath given me life."—Job xxxiii. 4. Here is life given unto Adam, and to all his posterity in him, by the Creator; a natural life, confined to natural beings, formed by the hands of the Creator. But the words under consideration will, we think, bear a different construction, as the life intended as in him. "As the Father hath life in himself, so hath he given to the Son to have life in himself."—John v. 6. This is eternal life which is spoken of as in him. "And this is the record, that God hath given to us eternal life, and this life is in his Son."—1 John v. 11. We have reason therefore, we think, to conclude that as the saints had a standing and life given them in an earthly head, so far as their Adamic nature is concerned, and they developed as such by their first birth, which is of a corruptible seed, presents them to view in the image and likeness of a fallen head. In this relation to Adam stands all the human family, and in this way are equally involved in the transgression of the law of God, and we know of no divine authority to say that in any sense there is a difference, until grace makes it manifest. The inclination of the mind, the wandering of the desires, the total depravity of the whole man, is as manifest in one as in another. "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 children of wrath even as others."—Eph. ii. 3. So also is Christ brought to view as the second Adam, who is the Lord from heaven, and is the life of all his redeemed people in a spiritual sense. "In him was life," &c. So we are told, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." And that which the Master said unto the ruler of the Jews, is equally true in every case. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom, of God."—John iii. 3. This birth is a spiritual birth; and the seed of which the saints are born again is an incorruptible seed, by the word of God which liveth and abideth forever. This seed, or life, was in him, and this birth develops or manifests them as sons of God, and heirs of immortal glory, and partakers of that life which was in him. "I give unto them eternal life, and they shall never perish."—John vi. 28. And, dear brethren, we are unable to find any beginning to this mysterious relationship and union that exists between Christ and his

beloved people. "I was set up from everlasting, from the beginning, or ever the earth was."—Prov. viii. 23. "In him was life, and the life was the light of men." This light is the opposite of darkness, "the true light that lighteth every man that cometh into the world."—Verse 9. The source of this life and light is in him. But this life is the light of men—which seems to signify that illumination of the mind and experimental knowledge and discernment of spiritual and eternal things. This life is the light of men. "The eyes of your understanding being enlightened." "I am come a light into the world, that whosoever believeth on me shall not abide in darkness."—Verse 46. Connected with our subject is the mysterious incarnation of the Son of man, taking in union with himself the seed of Abraham, in all points made like unto his brethren, bearing the sins of all his people in his own body on the tree. Behold the love of God to sinners, dead in trespasses and in sins. Yet they were objects of his everlasting love. Notwithstanding they were clothed in rags of sin and shame, yet greater love can no man have than that he lay down his life for his friends. But God commendeth his love toward us, in that while we were yet sinners Christ died for us."—Rom. v. 8. He yielded unto death, even the death of the cross; and being held, as it were, a prisoner in the tomb, for the time appointed; for it was not possible that he could be longer holden. The same almighty power that laid down his life, took it again. "No man taketh it from me. I lay it down of myself, and take it up of myself. This commandment have I received of my Father." Having the cause of his people in hand, standing in their room and law place, he was obedient even unto death, blotting out the hand-writing of ordinances that was against us, and contrary to us, and took it out of the way, nailing it to his cross. And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it."—Col. ii. 14, 15. He, our glorious Surety, has made an end of sin, and abolished death, and brought life and immortality to light through the gospel, and brought up with him all for whom he died. "And hath raised us up together, and made us sit together in heavenly places in Christ Jesus."—Eph. ii. 6. Now this being done, all the work the Father gave him to do is finished, and the victorious King in Zion ascends his Mediatorial throne of power and glory, upon his holy hill of Zion. The prophet Malachi, speaking of the gospel day, and of the building up or organization of the church, says, "But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." Therefore our God is enthroned in glory, having all power. He is dividing the sheep from the goats, gathering his elect people from the four winds. This light makes mani-

fest. It said that Christ came into the world, that those who see not might see, and that those who see might be made blind.

We have now extended our article to as great a length, probably, as is prudent, and will close, being willing to submit what is written to your disposal.

Suffer a word of exhortation, as children of the light and of the day. What communion hath light with darkness? Let us endeavor to maintain a firm and decided stand on the side of truth, and be as decided in opposing error. Let us cast off the unfruitful works of darkness, and live in peace and love, endeavoring to keep the unity of the spirit in the bond of peace. And above all, may the good Shepherd of the sheep favor us with his heavenly presence, and guide us by the Spirit, so that we may find it good to be here.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Elders and messengers composing the Delaware Baptist Association, to the several churches here represented, sends the following annual circular address:

DEARLY BELOVED:—The life we live as believers, or disciples of Christ, is one of discouragement and trial. The world and the flesh oppose their spiritual progress; and even the course of providence seems oftentimes to be against them, and a source of trial to their faith and hope. But the word of the Lord abounds with encouragement and support. It comfort and sustains them through their trials. It is fulfilled in them in their final triumph. Like metals in the furnace, they are subjected to an ordeal of burning that would consume them if they could be consumed. But though the bush be all on fire, yet it is not burned. Hence it is written, "Blessed is he that endureth temptation."—James i. 12. And again, "Behold we count them happy which endure."—James v. 11. Who-so therefore can speak words of comfort, of hope and of peace, let him speak on. There are not only abundant and inexhaustible resources, but there is daily and continual need. Let whosoever hath an ear embrace every opportunity to hear. And let him who is called to speak, cry aloud and keep not silence.

Very early in the history of the generations of men we have account of men "Calling on the name of the Lord." This calling on the name of the Lord may have included, and most probably did include worshiping him by the offering of sacrifice, as Noah, Abraham and others did. Sacrifices and burnt offerings represent penitence and supplication, as well as praise and thanksgiving. They were generally expiatory in their design, and offered as an atonement for sin. The spirit of contrition and sense of deserved death is set forth by the presentation of a victim, the only ground of hope being in the acceptance of the sacrifice in the stead of the transgressor.

The sacrifices being offered by fire

EDITORIAL.

MIDDLETOWN, N. Y., JUNE 15, 1874.

THE UNPARDONABLE SIN.

BROTHER BEEBE:—If not troubling you too much, please give your views on Matthew xii 32.

Yours in brotherly love,

JOHN K. JOHNSON.

REPLY.—Such views as we have on the text proposed, we have given in former volumes of the "Signs of the Times;" and, we have no new light upon the subject. Still, as many of our present readers have not access to our former volumes, we will reassert what we have in substance written before. The thirty-first verse should be considered in connection with the thirty-second: they read thus:

"Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him; but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

Recognizing the Son of man as one in the Godhead, according to 1 John v. 7. "For there are three that bear record in heaven, the Father, the Word and the Holy Ghost; and these three are one." We know of but one sense in which a sin or blasphemy can be against the Son of man, and not be equally against the Father and the Holy Ghost; or how sins and blasphemy can be against the Holy Ghost, and not against the Father, and the Son, or Word. But while "these three are one, in the Eternal Godhead, it should be remembered that the Son, or Word, as the Son of man, sustains a relative and official position which is never in the scriptures applied to the Father or the Holy Ghost. As the Son of man, Christ sustains a Mediatorial relation to, and identity with his people, in which, as their Head and Surety, all their sins, including all manner of sins, and all manner of blasphemy, committed by them is laid on him. For the Lord has laid on him the iniquity of all his people, and he has borne them all in his own body on the tree; he has put them away by the sacrifice of himself; for he was delivered for their offences, and raised from the dead for their justification. He having suffered the just for the unjust, is now risen and exalted to be a Prince and Savior, to give repentance unto Israel, and forgiveness of sins; as it is written. There shall come out of Zion a deliverer and shall turn away ungodliness from Jacob. Therefore, all Israel shall be saved in the Lord, with an everlasting salvation. Repentance and remission of sins are, in the gospel, preached in his name. As the Son of man was held to law and justice for all the sins of his people, he has borne the penalty in his own person, and having made full and perfect satisfaction to law and justice for all the sins of

and thus consumed, may represent the burning out and consuming by the word of the Lord, as by devouring fire, everything we had to offer or to depend upon for acceptance in the presence of a righteous and holy God. John, in the visions of the isle of Patmos, when gazing upon the multitudes of worshiping souls, saw their prayers ascend like the smoke of burning incense. The Lord's worshiping people were of old distinguished among the nations as a sacrificing people. They worshiped the Lord by sacrifice, and were accepted through the sacrificial offerings. These sacrifices were all divinely appointed. They were directed what to offer, the time and circumstances when the offering should be made, and for what purpose. Each case had its appropriate offering, and these offerings might not be changed. In so offering, they always were, and always must be accepted. As it was with God himself to make himself known, so it was with him to make known how he could be approached and worshiped. His worshipers were called to worship him as a privilege, and then did they delight themselves in the Lord. The sacrifices thus offered according to divine direction and appointment, could be offered in faith. What God had promised, they had warrant to believe he would also perform. Moreover, the sacrifices in being accepted, were accepted for all represented. Whether an individual or the whole family of Israel, those, and only those represented, were benefitted. If these premises are correct, we are furnished with an outline of instruction with regard to approaching God in prayer, as well as in regard to divine worship in general. The spirit, and even the language of prayer, is given, as well as the sum and substance of all things that may be prayed for. Everything that will ever be done, either in providence or in grace, is already promised, and already provided. So nothing in answer to prayer or otherwise ever will or ever can take place, but what was before determined and before promised. It all does and must accord with his eternal purpose and his eternal grace. But for all these things that he has revealed and promised in his word he will be inquired of by the house of Israel to do them for them.

When man was created, he was brought to the garden all ready with trees of ripened fruit, that his hunger and wants might be at once met and supplied. The cry of distress and supplication called prayer, arises from a sense of need and consciousness of helplessness. It arises unto God when we are made to feel that he, and he alone, can save. It arises for that righteousness and deliverance from guilt of which we feel the need. Thus we are brought to hunger and thirst for redemption, to find that it is already provided. The same grace that provided the feast has prepared us unto it, and given us to hunger for it. If led by the Spirit, and so far as led by him we will desire and pray for just what God

has promised. And so praying, we may ask in faith. Our assurance that we are praying characters, and that the Lord does and will hear us, is that we are led to desire and ask for the blessings set forth in his word. We have no right to pray for anything else. It will not be prayer, in a scriptural sense, to do so. The Spirit does not make intercession, only in accordance with the will of God. "The Lord knoweth what is the mind of the Spirit." Does this seem to limit our supplications?

"All needful grace will God bestow,
And crown that grace with glory, too."

His love has provided, and he has revealed in his word every spiritual blessing; yea, and abundantly more than we can ask or think, according to the power that worketh in us. It is not because they ask, that the Lord bestows the blessings of his grace upon his children, but because they need. And their heavenly Father knoweth that they have need of these things before they ask him. He had provided corn in Egypt for Israel, not only before there was any famine, but before Israel knew there ever would be one. So he provided a redeemer from Babylonish captivity, and called him by name, long before Israel went into captivity, or even knew that there ever would be a captivity to redeem from. Daniel understood by books that the Lord would accomplish seventy years in the desolations of Jerusalem. Then he could pray, and pray in faith, for that deliverance that the Lord had promised.

None but gospel subjects desire and need gospel blessings. Hence none else pray for them. The need of them will necessarily produce a desire for them, and the desire of itself is prayer. Spiritual desires, or desires for spiritual things, are the development and outgrowth of spiritual life. The subjects of this life desire spiritual food, spiritual rest, spiritual comfort, liberty, peace, &c. The gospel reveals all these as spiritual blessings promised to them that feel their need of them, as those that love the Lord. No good thing will he withhold from them.

If these premises are correct, it will follow that men of the world, who have their portion in this life, do not in reality pray at all. Not one of them has ever really and truly prayed, and consequently not one has ever received an answer to prayer. On the other hand, believers are all penitents and suppliants, and hence every one is a praying character. There are no suppliants but believers, and no believers but what are suppliants. If wicked men were to pray, they would desire worldly things, such as they could consume upon their lusts, and such as would gratify carnal and fleshly appetites. We would never know what to pray for unless led and instructed by the Spirit; for the Spirit searcheth all things, yea, the deep things of God.

Sincere spiritual prayer is never uttered in vain. God is a prayer-answering God, and he does not fail in any case to answer prayer. Men

have seemed to suppose that God was moved by our prayers, and that he was even bound to do what men asked, whatever it might be; changing thus its character from supplication to a kind of lever by which to move the world, and even move the divine government also. Whereas if we pray at all, acceptably, our minds and desires are first bowed and brought into conformity to the divine government, so that we petition in accordance with his will. It is an assurance and evidence in our favor that we are his suppliants, and accepted at the mercy-seat, when we are led to desire of the Lord and pray in accordance with the word for the blessings of the gospel. Such desires will often find utterance in the very language of scripture; but it is not essential that prayer should be uttered in a particular form of words. On the other hand, the utterance of the most solemn and appropriate words, even upon bended knees, will avail nothing when the heart is not in it. God will not be mocked with lip service.

If the pharisee who went up to the temple, professedly to pray, had instead of the words put into his mouth by the Lord Jesus caught up the expression from the lips of the publican, "God, be merciful to me, a sinner," and used them, would he not have been a pharisee still? And may not pharisees in our day use good and appropriate words, and these oft repeated, and be and remain pharisees?

Although the bestowment of spiritual blessings does not depend upon or wait for our prayers, yet it becometh us in everything to acknowledge him, and our dependence upon him, and in everything to give thanks. We should pray with and for each other, but our supplications should have regard to character rather than to persons. We have no more warrant for asking heavenly blessings upon a mixed company, promiscuously, or indefinitely, than we have for so applying them in preaching. We cannot so ask them in faith. We can pray for the poor in spirit, those who mourn on account of sin, those who are inquiring the way to Zion, with their faces thitherward, &c. And witness may thus be borne with comfort and hope to many present, whose hearts may respond to the supplications, and to whom gracious promises may thus be brought to remembrance.

We may wait upon the Lord and be of good courage, for blessed are they that wait for him.

SECOND VOLUME OF THE "EDITORIALS."

As an inducement to our friends to assist us in meeting heavy payments on the second volume of the book of Editorials, we will, without extra charge, stamp the name in guilt letters on the books of all who will send us their remittances on the second volume, by the fifteenth of July, 1874.

See advertisement on last page.

Address,

B. L. BEEBE.

Middletown, Orange Co., N. Y.

all his members, they shall never be remembered against them. "Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. viii. 33, 34.

Some learned and popular commentators have attempted to classify the sins of men; and, to find some kind of sin more heinous than any other sins; and so bad that they can never be forgiven: and some have taxed their ingenuity to explain what the unpardonable sin is. It is said by some, It is a sin committed with light in the head, and malice in the heart, &c. And some of God's dear quickened children have been dreadfully alarmed from fear that they may have unconsciously committed that sin which can never be forgiven. But where is the child of God who has been brought to see and feel the exceeding sinfulness of his nature, who does not stand self-convicted of sinning with malice in his heart and light in his head? Was Saul of Tarsus free from malice in his heart when breathing slaughter to the saints? Or, were there other sinners of a still deeper dye?

But let us examine the words of our text. The sins which shall be forgiven unto men, and the sins which shall not be forgiven, are described by our Lord as being precisely the same. "All manner of sin and blasphemy shall be forgiven unto men." Are there any other manner or kind, than all manner? But the blasphemy against the Holy Ghost, shall not be forgiven unto men. The speaking of a word against the Son of man, shall be forgiven; but whosoever speaketh against the Holy Ghost, shall not be forgiven. The Son of man is not the surety of any but his own members—all the sins they have ever committed, were against him as their responsible surety; and the full expiation for them was exacted at his hand; and the sins of his people which he bore included all manner of sin and blasphemy, from speaking a word to the terrible sin of blasphemy.

But all the sins which men commit, for which Christ as Surety is not responsible, from the speaking of a single word against the Holy Ghost, to the sin of blasphemy, are absolutely unpardonable: not because the sins are varied in kind or enormity, but because there can be no remission of sins only through Christ. If our sins however small or great were not against Christ, and charged to or laid on him, then there is no hope for forgiveness or salvation; for there is salvation in no other name. If our sins are not righteously charged to and canceled by Christ, then they are against the Holy Ghost, or against God, as a Spirit; for God is a Spirit, and they that worship him, must worship him in Spirit and in truth. A spirit without a material or tangible body, is called a ghost, and when applied to God as a Spirit it is dis-

tinguished from all other manifestations of his eternal power and God-head—he is contemplated only as a Holy, Eternal Spirit: everywhere present beholding all things, the evil and the good.

What we have written we give as our view of the subject; of course we hold none of our brethren responsible for our views. If we are wrong, we desire to be corrected; but we do not think our position will be controverted by our brethren that all who are in Christ, whose sins were laid on him, and who are redeemed by him, have or shall receive the forgiveness of all their sins; and, "though they be as scarlet, they shall be as white as snow: and though they be red like crimson, they shall be as wool. And that no sins however great or small they may be which were not laid on the Son of man, and expiated by him, shall never be forgiven in this world or the world to come. Those whose sins are remitted, were by nature children of wrath even as others; and all feel and confess that they are the very chief of sinners: none of them claim that by nature or by practice they are in any wise better than those who perish—As the sins of Israel were laid on the scape goat and borne away to a land of forgetfulness, so they hope their sins were borne away forever by the Lamb that was slain, who has redeemed us with his blood, through whom we have redemption through his blood even the forgiveness of sins, with whose stripes we are healed.

FRANKFORT, Ohio, April 20, 1874.

ELDER BEEBE:—Will you please give your views through the "Signs of the Times," on 1 Cor. viii. 14; particularly on the last two clauses? I will make no remarks upon it, but hope you will answer it fully and satisfactorily.

We have a church building, and a few members, but no minister, or meetings. Pray for us.

Yours in hope of Eternal life,

WM. CORY.

REPLY.—The text on which our views are solicited, reads thus:

"For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else, were you children unclean; but now are they holy."

The sanctification of a husband by his wife, and of the wife to her husband, refers to the consecration of each to the other, by the law of marriage, in and by which the twain become one flesh. Each being legally set apart in this relation of husband or wife. The obligation mutually resting on both husband and wife to forsake all others in the marriage relation, and to cleave to each other until separated by death.

The husband may be a Pagan, a Jew, or an unbeliever, but his religion or infidelity cannot annul or impair the relationship: it is sacred, and must be kept inviolate; or, the wife may be an unbeliever, or of a different religion from that of her husband; but as the relationship of husband and wife is a fleshly relationship, it can no more be affected by their religious faith, than the re-

lation of parent and child, or of brother and sister can be effected by what they may believe or practice religiously.

This view of the perpetuity of the marriage obligation is confirmed by the context. "And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but, and if she depart, let her remain unmarried or be reconciled to her husband: and let not the husband put away his wife." Also in verse 39: "The wife is bound by the law as long as her husband liveth: but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord: or only according to the law of the Lord.

This shows the sacredness and perpetuity of the relation. The husband and wife may live apart from each other by mutual consent, for a season or as long as they live, if they can live more happily apart, which is undoubtedly sometimes the case; but neither the consent of the parties nor any divorcement can give either the right to marry to another party, while the other is living.

So much for the sacredness of the marriage covenant by which each is sanctified, or legally set apart to the other. Read also Rom. vii 1-3:

"Know ye not, brethren, (for I speak to them that know the law) how that the law hath dominion over a man as long as he liveth? For the woman which hath a husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress; but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man."

"Else were your children unclean; but now are they holy." If children are born of adultery, then are they unclean, illegitimate or bastards. The sacredness of the marriage consecration effects the legitimacy of the children. The uncleanness of the children does not relate to any distinction between even bastards and children, as fallen sinners against God; or, the depravity of their fleshly nature; but it relates to their being born out of wedlock, and therefore not legally known as children or heirs. "But, now are they holy." Holiness here simply means, lawful, legitimate, perfect in relationship, as being born in wedlock. In their earthly nature and as sinners against God, or as transgressors of the law of God, they are as unholy as all others of their race.

Things under the law were ceremonially holy, when legally sanctified or set apart to a consecrated use, and things are legally holy when strictly in conformity to law, and in this case, it is very clear that the apostle applies the word holy, as meaning lawful, and perfect in the relation of children; and, in contrast with what they would be, if their parents were not sanctified by the consecration of a lawful marriage.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Eld E Y Berry Mo 1 10, C G Samuels Ill 5.

SECOND VOLUME.

Mrs Elizabeth Horton N Y 3 50, Elizabeth Slauson Ill 2 30, James McIntyre Jr O 5, R M Lemmon Mo 2 30, Mrs M Hanna Md 2 30.—Total \$21 50.

RECEIPTS.

NEW YORK—A M Horton 2, Thomas A Harding 4, Mrs Stephen Harding 2, Mrs N Carey 2, Nelson McEwen 2, Mrs B F Hamilton 1, D G Carey 2, Hannah Lane 2, Mrs Wm Holly 1.....\$18 00

MAINE—Eld Wm Quint..... 2 16

PENNSYLVANIA—Bezaleel Croasdale 2, J Yerkes 10, Wm Yerkes 2, Mrs C Fetters 2, Mrs J V Howerson 2, Thos Wakeman 2 75, Mrs F Deal 1, Eld Wm J Purington 8, Mrs E B Reynolds 2, Jane Kennedy 4, Mrs E Littell 5, J W Dance 3, Susan Russell 2, Annie E Haines 2, Mrs R Davis 2, Wm B Taussey 2, D M Caulson 2, R M Runner 2, Esther Hanna 2, S Wicks 2, Edward Wicks 2, M Greggs 2, Michael Varnes 3..... 66 75

DELAWARE—T L J Baldwin 2, Elizabeth A Dennison 2, Hannah S Boice 2, E Clendenin 2, Elizabeth David 2, Alex Coulter 2, A E Luff 2, John Gooden 2, Delaware Association 20, Job M Frasher 2..... 38 00

MARYLAND—T H Scott 2, W C Ensor 2, Mary Beckley 2, Elizabeth Johnson 2, Mrs F Lurnatt 2, A Cole of L 2, J P Kelley 2, Geo H Cole 5 17, Mary Alexander 2, L R Cole 2, S Shawl 2, A H Gorsuch 2, John B Ensor 2, Thomas M Scott 2, Sally Brooks 2, Mrs J C Conn 3, H Condon 2, J L Staton 2, John Watson 2, Elizabeth Patterson 2, Mrs M A Davis 2, Geo W Gill 2, Mrs J Bosley 2, Whitefield Woolford 2, Mary E Woolford 2, J S B Woolford 2, J W Mace 2, Rachel Bell 2, T Willis 1, Mary Willis 2, Mrs Wm Mace 2, Johnson Salisbury 2, John Griffith 4, W B Welch 5, Mrs D Berryman 2, Milton Dance 2, J G Dance 2, Alexander Dance 4, Thos Bond 2, Mrs J Gist 2, Rebecca Hartman 2, Rachel C Ensor 2, Mrs E Merryman 2, Eli Scott 2, Nathan Grafton 2, John C Ensor 2, Rachel Ensor 2, Mrs M Merryman 2, A Grafton 2, Wm H Butler 2, George Harryman 2, John Campbell 2, Ella Boulton 2, Baltimore Association 20, Mrs L Meechem 2, W M Campbell 2, Mrs M Hanna 2, Hannah Hill 2, Mrs Sallie Rowland 2, John Varnes 2, Eld Wm Grafton 2.....150 17

VIRGINIA (East & West)—Nancy Johnson 2, Eld J L Purington 2, Mrs P Humphrey 2, Mrs Fanny Thomas 2, Eld J Furr 2, Eld C W Mason 3..... 13 00

MISSISSIPPI—Ann N Brown 8, E D Sinclair 9 50..... 17 50

GEORGIA—Reuben Holcomb 6, Geo B Hudson 2, R A Connell 2, Elder A Dekle 2..... 12 00

ARKANSAS—M D L Parnell..... 1 00

TENNESSEE—J P Lumley..... 5 00

LOUISIANA—Clarasa Waples..... 1 00

NORTH CAROLINA—E J Stewart..... 4 00

OHIO—Eliza Vansickle 2, Frederick Sibrel 2..... 4 00

WISCONSIN—Sybel Allen..... 4 00

INDIANA—Mattie Slagle..... 1 00

ILLINOIS—A Dowden 2, Eld J G Sawin 2, Benj Brown 2, Israel Hill 4, Geo Bond 75c, Eld Wm A Thompson 2, Geo Waggoner 2..... 14 75

MISSOURI—G B Barton 2, W S Wells 2, Mark Whitaker 2..... 6 00

KANSAS—Judson Loofborrow 2, W M Purnell 1..... 3 00

IOWA—Amanda Baldwin..... 2 00

KENTUCKY—W T Barigar 4, Elder J F Johnson 6, Jeremiah Ashley 2..... 12 00

ONTARIO—T Vanduzer..... 4 15

Total.....\$379 48

OBITUARY NOTICES.

I am solicited to send for insertion in the "Signs" a notice of the demise of little **Holly**, infant son of Mr. Jefferson and sister Nancy Young, of Anderson County, Ky., which occurred on the 10th day of January last. Little **Holly** was said to be one of the very best and most pleasant little boys, dear to all the family, and doubly so to the heart-smitten parents. The loss of that tender one lies with a crushing weight upon our dear bereft sister and her companion, although their loss is doubtless his ineffable gain. May the God of all consolation support, and bless this righteous dispensation of his providence to their good, and grant them a becoming resignation to his holy and heavenly will.

"What cannot resignation do?"

It wonders can perform;
That powerful charm, Thy will be done,
Can lay the loudest storm."

J. F. JOHNSON.

Lawrenceburgh, Ky.

My mother, **Mary Ann Banks**, died Dec. 22, 1873, aged 84 years, 8 months and a few days. She died as she had a long time lived, trusting in the blood and righteousness of Christ alone for eternal life and happiness beyond the grave. She was living with my oldest brother at the time of her death, and was in good health up to within a half hour of her death. She raised nine children, and outlived all but four of them, three sons and one daughter, who, with many grand-children and some great-grand-children, mourn their loss, but sorrow not as they who have no hope, for I fully believe it is her eternal gain.

Your companion in tribulation,

R. S. BANKS.

My dear sister, **Nancy T. Craven**, died near Knoxville, Ray Co., Mo., Sept. 23, 1873, of a chronic disease of the lungs, aged 53 years and 28 days. She was a daughter of Jacob and Susan Gates, of Graves Co., Ky. She was born in Graves Co., Ky., and moved from there with her father to Graves County, about the year 1831, where she was raised and married to her first husband, Allen Black, with whom she lived until he died. She was married to Mr. Thompson Craven Sept. 13, 1857. She was a member of the Predestinarian Baptist Church about thirty years. She leaves an aged companion and three children, (two sons by her first husband and a daughter by her last husband) with many relatives and friends to mourn their loss, which we hope is her eternal gain.

SALLY W. BOATRIGHT.

Regency, Mo.

At the request of sister Phebe Durand, who is a member of Ebenezer Church in New York City, I write the obituary of her sister, **Amanda Durand**, who departed this life on the morning of the 7th of April, 1874, aged 69 years and 9 months. Her ailment was dropsy and softening of the brain. She was baptized by Elder Daniel Dodge, forty-three years ago, and has ever maintained a christian walk and conversation, contending for the truth as it is in Jesus, making the bible her daily study, living in love and fellowship with her surviving invalid sister, who is now greatly bereaved. She cared for an invalid mother many years, and was ever vigilant in all the cares and duties devolving upon her. But she has gone to her reward, and we doubt not is now basking in the sunshine of love.

O Lord, the pilot's part perform,
And guide and guard me through the storm;
Thy constant love, thy faithful care,
Is all that keeps me from despair.

Yours in hope,

M. L. JOHNSON.

Union, N. J.

DIED—At his residence in the town of Caladonia, Putnam County, Illinois, Feb. 10, 1874, **Pulvester Needham**, aged 69 years, 8 months and 13 days.

Brother Needham received a hope in Christ in the summer of 1838, and in August of the same year joined the Sandy Creek Church, and was baptized by Eld. J. B. Chenowith.

The next year he was chosen church Clerk, and filled that office with credit to himself, and to the satisfaction of the brethren, until a few years ago, when he asked to be released from the office on account of ill health. He was a great sufferer, but bore his afflictions like a bold soldier of the cross. He remained a very worthy and substantial member until his death. In his last sickness he often spoke of death, and of his going home, and was anxious to depart. He said the Lord had spoken peace to his soul.

He leaves a widow, one son and two daughters, together with the church, to mourn his absence. He is greatly missed, at home and in the church, and wherever we go. But we sorrow not as those who have no hope, but feel to say, The Lord's will be done.

His funeral was largely attended the next day by the brethren, friends and neighbors, at the Baptist Meeting House in Celadonia, where a discourse was delivered by the writer to a very attentive congregation.

W. A. THOMPSON.

Florid, Ill.

Margaret Baker, wife of John H. Baker, died at the residence of her husband, in Boone County, Indiana, March 19, 1874, aged 49 years, 6 months and 5 days. Her disease was spinal, or spotted fever. She was born in Fayette County, Indiana, near Connorsville. She lived in Rush County previous to her marriage, and afterwards in Boone. She lived with her husband seventeen years, to a day, and perhaps to an hour, as she died about the same hour of the day on which she was married. She was not a member of the visible church, but loved the truth, and took great pleasure in reading the "Signs." She had formerly been a member of the "Christian Church," but never opposed her husband in his religious views, he being a member of the Old School Baptist Church. Her married life was one of devotion to her husband and his children by a former wife. Her aged and infirm father-in-law was cheered and comforted by her kindness for two years, in a manner that, if equaled, could never be surpassed. She lived an exemplary life, beloved and esteemed by those who knew her, and we have a well grounded hope that she is gone to dwell with those who "have washed their robes and made them white in the blood of the lamb," and is now enjoying that rest that remains for the people of God.

A dear one is gone, yet we cease to complain,
For hope sweetly whispers, We'll meet thee again;

Though roughly the billows are rolling between,
We are waiting the summons to enter the stream.

May God bless and sanctify this affliction to the good of the bereaved husband and the many friends who mourn her departure, is the prayer of

May 14, 1874.

M. W.

DIED—At the house of brother Barnet Lipscomb, in Marion County, Oregon, on the fifth Sunday in November, (30th) 1873, our dear brother in the Lord, **Mordecai Lane**, aged about 88 years, in the full triumphs of faith.

ALSO,

DIED—Sister **Celly Lane**, wife of Mordecai Lane, at the house of her son-in-law, C. T. Biggers, of Linn County, Oregon, March 10, 1874, aged about 86 years.

He died of age and infirmity, and she of dropsy. Both of them had been Old School Baptists for thirty-five or forty years, sound in the faith, and orderly in practice. He and myself were raised within one mile of each other, near the Otter Creek Baptist Meeting House, in Wayne County, Kentucky, where we both have many relatives, if living. In the course of human events we again lived near each other, in Gallatin County, Illinois, where he has many relatives, among whom is Eld. Achilans Coffey, a son of his sister. Eld. James Dean, of Greenhorn, Colorado Ter., is a son of a sister of Elder Coffey. He has two brothers living in Missouri.

A funeral discourse was delivered by Eld. Abner Shanks, in the City Hall of Scio, Linn County, Oregon, on Sunday, May 3, from 1 Cor. xv. 53, 54.

Both died as they had lived, highly respected by all who knew them. Brother Lane was an able defender of the doctrine, and a devoted reader of the "Signs." Both were anxious to go and be with Jesus.

Sleep on, dear brother and sister, and take your rest till God shall bid you arise.

WM. M. MORROW.

Scio, Linn Co., Oregon.

It has become my painful and melancholly duty to write the obituary of my dear husband, **Ebenezer Hatch**, who departed this life Jan. 2, 1874. He was born in Albany, Connecticut, in 1785. He united with the Regular Baptist Church in the state of New York, and was baptized by Elder Barnes, in 1812, and for several years enjoyed sweet fellowship with saints of that Primitive Church. He afterwards removed with his family to Greene County, Ohio, where he was received by letter into the Ceazer's Creek Church, and remained there until the split took place in that church, when he, with a few others, took a decided stand with the old order of Baptists, and was an able defender of the truth. He was deprived of his natural hearing about ten years previous to his death; notwithstanding, religion was a glorious theme with him to dwell upon until his last hours. O how sweet it is to die when Jesus lingers near! With this sweet resignation, without a groan or a struggle, he passed away, his eyes voluntarily closing, and folding his hands on his breast, and so composed were all his features that he appeared like one who had sweetly fallen asleep. He had been going down gradually for over two years, suffering intensely at times, but bore his afflictions with great patience and christian fortitude, ever desiring to depart and be with Christ. His faith was unshaken, and just as the new year had dawned upon us his spirit took its flight to God who gave it, to that home where eternal splendor forbids the approach of night, and where never failing fountains are fresh from the eternal throne; while his earthly tabernacle returned to its native dust, there to rest till the morning of the resurrection, when it shall be made spiritual, like unto the body of our once sorrowing and suffering Lord. Our loss is irreparable; his gain is inestimable and eternal.

Thus I have parted with my best earthly friend, who, while the warm current of life coursed his veins, was a devoted husband, a kind and affectionate father, and a consistent christian, to whom with a sorrowful heart I pay this humble tribute of filial respect and love. He leaves a wife, children and grand-children, to mourn their loss, but not as they who have no hope.

A discourse was preached by Elder A. D. Hite, from Rev. xiv. 13, after which his remains were deposited in the Jamestown Cemetery.

Oh! hard it was to leave him,

(Though we know he's free from pain)

And to think the form we cherished

Could ne'er return again.

VIOLET HATCH.

Jamestown, Ohio.

Please publish the following obituaries, with this note to explain them. The first was written soon after the death of sister Daniell, and published in the "Southern Watchman," of Athens, Ga., but being requested to write the obituary of her husband, for publication in the "Signs," I have thought proper to copy and send it also.

Yours truly and affectionately,

F. M. McLEROY.

Clementina Hamilton was born in South Carolina, on the 5th day of August, 1814; moved with her parents to Clark County, Georgia, in 1822; was married to Wm. R. Daniell in October 1832; united with the Primitive Baptist Church in 1847, and with christian meekness and patience adorned her profession until her death.

Sister Daniell was well versed in the scriptures, delighted in talking of the goodness of God, and manifested a deep interest in the welfare of the church, and especially in the ministers of the gospel. She was a kind, affectionate wife, a tender mother, and a kind, obliging neighbor, noted for her kindness to

the sick, and efforts to make them comfortable. But alas! death has visited this once happy, but now disconsolate family. On the 9th day of January last, sister Daniell, whose health had been delicate for some months previous, visited the family of her relative and neighbor, Jesse Daniell Esq. She seemed as well as usual during the evening, but was attacked that night with a congestive chill, and was soon found to be dangerously sick. A physician was sent for, who did all in his power, no doubt, to arrest the disease, but all proved unavailing, and about sunset the following evening she fell asleep in Jesus, as we hope and believe, leaving a kind, affectionate husband, and three grown children, with an extensive circle of relatives and friends, to mourn their loss. During her short but painful illness, she seemed sensible of her departure, and spoke of her children (four or five in number) who had gone before, with assurance that they had gone to rest, and seemed to have no fears but she would soon join them in the regions of unsullied glory. Having thus closed her span of life, at the age of 55 years, 5 months and 5 days, she sleeps that sleep which knows no waking until all that are in the graves shall hear the voice of the Son of God, and then may it be the unspeakably happy lot of all the bereaved relatives with her to come forth unto the resurrection of life.

March 28, 1870.

F. M. M.

William. R. Daniell was born March 12, 1810; was married to Clementina Hamilton in October 1832; united with the Primitive Baptist Church at Mars Hill, Clark County, Georgia, and was baptized by Eld. George Lumpkin, with his wife, the writer and others, on the first Sunday in October, 1847.

Brother Daniell was a humble, consistent christian, regular to attend his meetings, and always seemed greatly interested for the welfare of the church; though he had very little to say in conference, yet he was a good disciplinarian. After the death of his wife, he seemed to be impressed that he would soon follow her, and for several months seemed to feel but little interest in the things of the world, but had finally cheered up. On Saturday before the fifth Sunday in March last, he was quite well during the day, and in the evening went out to look for his cattle, and finding one of them in the mire he returned and procured the assistance of his son, with whom he lived, and one or two neighbors, and went to the place where the cow was, about sunset. While consulting as to the best mode of relieving her, he was stricken down with paralysis, and was taken up and conveyed to the house by those who were with him. He scarcely spoke a word afterwards, and about one o'clock that night, and before a physician could reach him, he breathed his last, at the age of 64 years and 18 days, leaving three children, and numerous relatives and friends, with the church at Mt. Zion, of which he was a member, to mourn, but not without hope, believing his departed spirit is forever at rest.

Eld. D. W. Patman preached at his funeral from Rev. xx. 6.

F. M. McLEROY.

May 12, 1874.

DEATH AND RESURRECTION.

May 26, 1874.

DEAR BROTHER BEEBE:—Please say to your readers that the little work on "Death and Resurrection" is exhausted, and no more orders can be filled.

Your brother in tribulation,

D. BARTLEY.

Willow Hill, Jasper Co., Ill.

[We have a few copies on hand yet, which we will continue to mail as ordered, until exhausted.—Ed.]

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The above includes what has been sent to brother Turner and myself. And allow me to say, dear brother Beebe, for the information of the friends who have been so kind as to send aid to dear old father Whitehouse, that their charity has been bestowed upon a worthy brother in Christ, and was received with a thankful heart. He says, "Tell them for me that God will reward them for their kindness to me, a poor helpless sinner, saved by grace."

Brother Whitehouse has been for many years a bold, fearless, able minister of the gospel of Christ, and kind and gentle to the weak and feeble lambs of the flock, as many can testify.

I feel like saying a few words to my brethren and sisters, especially those in Maine who are personally acquainted with brother Whitehouse. His usefulness is about done. He is almost helpless. The time of his departure is at hand. He needs much care and attention. He will need your assistance and sympathy but a short time. Will you let a few bear all the burden, or will you all, who are able, take hold and help, and so fulfill the law of Christ? Or would you rather have him carried to the poor-house, and there end his days, because he is old, worn out, and cannot do anything to help himself? If the latter is your wish and feelings, may God take me as soon as I am unable to help myself.

HIRAM CAMPBELL.

Brunswick, Maine, May 25, 1874.

P. S.—I will again say to those who have the means, and feel that they can cheerfully send something to assist in supplying the earthly wants of a saint, they can send to Wyman Turner, Whitefield, Maine; or if they wish to send a Post-Office Money Order, they can direct to me at Brunswick, Maine.

H. C.

YEARLY MEETINGS.

The Lord willing there will be a yearly meeting held with the Union Old School Baptist Church of Middleburg, Schoharie County, N. Y., on Wednesday and Thursday after the fourth Sunday in June, (July 1st & 2d) to commence at ten o'clock a. m. each day, at the meeting house near James Borthwick's. Deacon Cooper will meet those who come on the cars, at Middleburgh Depot, on Tuesday afternoon.

In behalf of the church

• JAMES BORTHWICK, Clerk.

A yearly meeting will be held with the Middletown & Halcott Church on the first Saturday and Sunday of July, (4th & 5th.) Brethren and sisters of our faith and order, and especially those who are placed on the walls of Zion, are requested to meet with us.

Those coming from the east by Rail Road will take the afternoon train at Roundout, and arrive at Griffins Corners about 6 o'clock.

Those coming from the West will arrive at Griffins Corners about 3 o'clock, where they will find brethren to convey them to the place of meeting, the day before the meeting.

By order of the church,

JAMES MILLER, Clerk.

THE SECOND VOLUME OF THE "EDITORIALS."

SINCE the publication of the First Volume of this work, many applications have been made for the succeeding volumes, by those who love the truth and wish to preserve for themselves and for the use of their posterity, a faithful record of the history of the Old School or Primitive Baptists, from the time of the division occasioned by the apostacy of what are now known as the New School or Missionary Baptists, up to the present date.

Among the articles contained in this volume will be the debate of the Editor with J. J. Pierce Esq., October 3d, 1842, upon the following propositions:—

1st. That the fundamental principles of the "Temperance Society," that to "make, vend or drink liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural, and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said Society assumes to be "wise above what is written," by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship, and also of political preferment, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the Church and State; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

This article alone is worth more than the price of the whole book.

We have commenced the work on this volume and will complete it as soon as possible, a few weeks at most. But as

AN EXTRA INDUCEMENT

to our subscribers to render us timely assistance in the publication of this expensive work, we will mark the name in gilt letters on the books of all who will forward us their remittance while the book is in press, without extra charge.

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ASSOCIATIONAL.

The Warwick Association will be held with the church at New Vernon, Orange Co., N. Y., commencing at 10 o'clock a. m., on Wednesday after the first Sunday in June, 1874.

Brethren and friends coming by public conveyance to the Warwick Association, from the West by Erie Rail Road, will be met with conveyance at Otisville; they will inquire for brother Harrison Wilkin, within a few rods of the Otisville Depot.

Those coming from the East by Erie Rail Road will be met at Howell's Depot on Tuesday evening, on the arrival of the Orange County Express from New York, at about 8 o'clock p. m. Or on the arrival of the first train on Wednesday, 11:30 a. m. By this train they will miss the introductory sermon: better come on Tuesday evening.

Those coming from the North or South by the Midland Rail Road will be met at Winterton Station on Tuesday evening. Or should they miss the evening train, on arriving at Winterton inquire for brother Salmon W. Hoyt, where they will be cared for.

The Chemung Association will be held with the church at Pleasant Valley, Chemung Co., N. Y., to commence at 10 o'clock a. m., on Wednesday before the third Sunday in June.

Brethren and friends coming by public conveyance to the Chemung Association will stop at Horse Heads and inquire for Alfred M. Horton, and they will be conveyed to the place of meeting.

A cordial invitation is extended to brethren and friends, and we hope to see a goodly number present.

A. M. HORTON.

The O. S. Baptist Conference of Western New York is appointed to be held with the church at Riker's Hollow, Steuben Co., N. Y., to commence on Sunday following the Chemung Association, and continue two days.

We wish to say to the brethren and friends abroad that we would like to see them at the above named time and place, as many as can

attend, and we assure them that a cordial greeting and welcome to such things as we have awaits them. We hope such ministering brethren as can will make arrangements to attend.

Those coming by Rail Road will be met at Bloods Station, on the Buffalo, Corning & N. Y. R. R., on Saturday, at the noon and both afternoon trains. Those coming via Canandaigua will please stop at the Hotel, where they will be met and conveyed to the place of meeting.

By order of the church,

H. C. OLNEY, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., JULY 1, 1874.

NO. 13

POETRY.

GOD'S WAY IS BEST.

This blessed truth I long have known,
So soothing in its hopeful tone,
Whate'er our trials, cares and woes,
Our Father's mercy freely flows,
That on his bosom we may rest,
For God is good, his way is best.

Misfortune's dark and bitter blight
May fall upon us like the night;
Our souls with anguish may be torn,
When we are called o'er friends to mourn;
But what assurance doubly blest,
To feel that all God's ways are best.

JUSTIFICATION.

When on the cross the Savior died,
God's holy law was satisfied:
My debts he paid, my sins he bore,
And justice now demands no more.

A healing halm his hand bestows,
To cure my wounds and ease my woes;
And a rich fountain still remains,
To wash away my guilty stains.

Here will I bathe my guilty soul,
Here blessings without number roll;
My hopes and joys I hence derive,
For Jesus died that I might live.

TO MY SAINTED MOTHER.

Dear mother, thy sufferings forever are ended,
Thy spirit now lives in the home of the blest;
When upward it soared 'twas by angels attended,
While winging its way to the haven of rest.

The halo of glory that lit up thy features,
Betokened the transit while losing thy breath;
For God sends his angel to comfort his creatures
While passing the "valley and shadow of death."

Then why should I grieve for my mother departed,
Or wish for her back to our hearth-stone again?
'Tis a weakness in me, for I feel tender-hearted,
And tearful bereavements like this give me pain.

My feelings are tender, they throb with emotion,
They ebb and they flow like the wild ocean wave;
My sorrowing heart is oft stirred with emotion,
For mother, beloved, who sleeps in the grave.

But hope cheers my bosom, though teardrops are starting,
Though shadows may darken my pathway awhile,
With patience I'll try to endure the sad parting,
Believing I'll meet her again with a smile.

Yes, when all earth's dark, gloomy shadows are lifted,
And I shall have faithfully "fought the good fight,"
Then clouds that would gather around will be rifted,
And we'll meet again in the regions of light.

J. T. SMITH.

Fairview, Ky., June, 1874.

CORRESPONDENCE.

EVANGELIST.

"And the next day we that were of Paul's company departed and came unto Cesarea; and we entered into the house of Philip the evangelist, which was one of the seven, and abode with him."—Acts xxi. 8.

"But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry."—2 Tim. iv. 5.

"And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints," &c.—Eph. iv. 11.

Here it appears is our scriptural authority for the use of the term *evangelist*. What does it signify? Suppose we listen to the opinions of others first, and then submit our own.

1. Webster, the American lexicographer, says evangelist means, 1st, A writer of the history of our blessed Savior Jesus Christ. 2d, A preacher of the gospel, licenced to preach, but not having charge of a particular church.

2. Donuegan's Greek and English Lexicon informs us that *evangelistes* (evangelist) signifies "A bearer of good or joyful tidings. N. T. and Ecclesiast Writ. a teacher of the christian doctrine, in the apostol-times, an aid or assistant preacher of the apostles, who went on missions from church to church. N. T. Ephes. 4. 11. Euseb. Hist. Eccles. 5 Cap. 9, an evangelist, one of the writers of the Gospels."

Also, "*Evangelisomai*, (to evangelize) to bring or announce good news, to bring agreeable or joyful intelligence, or a happy event; to teach, or preach, transmit or make known orally or in writing the christian doctrine."

3. From the foregoing in part and a fair construction of the New Testament passages, we arrive at the conclusion that the term *evangelist* is applicable to any one who is called of God to preach the gospel of Christ, or disseminate in any way, either by preaching or writing, the principles of the gospel kingdom.

Matthew, Mark, Luke and John are not by scriptural authority, but by common consent among christians, called *evangelists*, because they wrote the history of our blessed Savior, wherein they gave an accurate account of his birth, life, death, resurrection and ascension, and also of the doctrine which he taught, and the miracles he performed, to prove beyond all contradiction that he was

a teacher come from God, and that his doctrine therefore must be true.

To preach Christ is to preach the gospel, and to preach the gospel is to preach Christ. The gospel, (enag-gelion, Gr.) signifies, good news; glad tidings; so that when Christ is preached, glad tidings are proclaimed to, and understood by gospel characters, who are in need of just such tidings.

Isaiah is called, not in scripture, but by christians generally, "The Evangelical Prophet," because he predicted the birth, life, character and death, and declared the doctrine of our blessed Savior, almost as minutely, emphatically and authoritatively as either of the four inspired men who wrote his history after his crucifixion.

The nearer or better any prediction or preaching defines the doctrine of God our Savior, and exhibits him in his true character as the Prophet, Priest and King of his people, the more *evangelical* it is.

The less a man's preaching or teaching savors of Christ and the doctrine of his gospel, the less *evangelical* it is. And there is a plenty of this kind in our world.

The apostles were evangelists, because they proclaimed this truth—they preached the gospel of the Son of God; but all evangelists are not apostles. The apostles, as such, have no successors, but to this day sit where their Lord placed them, viz: on twelve thrones, judging the twelve tribes of Israel. They are now the princes who rule in judgment, while Christ is the King who reigns in righteousness.—Isa. xxxii. 1. Neither the King or the princes have any successors. They remain as at first established, and will yield to no succession while time shall last.

Pastors or bishops are evangelists, but all evangelists are not pastors or bishops, because these last have special supervision of the churches committed to their charge. They have to take special heed to themselves, and to all the flock over the which the Holy Ghost hath made them overseers, (Acts xx. 28) and necessarily must feel a deeper interest in the discipline and welfare of these, than in others over which they have no control. The relation between pastor and people is peculiar and of a higher order, or of more binding character, than that existing between churches and evangelists, or elders, without a charge, who may be traveling among and preaching to churches, either at home or abroad.

In the case of the church at Ephesus, it appears that the "elders of

the church" were members of that church. They preached, admonished and disciplined together as one. No one of them had superiority or priority in ruling. All were clothed with equal authority as combined in one man by the Holy Ghost, and so addressed by the apostle Paul. His language would be equally applicable to one as to two or a dozen.

Evangelists were authorized to preach, both to churches already established, and in places where there were no churches.—1 Tim. i. 3; Acts viii. 5, 35. They were qualified by the Holy Ghost to preach, and directed by him where to preach; yet they gave heed to apostolic advice at the same time.

They might or might not, I think, be authorized to administer gospel ordinances.

The office or calling has not become extinct; but it behooves the churches to examine well the gifts and character of those coming among them, either under the name of evangelists, elders, pastors, teachers or exhorters. If they are unknown to the brethren, publicity should not be given to their appointments. Otherwise there is an open door to imposition.—1 John iv. 1.

I have seen the capers of some of those people professing to be sent out as evangelists by Missionary Boards, and of all pretenders, I think they are about the poorest specimens. Their ignorance of divine truth, and their impudence and self-importance, are truly amazing. In their own estimation, they are simon pure, revivalists, and the evangelization of the world is a work peculiarly assigned to them. They have their office hours, as they halt in different places, similar to lawyers, bankers, or land agents, during which special hours all those religiously exercised or spiritually diseased are notified to come to them for instruction and healing! Assuming also to be doctors of divinity, they feel prepared to cure all sin-sick souls. Of course a fee is expected in each case, the greater or the less according to the extent of the malady or the ability of the patient to pay.

It is to be hoped that the Old Baptists in Georgia, or elsewhere, are not troubled with this kind of gentry. I have not seen any such in my rambles claiming to be of our order.

Will our dear brother William L. Beebe give us his views on this subject? It has probably been on his mind more than on mine, and he is therefore better prepared to discuss it, and define to us the term or office of "Evangelist."

C. B. HASSELL.

WILLIAMSTON, N. C., April 4, 1874.

MACOMB, Ill., June 2, 1874.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—As I promised you and others, while with you in the east, that I would write a brief article in the "Signs of the Times" on my arrival home, giving a synopsis of my sojourn amongst the brethren and sisters there, I will now attempt to do so in a brief manner.

I left home April 14, and arrived in Washington, D. C., on the 17th, about 6 a. m., and was met and cared for very kindly by Mr. J. T. Campbell, corner 11th & N Streets, S. E. Himself and his sister Mary Jane are remembered with gratitude for their kindness. I spent six days in Washington and Alexandria, and filled two appointments in each city, and remember gratefully the brethren and sisters in each place for their hearty reception of the writer. I will name Elders Bell and Mason, colored brethren, of Washington, and many others there I need not name of white and colored brethren, to whom I am indebted for manifestations of christian love. I took pleasure in the friendship and hospitality of Elder J. L. Purington and lady, of Alexandria, and brethren Grimes, Broders, Carter and their families at the same place.

I reached Wilson, N. C., April 24th, and remained in that state and filling appointments till May 18th; but as I shall leave that part of my tour for *Zion's Landmarks*, published at Wilson, I will here only say that I met with many of the Lord's children there, and with eleven of their ordained and seven licensed preachers, many of them able ministers of the New Testament. I found the Baptists of North Carolina generally in peace and alive, and many of the churches have of late been receiving accessions to their numbers. I am under lasting obligations to the brethren and sisters in North Carolina, for their kindness and hospitality to me while among them.

Returning from North Carolina, May 18th, I stayed with my dear brother J. L. Purington, in Alexandria, and on the 19th he and wife and some others went on with me via Washington to Baltimore, and we were soon in the hospitable domicile of Dr. John Thorne, a dear brother whose house is ever open to the disciples of Christ, and whose estimable lady, sister Thorne, is ever ready to wait on weary pilgrims who call at No. 146 N. Front St. I am under much obligation to them for their repeated acts of kindness to me during three visits to the city. Here, on the 19th, I met Elders G. Beebe, Hartwell, Durand, Chick, Francis and many others; and my heart was made to rejoice, and to thank the Lord for bringing me into the company of him who has so long and so ably edited the "Signs of the Times," and other able brethren in the ministry. In the afternoon we took the train for Cockeysville, where we met conveyances to take us to the vicinity of Warren Church, where the Baltimore Association was to convene on the 20th. I and many others were kindly cared

for over night by Mr. G. H. Cole, who, with his wife, sister Cole, made us all feel at home. On the 20th the association met at 10 a. m. Ordained ministers present, Beebe, Hartwell, Durand, Francis, Chick, Theobald and Bradley, of Ky., Bartley and self from Ill., Rose, Grafton, Furr, the two Puringtons, Peters, of Ohio, and brother Eli Clark, a licentiate from Maine. The business was harmonious; and after dinner, which the kind friends had on the ground each day, two discourses were preached in afternoon. On the next two days the business was soon dispatched, and four discourses each day, and giving one hour for dinner. The preaching was all substantially the same—exalting Jesus on the throne of his glory, and presenting sinners as helpless and lost. Some of the best gifts of the east were on the ground, and I was, I hope, both fed and instructed, and the saints generally were made to rejoice and be glad. The only part of the proceedings that seemed to me not to be very consistent, was the putting the writer up for the introductory, he being so far from home and so much of a stranger. I feel to be under lasting obligations to the brethren, sisters and friends of the vicinity for their hospitality and kindness to me; and I was truly loth to part with them and the visiting saints that were there. I spent Saturday, Sunday and Monday in Baltimore, speaking twice on Sunday for the Ebenezer Church in that city. I am under obligations to brother Christopher Search, 29 S. High St., and his amiable daughters; brother N. B. Welsh, 74 St. Paul St., his wife, and sister Parlett for favors, and sister Ferguson and others for their hospitality.

On the 26th, I and others went on to the Delaware Association, which was to meet on the next day at Rock Springs, Lancaster Co., Pa., and many of us stayed with brother George Jenkins, who, together with his better half and nine amiable and accomplished daughters, made us all feel at home.

The business of the association was transacted in harmony, and the preaching was also of a whole piece—salvation is of the Lord, and much of it was ably declared. Present at the Delaware, Beebe, Hartwell, Chick, Francis, Grafton, Theobald, Bradley, Peters, Bartley and Rittenhouse. Many of us stayed on Wednesday night with Esther Hanna, who had recently been bereft of her husband, and was herself, and her daughter, sister Edith Hanna, in feeble health, but were willing in spirit, and who, I hope, have had their health restored. I and Elder Chick stayed on Thursday night with brother Solomon Gregg, who, with his wife, sister Melissa, made us very comfortable and happy. But parting time came on Friday, and many of us, doubtless, took the parting hand for the last time on earth. Many of us stayed over night with Messrs. Jenkins near by, who kindly took us to the train on Saturday.

I left Baltimore at 5 p. m. on Sat-

urday for home, and arrived at my humble domicile on last evening (Monday) at 8 o'clock, finding my beloved companion and children in reasonable health, and being myself in better health than when I left seven weeks since; for which I hope I feel thankful to my Father in heaven.

In traveling about 3,000 miles, I have missed no connection and no appointment, and I am none the loser financially, and I thank the Lord, and also the dear saints where I have been for their notice of me.

My correspondents must have patience with me, and I will try to answer them.

Affectionately yours,

I. N. VANMETER.

WARWICK, June 24, 1874.

DEAR BROTHER BEEBE:—On Monday morning as I entered the car at Suffern, on my return from Ramapo, I met with Elder J. A. Badger, who was in New York on Sunday. After a few words, he turned and said, "Have you heard the awful news from New Vernon?" I answered, "No, I heard nothing from New Vernon since the association." He then told me of the sad, the dreadful end of our beloved brother Loton Horton. The shock to my mind was almost paralyzing, and I cannot describe the emotions which almost overpowered me. That one so beloved, and whose whole life, conversation and deportment so fully evinced the power of that grace in which he trusted, should have been left, can I say without divine support, in the dark and trying hour, seems so mysterious and incomprehensible that it appears more as a dream than a reality.

I could not learn until I reached home when the funeral was to be. Had I known I should have remained on the train, and could have been with you by half-past eleven or a little later. I hoped that I should have had a notice from home when the train reached Greycourt, but none thought to send me word. The thought that you were alone on so trying an occasion was most painful to me, and yet I know you were not alone; the God in whom you have trusted almost all the days of your life, I know did not desert you at a time when you so much needed his support. Yet I very much wish that brother Badger or myself had been with you.

When the meeting broke up at New Vernon on Friday, I sought brother Horton but did not see him. I inquired of a number and looked through the crowd but could not find him. After we left I told my wife of my disappointment in not seeing him, and said to her that I should write to him the earliest opportunity. Poor dear brother! none but God knows the sorrow of heart, the agony of soul he must have suffered. How often must he have cried, "My God, my God, why hast thou forsaken me?" And yet did God forsake him? My mind has been in a tumult ever since I have heard of his death. Could I have heard you preach at the funeral it seems to me that it would have afforded me much relief. Our dear sister, how does she bear the blow, or rather how is she upborne? as I know she must be on the arms of everlasting love. The compassionate Redeemer who wept at the grave of his friend must have supported her; he could not have forsaken her

in this the supreme hour of her distress, for he is

A solid comfort when
All other comforts fail.

May the everlasting arms of mercy be around and underneath her, and may the God of all comfort and of all consolation comfort her, and enable her to cast all her burdens of grief upon him.

Dear brother, this blow has fallen heavily upon you and upon the church. It is mysterious; but may we all bear in mind that it ever cometh us all to "Be still and know that he and he alone is God;" and may he ever sustain us all for his name's sake.

Your brother in tribulation,
WM. L. BENEDICT.

LYLE, Lancaster Co., Pa., June 1, 1874.

MY BELOVED FATHER IN ISRAEL:—Being alone, my mind gladly goes back to the joys of the past week, and I deeply feel that "it is good to be afflicted." It was a week of comfort from the Lord, sent me through his dear people, while I was astonished, and I trust humbled, that I, who am indeed the least of all saints, and feel to be a burden upon the church, should receive from the loveliest and best people upon earth so many tokens of love and fellowship. With the psalmist I must exclaim, Surely goodness and mercy have followed me all the days of my life. Your visit, with that of the dear brethren accompanying you, is a memory that will be ever fresh and dear. Though it was the will of the Lord to deprive me of the privilege of attending the association, yet he gave me the comfort of listening to his dear servants here at home. The first sermon, from the words, "Cast not away therefore your confidence which hath great recompense of reward," preached by our "unknown yet well known" brother of Kentucky, and your remarks from the same words, linger comfortingly with me. The next evening our dear brother from Kingwood spoke from the scripture, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ." While he was dwelling on the closing words, "until the day of Jesus Christ," a longing desire to depart and be with Christ entered my heart, and has never left me. I do desire to be reconciled to the will of our Father, and believe that he who hath given me this desire will give me strength to wait his coming. With you, my dear brother, I can rest in the thought that my life is in the hands of the Lord, and we would not have it otherwise, knowing that what God appoints is best.

May the Lord bless his dear saints and enable his servants who feel so weak and insufficient in themselves to realize that in the Lord Jehovah is everlasting strength, and that to them is the promise, "Lo, I am with you always, even unto the end of the world."

My dear brother, I have not written merely because you requested it, but to gratify the great desire I have to talk with you. Contrary to the fears of my friends, the meeting has made me much stronger. I have ever with me the desire that the Lord will keep me humble, even at the feet of his dear people, making me always to realize that in myself I am less than nothing and vanity.

May the Lord bless you, my beloved brother, for your kindness to the least of the Lord's children, if indeed I am one at all. Give my love to all the saints with you.

Your grateful but unworthy sister,
EDITH HANNA.

AT HOME, COVINGTON, Ga., June 6, 1874.

DEAR FATHER:—In the "Signs" of the first instant I see that brother Durand has kindly seconded my request for brother Hassell's views in regard to "Evangelists," and also presented a suggestion on that subject in which I think he rightly infers that the gift was not regarded by the apostles as inferior to that of a pastor. For this suggestion, as well as his endorsement of my request for Elder Hassell's views, brother Durand will please accept my thanks; and I will just say in passing that I fully concur in his remarks in reference to the impropriety of Christians uniting with secret societies of the world. If such association were even lawful, it is clearly not expedient, as tending to create discord and schisms in the body or church of Christ.

The three questions especially referred to me by "A Feeble Thinker," will I fear hardly receive a satisfactory solution at my hands, although my heart's desire is to serve the *feeble ones*, for whom a fellow feeling excites in me peculiar sympathy. With the hope that the importance of the subject may induce others to write on it, I will submit such ideas as may be presented to my mind in relation to it. The texts in the order presented by our inquiring brother are as follows:

"And to esteem them very highly in love for their work's sake. And be at peace among yourselves."—1 Thess. v. 13.

"Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest."—Matt. ix. 38.

"Behold the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord."—Amos viii. 2.

The specific questions of our brother I shall not quote, but endeavor to embody in my reply a general response covering the prominent points involved in them as well as in the above texts. It is not hoped that this response will do more than bring to the remembrance of the saints such points in their experience as bear directly upon the great subject of the value of the gospel ministry, and kindred matters. Most prominent in this connection is the consideration of the entire dependence of the church upon the Lord of the harvest for *laborers*, as for every good and perfect gift. But with what consistency can we pray to the Lord to send forth laborers when we fail to properly appreciate or esteem those with whom we already have been blessed? If we give no heed to the teachings of the apostles, how can we ask for further revelation?

The text from Amos seems naturally to demand our first consideration as portraying the condition of the church at the present time, at least in some sections. Doubtless the direct application of this prophecy was to those days immediately preceding the close of the Jewish dispensation, when for about four centuries there was no message received by prophecy

addressed to Israel as the chosen nation of God naturally. To the carnal Israelite, as to the graceless professor of christianity, this announcement was no specially distressing message; but to such as lived by faith upon every word of the Lord, there could be nothing more distressing than the announcement that they should be denied the precious privilege of hearing his word. Doubtless all who had learned the value and sweetness of those words, felt the famine sorely as a natural famine is felt by those whose supply of food is literally cut off. But this only as a faint shadow represents the famine visited upon the spiritual Israel when they are deprived of the daily supply of that bread which nourishes their souls in their pilgrimage through this desert, in which neither food nor drink can be found as springing from the earth. Hence our gracious Leader authorizes prayer for "daily bread." Hunger is needful to enable any one to appreciate food, and without appetite the choicest dainties would not be relished; therefore even the sense of destitution is an important blessing to the pilgrims, enabling them to receive the comforts given them with that spirit of thankfulness which is for their good as well as for the declarative manifestation of the glory of God. The conclusion of the natural mind even of the child of God, in view of the prevalent famine to which our brother refers, is that the Lord has forgotten to be gracious, and in anger shut up his tender mercies forever; and we are prone to sink into despondency when our earth is as iron and our heaven as brass, when our cry is unheeded and our prayer is not answered as we desire; yet, even in these dark seasons, our Sun is still shining in full-orbed glory, and it is only our *earth* coming between us and the source of our light which makes us feel the darkness, and prevents our eyes from enjoying the light which is unceasingly poured forth from Jesus the great Centre of our spiritual system. The experience of each individual saint is in miniature the experience of the whole church. The sufferings of Abel at the hands of Cain are in kind the same which those who will live godly in Christ Jesus must ever experience, not only from carnal enemies but from the carnal mind which is in each of them a murderous Cain, destroying their enjoyment, or life practically, and causing their death cries continually to ascend, like the voice of Abel's blood, calling to God to vindicate their cause. Herein is a manifestation of the distinction between those who are led by the Spirit of God and such as are actuated by the carnal mind. While the saints can find no refuge but the name of the Lord, and must wait his appearing for their comfort, they who are of the world, like Cain, depend on the best products of the earth to commend them to the favor of God.

The cause of all the distresses of the people of God may certainly be traced to sin as the source of all suffering; yet the history of Job demon-

strates the necessity for suffering even in the case of such as have not sinned in their personal deportment as disciples of Jesus; yet there is also suffering for the children of God in disobedience to the law which is enjoined upon them by their Lord. His promise of the rod of chastisement to the disobedient is as positive as any provision of the new covenant; and if any person or people can disregard the law of Christ without feeling his chastening rod, it is evident they are not dealt with as God deals with his children.

Famine never affects dead people either naturally or spiritually. The living suffer from it while the dead know not anything. Therefore they which do hunger and thirst after righteousness are blessed. Those who can live in sin cannot see the blessedness of feeling this famine; but they who have the Spirit of Christ feel and know it, and with Moses choose rather to suffer with the people of God than to enjoy the pleasures of sin for a season. While suffering, however, whether the acute pain of bitter persecution or the fierce warfare of the flesh against the spirit, the poor soul sees no evidence of the Savior's love in the scenes through which he is passing; for if that precious manifestation could be realized there would be no trial in any affliction.

The very fact that you feel the "awful famine," whose prevalence seems to have extorted these questions, is the best evidence of your being included in the blessing of our Lord as recorded Matt. v. 6. As to the cause of the famine, it seems clear that in the type Israel was to suffer for neglecting the law under which God had so signally blessed them. So in the anti-type the visible Church of Christ must be chastened when departing from the law of the Lord. If the saints live after the flesh they must experience that certain death to all spiritual enjoyment which is the natural or necessary consequence of thus yielding themselves servants to the flesh.—So, if the same carnal spirit is allowed to obtain control of an organized church or community of subjects of grace, death to the organization will certainly result; or, if the form of godliness is retained there will be such denial of the power thereof as will prove them to be dead while they live. In this condition it cannot be expected that any of the gifts or ordinances of the house of God will be properly esteemed; but rather, as depicted by Amos, it will be felt to be a burdensome restraint upon the covetous pursuits to which they have devoted themselves, when they even for a short time are engaged in the forms of religious devotion. How awful the thought that the love which once esteemed it an unspeakable favor to be associated with the dear ones for whom Christ died, should give place to that horrible covetousness so vividly described by the prophet in this connection. Yet such is the result if ye live after the flesh. This is at least one cause why many are weak

and sickly among us, and many sleep. How important that we heed the admonition, "Let brotherly love continue!" This is only fulfilled when we live in obedience to the law of Christ in every particular.

We cannot in spirit pray the Lord to send forth laborers into his harvest while we do not properly esteem those who labor among us in word and doctrine. Under such circumstances verbally to pray thus would be mockery and little less than blasphemy. The prayer which is accepted at the throne of God must be the prayer of faith, uttered in spirit and moved by the Holy Ghost. All other formal prayer is only will worship and idolatry. When the saints are led by the Spirit of God they love his law, and then it is impossible that they should fail to properly esteem every gift bestowed by the Lord on his church. His law being written in their hearts, they are only required to work out what God has worked in them. His Spirit loves and esteems all the gifts inspired by itself; hence when led by that Spirit the saints must be governed by that same love to every gift which he has set in his church. The absence of that love to God, to his people, and to his ordinances, is serious ground for apprehending that we are not born of God. And if that love indeed dwells in us, under no circumstances can we be justifiable in quenching the Spirit; but we should at all times endeavor to manifest in our conduct the power of that love by which we have been drawn to confess our only hope in Christ Jesus.

It may be true that the gift of the gospel ministry is not properly appreciated by some of the churches. Indeed, I will say I have known such cases. Some churches once flourishing and enjoying the regular services of faithful ministers have lost their visibility, clearly in consequence of their failure to appreciate the privileges with which they were blessed. From one of the churches of Asia, Ephesus, the candle-stick was threatened to be removed, except she should repent. This fearful visitation of judgment has been manifestly executed on some churches in our day, in consequence of their neglect of "the first works" of obedience and love. It is easier to see the cause of the prevalent desolation, however, than to apply the remedy. Although we may be sure that a patient is suffering with fever it may not always be in our power to prescribe and apply the appropriate remedy. Various causes may develop similar symptoms, and the cure of one disease might prove fatal in another case. So the evil which we have traced to the carnality of the churches may result in some cases from unfaithfulness in the ministry. Some may have failed to stir up the pure mind of the saints to a faithful observance of all the duties enjoined on them, and so they only reap the fruit of their own neglect when they are left to serve tables to the hindrance of their usefulness in the ministry of the word. If they have deacons in the churches

under their care, they may have failed to exhort them to use their office well, until the idea prevails that nothing is required of deacons but to hand round the elements on communion days. Their duty is indeed enjoined in the New Testament rule, but that does not relieve the ministry from the duty to "Reprove, rebuke, exhort with all long-suffering and doctrine." False modesty may sometimes have deterred the ministry from teaching the law of Christ in regard to the duty of the churches toward those who labor among them in the word and doctrine; and so, unintentionally they may have aided the specious sophistry of the tempter in fostering covetousness in the saints to the serious detriment of their souls' prosperity, instead of warning them against the allurements of worldly ease and the perishing treasures of earth. Where the ministry were remiss in this duty it is not strange that Satan should have availed himself of their negligence to foster carnality and selfishness in the carnal minds of the saints, who, taken thus off their guard, readily confess the plausible plea of covetousness as in full accord with the selfishness of their carnal minds. When this "abomination of desolation" once obtains a place in the saints, who are the temple of God, its dreadful works in destroying their enjoyment and robbing them of peace and rest, will manifest the spirit which controls them in the ruin it will develop where joy and christian love once prevailed.

If the ministry and churches were all led by the Spirit of Christ, the whole trouble of which our brother complains would at once disappear; for the origin of this and all other troubles to which the saints are subjected in this world, is to be found in their old carnal nature which is not reconciled to God. This leads the churches to be watchful for evil, and instead of giving their pastor their sympathy and aid under this wicked spirit they either ignore his services altogether or take care to let him understand that he is specially favored in having the liberty to minister to them. Contrary to the law of Christ, as recorded 1 Cor. ix. 1-14, the church possessed of this evil and covetous spirit will urge that it is a positive benefit to the cause of truth to obstruct the way of the ministry, since the Lord's preachers are driven by necessity to the work, while the wisdom of this age has discovered an improvement on the apostolic rule by which they propose to sift out all money preachers from the gospel ministry simply by letting them bear the whole burden without assistance, while every impediment is thrown in their way by those for whose benefit they labor. It is singular how the advocates of this very economic plan for purging the ranks of the ministry, manage to get to the 16th verse of this 8th chapter of 1st Corinthians, and have learned it so thoroughly, while they have evidently never read the 14th verse of the same chapter. Preachers are set forth as oxen; what would be thought of the man

who should avail himself of the labor of the ox but refuse to give him needful food? Brethren, these things are not honoring to your Lord, nor are they profitable to yourselves. "Seek ye first (not last) the kingdom of God, and his righteousness; and all these things shall be added unto you."

A preacher who would make merchandise of his spiritual gifts, and put his services in the market to the highest bidder, is not the servant of Christ; and if one in the membership of the gospel church should attempt such a scheme, he should be promptly dealt with, and unless he should repent and confess his fault, he should be excluded from the fellowship of the saints. A church whose pastor is permitted to serve her without a free and equal participation in the temporal comforts of her members is not occupying the apostolic position; and except she shall repent and submit to the law of the Lord, she may read her end in the desolation of those *dead churches* above referred to.

It is not only likely, but in my view, certain that the cause of all the real desolations of the church of Christ is attributable to departures from the law of her King.

Justice to myself demands that I should say on the part of those churches where I labor, and also those among whom I have traveled, that I have uniformly been favored to meet with more liberality than I felt to deserve at the hands of the people of God, and what I have written of the prevalence of covetousness in some of the churches is not designed to be understood as the result of experience, but of observation. I do not know my anonymous brother, but supposing from the fact of his queries finding room in the "Signs," that they are asked without evil design, I have to the extent of my ability complied with the request as far as it designates me. May the Lord grant that some of our more ready writers and abler gifts may be moved to consider this subject for the edification of "A Feeble Thinker" and myself especially. Now, may the God in whom we trust enable each of his dear children, in whatever station they may occupy in his church, to be free from every carnal motive, and to do the will of God in all things, so that the glory of our Redeemer may be manifestly revealed in the every day life of those who trust in his salvation, causing us to glory in tribulations, and endure afflictions, as pilgrims and strangers who seek no permanent abode in this transitory world, but "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ," pass the time of your sojourning here in fear.

As ever in love I remain the servant of all, WM. L. BEEBE.

P. S.—I still hope to revive the "Southern Baptist Messenger," if sufficient encouragement should be received by next year. Any of those who have paid for the paper can have their money returned on furnishing directions how it shall be sent. Where no such directions are furnished we shall understand the subscribers wish us to retain the money still to their credit when the paper is revived. W. L. B.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 1, 1874.

REMARKS ON MATT. XXVI. 41.

Being the substance of a discourse preached by the Editor, June 22, 1874, at the funeral of our late beloved brother, Deacon Loton Horton.

Text, "Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

We do not propose to, nor could we if we would, give a repetition of the discourse as delivered on the sorrowful occasion referred to; but as the positions taken by us in several important particulars seem to be new to many of our hearers, and in direct opposition to long cherished traditions, especially in regard to suicides, we feel impelled to give the following synopsis of that discourse, as expressive of our understanding of the subject.

There never was a more solemn or vitally important time or occasion than that in which the words of our text were addressed to the three disciples who were called to witness the agony and distress which Jesus endured in the garden of Gethsemane, when his soul was exceeding sorrowful, even unto death; when Peter and the two sons of Zebedee were selected from the other disciples to watch with him in this hour of dreadful suffering—when, notwithstanding the daring boldness and ardent zeal of Peter, the tender love of John and James, they were not able to watch with him at that time for one hour. "And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?" What an example we have here of the fellowship of the saints with their Redeemer in his sufferings. They were to be baptized with his baptism, and to drink indeed of his cup; and in their experience, and in the experience of all who shall reign with him in ultimate glory, they shall know what was true in his case, as in their own, that the spirit indeed is willing, but the flesh is weak. The elements of flesh and spirit were manifest in him whose image all the saints were to bear, and in whose sufferings they were to be in fellowship, and to whose death they were to be conformed. Beyond all controversy this is a great mystery: God was manifest in the flesh, and as the Mediatorial Head over all things to his church, the Spirit of the Lord God in all its boundless fullness was in and upon him. That spirit in him was willing to bear all the dreadful sufferings of death in its most dreadful form; but the flesh in which he suffered was our flesh, and therefore weak, and could, and did recoil in that most solemn and terrible hour of agonizing suffering. This was expressed in the words of his prayer, "O my Father, if it be possible, let this cup pass from me." But the willingness of the spirit was equally demonstrated in the words, "Nevertheless, not as

I will, but as thou wilt." In the assumption of the flesh of his people he took on him the seed of Abraham and was found in fashion as a man. A man of sorrow and acquainted with grief. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same."—Heb. ii. 14. "Who saw Jesus, who was made a little lower than the angels for the suffering of death." "For Christ once suffered for sins, the just for the unjust, that he might bring us unto God, being put to death in the flesh, but quickened by the Spirit."—1 Peter iii. 18.

Now as Christ has taken on himself our flesh, that he might bear our sins in his own body, and die of death, and redeem us to God, by being put to death for us in our flesh, so by the new birth we are made partakers of his resurrection life, and recipients of his Spirit, which Christ in us the hope of glory. "If any man have not the Spirit of Christ, he is none of his."

The spirit which is willing, and the flesh which is weak, are distinct elements; as they were in Christ while in the flesh, so in all the members of his mystical body while they are in the flesh; both elements are clearly manifested in all who are born of God. The flesh, including all that is born of the flesh, and the spirit including all that is born of the Spirit. These elements are as distinct in parentage and origin as they are in nature and disposition. One is of the earth, earthy, and subject to all the elements of fallen sinful nature, including our liability to all manner of diseases and temptations; the other is of the Spirit, and spiritual. One is born of corruptible, the other of incorruptible seed. One is mortal, the other is immortal. One is earthly, and the other heavenly. One is altogether depraved, having no good thing in it; the other is the new man, which after God is created in righteousness and true holiness. One is weak, the other is willing. These, the apostle declares, are contrary the one to the other. In the flesh no good thing exists; the spirit cannot sin, because it is born of God, and hence arises what we call the christian warfare. This being the case, the admonition of our Lord in the text is peculiarly appropriate: "Watch and pray, that ye enter not into temptation." The weakness of our flesh, and its constant propensity to evil, demands constant vigilance and watchfulness, to crucify the old man with his affections and lusts; but in watching, the christian will discover the necessity of prayer, we find by heart felt experience that our flesh is too weak to resist successfully the temptations which every christian is sure to encounter. We are not to think it strange that we are tempted, as though some strange thing had happened to us, but rather count it all joy; for the trial of our faith is precious and profitable. No amount of watchfulness will prevent us from being tempted, but we are to watch that we are not captivated by the tempter, and

to pray that God may lead us not into temptation, but deliver us from evil. The spirit of Christ in his children is willing to do and suffer all that God has appointed for them, and not only so in profession, or in word, but in deed, in acts as well as in profession. It is God that worketh in us, by his Spirit, both to will and to do of his good pleasure. And God's people are made willing in the day of their Redeemer's power. But while we feel the weakness of our flesh, and all our fleshly powers, to resist temptations, it is a consolation to the saints to know that they have a merciful and faithful High Priest, who is easily touched with the feelings of their infirmities, who knows how to succor them that are tempted. "For we have not an High Priest which cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin," or without being captivated or overcome by the power of temptations. But the tried and tempted child of God is ready to inquire, Are there no temptations felt by the saints that their dear Redeemer did not feel the power of in the days of his flesh? The text just referred to assures us that he was tempted in all points as we are. Was he tempted like us to doubt his Sonship? He was led, aye, driven away by the Spirit into the wilderness to be tempted of the devil, and each of the three temptations were prefaced with the words, "If thou be the Son of God." And in the weakness of our flesh he felt the force of that cruel "If." But was he ever tempted to destroy himself, by suicide? What else can we understand by the temptation to cast himself down from a pinnacle of the temple? If such a temptation to take one's own life ever assailed a child of God, then that was one of the all points in which Jesus was also tempted. There cannot be a point in which the people of God in the weakness of their flesh can be tempted that Jesus did not feel; but possessing all the fullness of the Godhead, he was able to vanquish the tempter, and triumph over the temptation, and in his triumph the ultimate victory is secured to all his members. A cruel tradition has prevailed among the superstitious that no one who, under any circumstances, is left to take his own life, can be saved, or finally enter the portals of immortal glory. But without the fear of successful contradiction we assert that there is not in the sacred volume of the holy scriptures one word to sustain that tradition. The only passage we have ever heard cited in support of the tradition is 1 John iii., "Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him." This text is distorted and changed to say, No self-murderer hath eternal life, or can be saved. But the words self-murderer involve a contradiction of terms. The crime of murder is to slay a fellow man from a principle of hatred, malice aforethought, as the text most clearly shows. But the scriptures

expressly declare that "No man ever hated his own flesh." Although no man has a right to destroy his own life, yet in doing so the elements of murder are not involved.

How strange the infatuation that leads men to judge that a man may be guilty of murdering whole families, be convicted and sentenced to die for the crime, yet salvation is supposed to be easily obtained for such, and in modern times very few murderers, however atrocious and cruel, are suffered to be launched into eternity from the gallows without receiving from the clergy a passport to the regions of glory, while the very same clergy would consign to everlasting perdition any tried demented christian whose life and deportment for many years have given the clearest demonstration of christianity, if in an evil hour, when deprived of reason, when no more responsible for his acts than a locomotive is responsible for running off the track, he shall take his own life. If self destruction is a crime for which there is no forgiveness, then Israel cannot be saved; for God, the Judge of all, has said, "O Israel, thou hast destroyed thyself; but in me is thy help." And the apostle says, Therefore all Israel shall be saved in the Lord, &c.

The same wicked spirit that tempted our parents to commit the suicidal act of self destruction, by eating of the forbidden fruit when they knew the inevitable consequence was death, tempted our Redeemer to cast himself down from a pinnacle of the temple, still tempts men in various ways to self destruction. It is a glorious truth to us that our dear Lord, being God as well as man, was able to vanquish the tempter, and will destroy the works of the devil in all his members, not by preventing them from being tempted, or being often overcome by the power of temptation, through the weakness of their flesh, but in so overruling all their conflicts as to make all things work together for their good, and for his declarative glory.

The spirit of Christ in them is always willing to do and suffer all that God has appointed for them. To will is as present with them as it was with Paul, or with Peter and James and John; but how to perform that which is good they find not. There is a continual conflict between the flesh and the spirit of every christian. They find a law, or a governing element, in their members, warring against the law of their mind, which brings them into captivity to the law of sin which is in their members. With their mind they serve the law of God, but with their flesh, which is too weak to resist, they serve the law of sin. The things which they would, they do not; but the things which they would not, they do. But in God is their help; he rideth upon the heavens in their help, and in his excellency on the sky.

"Nor death nor hell shall e'er remove
His children from his breast;
In the dear bosom of his love
They must forever rest."

He who walketh in the midst of the golden candlesticks and holds the stars in his right hand, holds the keys of hell and death, and he openeth and no man can shut, and he shutteth and no man can open.

"Life, death and hell, and worlds unknown,
Hang on his firm decree."
A sparrow cannot fall to the ground without an order from his throne; and the hairs of our heads are all numbered, and not one of them can fall without your heavenly Father. Does our God care for sparrows? "Fear ye not, therefore; ye are of more value than many sparrows."—Read Matt. x. 29-31; Luke xii. 6, 7.

Our text is clearly illustrated. First, in its application to our dear Redeemer. His spirit was indeed willing, as in the Spirit he said, I delight to do thy will, O God; but in the weakness of our flesh he cried, O my Father, if it be possible, let this cup pass from me.

Second, it was illustrated in its application to the three disciples. Their spirit was indeed willing to go with their dear suffering Lord to prison or to death, but in the weakness of their flesh they could not watch with him one hour.

Thirdly, The same truth is exemplified in the experience of every child of God while here in the flesh. They all delight in the law of God, after the inward man. The spirit of Christ in them loves God supremely, loves holiness and hates sin; but they can only worship God in the spirit, and rejoice in Christ Jesus, but have no confidence in the flesh.

Again. We find the application and illustration of the text in the life and death of our dear departed brother. The willingness of his spirit to honor and obey his Lord, and to suffer for his sake, his labors of love, his devotion to the cause of God and truth, his indefatigable labors of love in the church, and exemplary walk and irreproachable conversation before the world, gave full demonstration of the willingness of his spirit to be in submission to the will of God. But, of the weakness of his flesh, how often we have heard him complain. Constitutionally he was subject to deep despondency, which he had no power to overcome; he groaned, earnestly desiring to be clothed upon with his house which is from heaven. Finally, in his last days, and for several weeks, his physical powers yielded to disease of the head, affecting the brain, until he at last lost all control of himself, and in the delirium of the moment did what any of us would have done under the same circumstances.

"Not Gabriel asks the reason why,
Nor God the reason gives."

In recognition of the providence of God, we bow in submission to his inscrutable will in this inexplicable dispensation, but in the full and unabated assurance that our departed brother's life is hid with Christ in God, unaffected and secure, and we have no doubt that he is now engaged in swelling the happy songs of the redeemed, and forever free from temptation, disease or depression, ascribing salvation to God and the Lamb forever and ever. Amen.

THE CONTROVERSY in which Elders Bartley and Mathes of Illinois have been involved, has, notwithstanding our desire to avoid becoming complicated in it, brought censure and the charge of unfairness on us; and some of the friends of the latter have withdrawn their patronage from the "Signs," on the charge that we have kept our columns open to Elder Bartley, and shut out the communications of Elder Mathes and his friends. Neither the loss or gain of patronage will intimidate or induce us to deviate from the position taken by us, to exclude from our columns the criminations and recriminations of the parties. We have allowed both to be heard, and then declined to publish any thing farther on the subject, leaving the matter to be disposed of by brethren in the vicinity who have opportunity to know more and better of the merits or demerits of the matter. We have given no judgment nor decision on the subject. We have published communications as formerly from Elder Bartley, which made no allusion that we were aware of, to the controversy; and would do the same for those of the other party, provided, of course, that their communications are in our judgment calculated to edify and interest our readers generally. As we have before stated, we cannot safely attempt to adjudicate issues between parties a thousand miles away, and we leave the brethren, churches and associations where the troubles exist to judge and dispose of them as God may give them ability. We can see no promise of benefit to result from spreading local difficulties broad cast throughout our circulation through the "Signs."

THE SECOND VOLUME OF THE "EDITORIALS."

At the liberal rate in which our friends are responding to our notice of the Second Volume of the book of Editorials, (as may be seen by our receipts) we shall be able to increase our force on the work so as to complete it much sooner than we anticipated. We would therefore advise all who wish their names marked on their books to send in early, before the sheets go to the binder, that we may have the stamping done when the books are bound, which will enable us to furnish the books with the names stamped on them in gilt letters without extra charge; but after the books are bound we have to charge twenty-five cents extra for adding the name.

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CIRCULAR LETTERS.

The Elders and messengers composing the Delaware River Old School Baptist Association, in session with the Washington Church, South River, Middlesex Co., N. J., June 3d, 4th & 5th, 1874, to the several churches whose messengers we are, send love in the Lord.

BELOVED BRETHREN:—Another year is numbered with the past, during which many and startling events have transpired; but notwithstanding all the commotions among the children of men, the love of God to his children remains unchanged. As it has been our practice annually to address a letter to the churches composing this association, we feel to still continue the same course. As there seems to be a restless spirit now at work, in some branches of the visible church, and as the subject of the "independence of churches" has been mooted considerably, of late, we feel to address you concerning the "unity" of the church of God, and as the foundation of our remarks have selected the following declaration of scripture: "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."—Eph. iv. 4-6.

In briefly presenting the truth involved in the subject of the *unity* of the church, it will be necessary to show the distinction between the visibly organized church, in her numerous branches, and the hidden body, or spiritual family of God; for it appears plain to us that in many instances the proper distinction has not been made. When the apostles speak of churches, in the plural number, direct reference is made to the visible organizations; for in her vital union to Christ she is called "the church,"—not a church, nor churches; and the inspired apostles enjoined upon the visible organizations, or churches, the necessity of maintaining the order, discipline and faith delivered to the saints, by contending earnestly for them; and it is just as binding upon the churches *now* as then; for carnal, depraved nature is the same to-day as it was in the apostles' time.

There is one body. As the church, in her vital relation to Christ, is but one body, she has but one Head; for, says the apostle, he "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." Furthermore, "Speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." "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." Now ye are the body of Christ, and members in particular." Enough scripture testimony has been adduced to show positively the unity, or oneness, of the body of Christ.

And one Spirit. As there is but one body, it certainly is evident that there can be only one spirit. "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; for the body is not one member, but many." The declaration made concerning the one body and one Spirit is of vast import; for as the same animal life permeates and pervades every member of the physical frame, and is the same life in every member, so the same Spirit quickeneth every member of the mystical body of Christ; for "It is the Spirit that quickeneth; the flesh profiteth nothing." As the same animal life causes harmonious action in every member of a mortal body, so the Spirit of Christ causes perfect harmony in his body; for "if any man have not the Spirit of Christ, he is none of his." Also, "For as many as are led by the Spirit of God, they are the sons of God."

The humble birth, righteous life, bitter and ignominious death, and glorious resurrection of Christ, proved beyond the shadow of a doubt, to his dear disciples, when the same was fully made known to them, after his resurrection from the dead, that he and they were *ONE* in reality, or a unit: he the head and they the members, as he said in his prayer, before his crucifixion, "I in them, and thou in me, that they may be made perfect in one." Therefore he bore not a sin, carried not a sorrow, suffered not a reproach, endured not a scoff, for any but the members of his body; for he took not on him human nature indefinitely, "but he took on him the seed of Abraham;" consequently the apostle says, "For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead." The particle *then* is not used by the apostle in the sense of *because*, but it is a just deduction from the preceding statement, *if one died for all*, then, such being the fact, all were dead, in the eye of the law, on account of their union to Christ. The word *then* shows conclusively what the result of *that death* was, instead of setting forth *why* he died; and it is in our view an unwarrantable and most baneful method of interpreting the word of God, to consider the word *then*, in this case, equivalent to *because* all were dead. There can be no doubt about the church, in her members, being dead, by nature, in trespasses and sins; but the apostle is not there treating upon the death in sins, but concerning the effect of the death of Christ, in satisfying Divine Justice; and the union of Christ and his people was such that in his

death, judicially, every member fulfilled the demands of the law, as much as the tribe of Levi paid tithes in Abraham; and as we know of no better phrase or expression of language to set forth that relation between Christ and his members, we will call it federal union. The succeeding verse shows that the particle *then* is not used in the sense of *because*, for the apostle passes directly on to show what is binding on believers, on account of Christ's death, saying, "And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again." The *one* Spirit which teaches, leads, guides and protects the members of the one body, has never taught a contradiction, nor introduced error and confusion into any of the visible churches or organizations of the children of God; but all the divisions, controversies, confusion and alienation, have arisen from the fleshly spirit that still continues in the vessels of mercy, after they are born again, or born of God.

It seems now that we have come to the proper place in our remarks to say something concerning organized churches; because this subject seems directly connected with the remarks already made. We are now living in a time when organizations bearing none of the marks, nor contending for any of the cardinal principles of the ancient church—in fact are merely worldly organizations—are dignified with the title church; therefore it becomes us, brethren, to examine ourselves, and see if we are contending earnestly for the old "landmarks," or whether there be a disposition on our part to yield some of the prominent principles of truth, and accommodate matters with the world a little. If we examine the commission given to the eleven disciples, we find an awful and very solemn charge enjoined upon them by our Lord Jesus Christ; for said he, "All power is given unto me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen." "When the day of Pentecost was fully come," the promise of Christ was manifested in a miraculous manner; and "they that gladly received his word [preached by Peter] were baptized; and the same day there were added unto them about three thousand souls. And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

According to our understanding of the scriptures, when that outpouring of the Spirit was so plainly manifest on the day of Pentecost, then the Lord called that great number, by his grace, to a knowledge of their lost and ruined condition by nature, making them proper subjects of his kingdom, having redeemed them by his blood; for all redeemed by the

blood of Jesus Christ will be saved by his power; and in vain shall we search the scriptures to find any warrant authorizing us to attempt to show that the atonement of Christ has any efficacy beyond the design of it. When it pleases God to show his children the vicarious nature of the death of Christ, its certain efficacy and its discriminating character, giving them a glimpse of the exalted Lamb upon his Mediatorial throne, whose transcendent glory fills heaven and earth, the carnal views of men will be looked upon by them very indifferently, and human greatness, wisdom and power cannot turn them away from the truth; but on the contrary, they will desire to continue "steadfastly in the apostles' doctrine and fellowship."

Enough divine testimony has been brought forward to show to all believers that the organized church was composed, in its first establishment on earth, of baptized believers; and as the law of God pertaining to his church in her organization is immutable, the same is true of a gospel church now, in her order and discipline, that was in the apostles' day. Was any branch of the church, after the first organization, independent? No; for whether located at Corinth, Ephesus, Galatia, or Philippi, the apostles' doctrine was to be observed, as God had through them openly given the law binding upon his church throughout all time; and the departure of the Galatians from the truth was not winked at by the apostle Paul; for said he, "O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you?"

The church was not organized to be an instrument to help the God of Israel regenerate sinners, dead in trespasses and sins, but for the *declarative* glory of God; the mutual comfort and edification of believers; to show forth the love of God as shed abroad in the hearts of his children; to celebrate the ordinance of the Lord's Supper; to maintain the truth of God as obedient and loyal subjects of his kingdom; therefore no branch of the church can set up the plea, with a "Thus saith the Lord" to support it, I am *independent*; for such a thing cannot be. In common parlance amongst men it is used, but with much ambiguity; for in a just and absolute sense no created being is independent—Jehovah only is independent. Nations claim that they are independent; yet they are compelled to have treaties of amity and commerce with each other. The term independent will do amongst men, with proper explanations and restrictions, but it will not do for any gospel church, because no such term can justly apply to any branch of the church; also, it is not a scriptural expression; and we are not aware that it is in the bible—at any rate, it applies not to the church.

An organized gospel church, when led by the Spirit of Christ, will endeavor to maintain the order and

discipline binding upon her, according to the decision of the inspired judges in Israel. Should any member of such church become disorderly, by the introduction of false doctrine, or gross immoral conduct, (after a due course of labor, according to divine instruction) if admonition, reproof and rebuke fail to restore such an one, the church must then withdraw her fellowship, otherwise she will soon become involved in error and gross confusion; and instead of "endeavoring to keep the unity of the Spirit in the bond of peace," strife, confusion and every evil work will be found within her borders. Are individual members of a church independent of the discipline of the church to which they belong? Certainly not. Have members a right to do as they please, and still claim the fellowship of the church? We answer emphatically, No!

We are not aware of any express command, given in the scriptures, stating how often, what hour of the day, or what place the church shall assemble for public worship; but the instruction is positive that they are not to forsake the assembling of themselves together, "as the manner of some is;" neither is there any direction as to how often a church is to celebrate the ordinance of the Lord's Supper; but the declaration is, "This do in remembrance of me." In those matters each organized church must exercise her judgment, according to the circumstances by which such church may be surrounded; and if she be in gospel order, there will be a desire to assemble for worship as often as consistent. In all those matters each church is, to a certain extent, independent, or separate from sister churches.

As gospel churches are located in different sections of the country, they have felt it to be of interest to organize into associations, so that once a year, at least, they can assemble for mutual intercourse; and where all the members of each church cannot meet together at such times, to send messengers and a letter from each, so as to be represented: also, associations open correspondence so as to hear from each other by messengers, letters, minutes, &c. But it should always be borne in mind that such associations are not convocations or councils, called to issue edicts, decrees, or carnal dogmas, to the churches composing the same; for each church, however small, stands on an equal footing with each church, however large: also, each association moving on in gospel order, whether her number be large or small, is on an equal footing with all other gospel associations. We are aware that the term association is not a bible term, but the word *associate* is; and although used or applied to wicked men who would band together, and whose confederacy the Lord would break into pieces, yet we are not able to discover the impropriety of the term as applied to the annual assembling together of churches for mutual edification; for the lit-

eral meaning of the word associate is to join in company.

In thus assembling yearly, and hearing from sister churches and associations of the same faith and order, there certainly is a mutual comfort and satisfaction, for such meetings have a direct tendency to manifest and openly strengthen the fellowship of brethren; for John says, "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." Now as individual members of churches cannot continue in the fellowship of churches by openly disregarding the doctrine, order and discipline of the church, or churches, to which they belong, neither can a church retain the fellowship of an association of which she may be a member, if she depart from the order, discipline and doctrine of the apostles, also, no association can long be retained in the fellowship of sister associations, if she depart from the rules laid down in the New Testament; therefore as there is but one Vine, though containing numerous branches, no branch is independent of the Vine, any more than a branch of a literal grape-vine can be separated from the vine and live and bring forth fruit. Said Christ, "I AM the Vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

Now then, the direct point we wish to arrive at is this: no church, however large and influential, or however small and insignificant, as it regards number and influence, can tolerate false doctrine openly and be retained in the fellowship of an association contending for the truth, any more than a disorderly member can be retained in a church. Supposing a church should openly deny eternal, unconditional, personal election, and yet claim fellowship with sister churches which remained steadfast in the truth, on the ground that she is independent, could such church be sustained in the fellowship of gospel churches composing the association? No. Supposing a church, at the celebration of the Lord's Supper, should open the door to, and invite persons who are members of disorderly and anti-christian organizations, to partake with her of the symbols of the Lord's broken body and shed blood, claiming that she felt that such persons were children of God, and that she had nothing against them, and when reproved for her course, should claim that, as an independent body, she had that right, could her course be fellowshiped? Certainly not; be-

cause, if sympathy is to take the place of gospel rules and precepts, the identity of the gospel church would soon be destroyed; for such a course would be the removing of the very principles which separate the gospel church from the organizations of anti-christ. Where such course is pursued by a church, it causes deep grief to the faithful adherents to gospel truth, and they are led to inquire with sorrowful hearts, "Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it." Although this language, in its primitive meaning, had, doubtless, direct reference to the vile departure of the Jewish nation from God; yet it also applies to the church under the gospel dispensation; for the Old Testament scriptures have not only a literal meaning, but a spiritual application too; and when a church is left of God on account of her rebellion against his righteous laws, and the hedge of discipline is broken down, her condition causes the lovers of truth to exclaim, "Return, we beseech thee, O God of hosts; look down from heaven, and behold, and visit this vine." We feel that sufficient has been said to show that we, as an association, cannot admit the position that churches can be retained in fellowship which follow anti-scriptural courses, any more than disorderly members can be retained in a church, and we, as an association, with the plain teachings of the apostles, recorded in the New Testament, must repudiate the idea that a church can practice an unscriptural course, and claim that she has that right because she is an independent organization. We feel to deprecate the notion of the so called independence of churches, unless the term is carefully explained and properly qualified. We have felt it our duty to call your particular attention to this matter, in connection with the declaration, "There is one body and one Spirit, because we think that we discover evil omens in the distant horizon, though the cloud as yet appears no larger than a 'man's hand.'"

Even as ye are called in one hope of your calling. As there is one body and one Spirit, the members of that one body are called in one hope, and that is a "good hope through grace;" for it is not the hope of the hypocrite, that shall perish, but that hope they "have as an anchor of the soul, both sure and steadfast, and which entereth into that within the vail, whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec." The poor, distressed, tempest-tossed and afflicted children of God, while passing through this world, are saved by hope. Said the apostle, "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." Such a hope as our heavenly Father

calls his redeemed ones in, will never, no never fail to save the feeblest child, when the storm has gathered thick around his pathway, and the foaming billows threaten to destroy; for hope proves the anchor of the soul; and how sweet to hear the voice of his Beloved, saying unto him, amidst the howling of the terrible storm, "In the world ye shall have tribulation; but be of good cheer, I have overcome the world." This hope is the same in every child of God, thought there are times with each one when this hope seems small; but it is the same glorious hope at one time as at another; for said the apostle, "To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory." None but they who are born of God know anything about a good hope through grace; for all others, in their carnal state, are striving to be saved upon some other principles than those revealed in the gospel. They whom our God calls, whether north or south, east or west, yea, to earth's remotest bounds, are all called in one hope of their calling, which accounts for that unity in their order and discipline, and that sweet harmony in their individual experience.

One Lord. The apostle says, "For though there be that are called gods, whether in heaven or in 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." Now such being the fact, the heaven-born and heaven-taught acknowledge no other Lord, no other Redeemer, no other Lawgiver, no other Priest, no other Judge, no other King, than the eternal God. Therefore they are solemnly bound to reject every claim which false gods make upon them, and discard every form of modern idolatry. As they look to their one Lord for every precept, example and injunction, every form of religious worship which their Lord has not authorized in the New Testament, they are bound to reject, just as much as though a positive interdict were recorded. When carnal teachers are crying out, in their blind zeal, this, that and the other thing are all good and excellent, the obedient children of God will not heed any of their modern inventions; because they have not a "Thus saith the Lord" for any such inventions.

One faith. It is not an uncommon thing for natural persons, unacquainted with what the scriptures teach, to say, "O I am conscientious in what I say, and I believe thus and so." But such declarations will not satisfy the child of God; for they only prove the truth of the following words: "There is a way which seemeth right unto a man, but the end thereof (are) the ways of death." This one faith is the faith of God's elect; and it has been the same faith in all ages of the world, both under the law dispensation and the gospel

dispensation; for the faith of Abel, Abraham, Isaac, Jacob, Job, Jeremiah, Ezekiel, Daniel, and all the Old Testament saints, was the same as that of John, Jude, Peter and Paul; and the church of Jesus Christ now upon the earth has the same faith that the ancient saints had. The scriptures positively assert that it is one and the same faith in all believers, though, as it regards manifestation, it appears in a greater degree in some than in others. The apostles said unto the Lord, "Increase our faith." Peter addressed "them that have obtained like precious faith with us, through the righteousness of God and our Savior Jesus Christ." Though many hundred years have passed away since the apostle penned that important declaration, and long time ago he returned to his original dust, and to-day no man knows where his dust lies, yet this truth lives, and will, until time shall be no more, and all the ransomed church of God are gathered home into heaven, where faith will no longer be needed, as they will all then be in that perfect state of eternal blessedness. This faith purifies the heart, it works by love, and it overcomes the world; for John says, "Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, *even our faith*." "Now faith is the substance of things hoped for, the evidence of things not seen;" and it is also declared that "without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This last declaration shows conclusively the vanity of all forms of worship, if there be no faith in them who perform outward rites and ceremonies; and all men have not faith; and faith is the gift of God; therefore it is utterly impossible for it to be obtained upon any principle except the gift of God. This faith often is in such lively exercise in believers as to give them a sweet recompency upon their dear Lord; for the question was asked, "Who is this that cometh up from the wilderness, leaning upon her beloved?" This faith is always the same in every age, and amongst all nations, *because it is the faith of the Son of God*; for said Paul, "Nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the FAITH of the Son of God, who loved me and gave himself for me."

One baptism. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." It seems entirely useless to take up much space in this letter to prove what the gospel mode of baptism was, for it is clearly sta-

ted by Paul to be a burial; hence it was a complete submerging of the body into the water; also the person is *plunged into* the water, instead of having the water *applied* to the person; therefore it symbolizes clearly and fully that the believer is made passive; thereby clearly setting forth the death, burial and resurrection of the Son of God, and also of every believer in him; and nothing else can satisfy the child of God when his eyes are illuminated by the Holy Ghost to discover plainly what baptism in water symbolizes, *because* he knows that every spiritual blessing was given him in Christ; and he feels so completely in him (Christ) that he is free from the law of sin and death, and that the robe of Christ's righteousness covers him; or as faith enabled the church, under the law, before her visible organization, to declare, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness; as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels."

There are some important matters connected with literal baptism in water, which we feel should receive our special attention, because it is quite common for persons who have become tired and disgusted with the course carnal teachers are pursuing, to come to the church of Christ, where they are fed with manna, which nourishes them; for though the votaries of anti-christ have earthly temples of great magnificence, and "lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves out of the midst of the stall; that chaunt to the sound of the viol, and invent to themselves instruments of music, like David; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph." Such a place is no home for the poor, afflicted children of Zion; such scenes can afford them no pleasure; and instead of setting forth Christ and him crucified, to comfort and build up the children of God, the food, though "served up" in a silver or golden vessel, is composed of leeks, onions, garlicks and cucumbers, which is very nauseating to them who desire manna.

Now the direct point which we desire to arrive at is this: They who leave such anti-christian abominations often assemble with the church of God and declare full fellowship with such church, and say they would willingly become members, only they cannot consent to be re-baptized. We, as an association, do not feel the force of such objection, neither do we acknowledge that when one has left such anti-christian organization, and is baptized by a gospel administrator, that it is a re-baptism, because the text under consideration declares that there is but one baptism; consequently we are solemnly bound to reject every act of anti-christ.

Now we would ask those children of God who have become determined to leave Babylon, where they have been held captives so long, and desire a home in the church, if we admit the so-called baptism of carnal men to be valid, upon what ground shall we reject their other doings? Where is the stopping place? Because the high priest under the law slew the victim and offered the sacrifice, did the *acts* make the offering valid? No; but because he was the divinely appointed priest to make the offering. If a carnal teacher should pronounce the name of the Father, the Son and the Holy Ghost, and then plunge the body of a person into the water, so as to completely bury such one, then raise him up out of the water, and pronounce the word, Amen, would it be a gospel baptism? No! Why? Because he was not a gospel administrator. Should such person thus immersed by some carnal teacher, at some future period desire to join a gospel church, he would stand in the same relation as though he had not been thus immersed.

Our dear Redeemer set the example for his loved ones, by them to be observed, with regard to baptism, throughout all succeeding time. "Then cometh Jesus from Galilee to Jordan, unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for *THUS* in becometh us to fulfill all righteousness. Then he suffered him. And Jesus, when he was baptized, went up straightway out of the water; and lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." Now this example of our Savior shows conclusively that three things are necessary to make baptism valid, viz: a proper administrator, a fit subject, and a just mode; and if either be wanting, it is not a gospel baptism. Did not Jesus, by his baptism in the river Jordan, set forth his other and terrible baptism into death, which was soon to take place? Said Jesus, "But I have a baptism to be baptized with, and how am I straitened till it be accomplished!" We should admire the precision with which the scriptures are written; for the orthography of the word straitened shows its awful import, as there used by immanuel; for it signifies, *pressed, pained*; and as surely as every member of Christ's body was buried by his servant John in the river Jordan, so every member of his mystical body was baptized with him into death on the cross; therefore nothing can be recognized by the church as baptism literally, or in water, that is not sustained by the scriptures; and in due time the Holy Ghost, the Comforter, shows to the heirs of immortal glory what a gospel baptism is.

The apostle says, "For as many of you as have been baptized into Christ

have put on Christ." When the vessels of mercy are made alive from the dead, by the Spirit of God, and are made willing to obey the commandments of Christ, there is then certainly a putting on of Christ visibly in their conversation; and in this outward or external sense he speaks of some being in Christ before him; not that they were chosen before him in Christ Jesus, but made manifest sooner; for his declaration is, "Salute Andronicus and Junia, my kinsmen and my fellow-prisoners, who are of note among the apostles; who also were *in Christ before me*."

As the conclusion of our remarks, we will quote the precious words of the apostle Jude: "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

The Elders and messengers composing the Warwick Old School Baptist Association, to the churches composing the same, sends christian salutation.

BELOVED IN THE LORD:—According to our established custom we send you this our annual Circular, in which we desire to stir up your pure mind by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of the apostles of our Lord Jesus Christ. We desire not to be negligent to put you always in remembrance of these things, though ye know them, and be established in the truth as it is in Jesus. We will at this time call your attention to the words of exhortation recorded in the second epistle of Peter, first chapter and tenth verse: "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall."

This exhortation is addressed to those "who have obtained like precious faith" with the apostles, and to them exclusively. These, the apostle informs us, are "Elect according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Jesus Christ." This "like precious faith" is not a production of the flesh, but is a fruit of the Spirit. Those who possess it are born of God, and it flows to them "through the righteousness of our Savior Jesus Christ." It is denominated "the faith of God's elect," and "the faith of the Son of God," because it proceeds from God, and is peculiar to his elect people. In the absence of this faith it is impossible for men to please God. It works by love, and purifies the heart, and overcomes the world.

The apostle further informs us that those who possess this precious faith are "made partakers of the divine nature." As in our natural birth we are made partakers of the nature of

our natural parents, so in our birth of the Spirit, being "born of God," "born of an incorruptible seed," we partake of the divine nature. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Hence the child of God is a partaker of two distinct natures, and "these are contrary the one to the other."

The apostle then informs us that those who have obtained this like precious faith, and are made partakers of the divine nature, have also given them, by the divine power of God, "all things that pertain to life and godliness." Amazing grace! "For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast."

However distasteful this doctrine may be to natural men, and however dangerous it may appear to their depraved reason to teach it, "Simon Peter, an apostle of Jesus Christ," declares it to the saints as the doctrine of God our Savior, and as being profitable to the saints. And, brethren, "if there come any unto you and bring not this doctrine, receive him not into your house, neither bid him Godspeed, lest ye be partaker of his evil deeds."

The apostle continues, "And besides this." While we are to heartily embrace and earnestly contend for these fundamental principles of the doctrine of God our Savior, there is something necessary "besides this;" not necessary to secure our salvation from sin, and our final inheritance in glory, for this, the apostle informs us, is secure, and cannot fade away. The holiness of our God is pledged that all for whom Christ died shall be brought off conquerors over all their adversaries, and be presented without spot, or wrinkle, or any such thing. But it is necessary that we make our calling and election sure; not sure to God, for his knowledge cannot be increased; and "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." Nor can we make his purpose, counsel or act in our election more sure; for he has "declared the end from the beginning, saying, My counsel shall stand, and I will do all my pleasure." But we make our calling and election sure, or manifest, to our brethren, when we work out that which God has wrought in us. However loud a profession we may make, and however "sound in the faith" we may seem to be, unless we manifest the fruit of the Spirit in our life and conversation, we give no evidence to our brethren that we are elect and called of God.

"True faith unites to Christ the root,
In him producing holy fruit,
And they who no such fruit can show,
Still on the stock of nature grow."

Let us notice "these things" by which we are to make our calling and election sure, and which, if we do, we shall never fall. "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temper-

ance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity." Surely here is delightful work for the saints, and sufficient to occupy their entire time, nor leave them a moment to be "gadders about," or "busybodies in other men's matters." In this work of adding to their faith they are not to be slothful, "but the rather give all diligence." If we have become inactive, or have fallen asleep, the command is, "Awake, thou that sleepest." We are children of the day, and are exhorted to watch, and to "watch diligently, lest any root of bitterness springing up trouble us, and thereby many be defiled."

By nature we were children of wrath even as others, walked according to the course of this world, had our conversation in the lusts of the flesh, and fulfilled the desires of the flesh and of the mind; but now, being quickened from that state of death, washed and sanctified, we are exhorted to flee these things; for how shall we that are dead to sin live any longer therein?

"And to virtue, knowledge." The Lord has been graciously pleased to give us a record of his will concerning us, and we cannot be too diligent in studying it, that we may know what is that good, and acceptable, and perfect will of God. The saints, in their first experience of the love of God shed abroad in their hearts, are apt to think that their whole life will be spent in talking of the wonderful deliverance which God has wrought for them, in taking them up out of the horrible pit and miry clay, and that that exclusively will be their sweet employ; but these feelings of joy and gladness are succeeded by clouds and darkness, and they fear that the joy they have experienced was but a delusion, and they fall, sink down to the bottom of the mountains, and the weeds are wrapped about their neck." How ignorant they seem of the fact that such has been the experience of the saints in all ages.

When troubles arise among the saints, when men arise speaking perverse things, or when brethren get at variance, or when other difficulties of an unpleasant nature arise among them, those that have not been weaned from the breast and drawn from the milk are apt to say, at least to themselves, It is an unpleasant matter which I do not wish to hear; I would rather talk about, and hear others tell of their joys and sorrows, their hopes and fears, &c.; besides, it is a matter which I know not how to treat, and will therefore leave it to those who have a knowledge of such things; and more than all, I feel that I am such a wanderer myself, I had better not sit in judgment in the case. And perhaps such ones, when they know that such matters are to be attended to at their church meetings, will purposely absent themselves. Brethren, are these things right? If we partake of the joys of the saints, should we not also share their sorrows, their troubles and their

trials? Will we turn our back upon them when they most need our sympathy and our judgment? Will a good soldier desert his comrades in the hour of battle? Surely our lack of knowledge is no excuse for such conduct. Here we find the need of the exhortation to add to our faith knowledge. And the apostle James says, "If any of you lack wisdom, let him ask of God, who giveth to all liberally and upbraideth not, and it shall be given him." And there are perhaps none of the saints but what have the written word which they may study, wherein the man of God is thoroughly furnished with a knowledge of these things. Brethren, we exhort you to study that precious word, and to give all diligence to possess a thorough knowledge of it.

"And to knowledge, temperance." The apostle informs us that "they that are drunken are drunken in the night;" but we are not children of the night, but of the day, and are therefore called upon to be sober. Not only are we not to be drunken with wine and strong drink, literally, but we are to watch lest we become intoxicated with the wine of the Mother of Harlots, or with any of the doctrines of men. And as those who were drunken were drunken in the night, so when we are in a cold and dark state, and the love of many waxes cold, we are more apt to become intemperate and intoxicated, and then have the more need to give all diligence to the exhortation. While every creature of God is good, and nothing to be refused, if it be received with thanksgiving, and while there is no divine law against the saints using a little wine, they are positively forbidden to drink much wine, wherein is excess.

"And to temperance, patience." In our pilgrimage through this wilderness world we meet with many things which are calculated to vex, and worry, and discourage us, and have therefore need of patience, that after we have done the will of God we may inherit the promise. We have not yet resisted unto blood, striving against sin, as many of the primitive saints have. The tribulations which we are called to endure are for our good, and shall work in us patience; "But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." And lest we become weary and faint in our mind, we are exhorted to consider our great Example; and what are all our light afflictions compared with his, who endured such contradiction of sinners against himself? We are now in the furnace, but our God sits as the refiner, and he is a consuming fire—he will consume all our dross, and nothing but the dross, and then we shall reflect only his lovely image.

"And to patience, godliness." However much the enemies of God and truth may belie the doctrine of grace, and affirm that it leads those who embrace it to give way to the corruptions of their depraved nature, the apostle has branded their affirmation as a base slander. The grace of God

teaches those who have received it to deny themselves of all ungodliness and worldly lusts, and to live soberly, righteously and godly in the present world. But as the enemy of all righteousness seeks continually to draw away the saints from their steadfastness in the faith, the apostle exhorts them to a diligent watchfulness and prayer, that they be not led away with the error of the wicked, and thus fall from their steadfastness. All that is not Godlike, all that he has not approved and commanded, whether in our faith or practice, is ungodliness, and is to be avoided by the saints; but all that is Godlike, all that he has approved and commanded, they are to diligently follow.

"And to godliness, brotherly-kindness; and to brotherly-kindness, charity." The apostle, writing to the saints, says, "But as touching brotherly-love, ye need not that I write unto you, for ye yourselves are taught of God to love one another." And if any man say he loves God, and hates his brother, he is a liar; for it is impossible to love him that begat, and not love him that is begotten of him and bears his image. If we find our hearts going out in love to the brethren, we know that we have passed from death unto life. And it is by a manifestation of this love for the brethren, in acts of kindness, that they gain the evidence that we are of the elect and called of God; but if we fail to manifest this love and kindness, though we be able to speak with the tongue of men and angels, and understand all mysteries and all knowledge, we are as sounding brass and a tinkling cymbal. If we see a brother or sister in destitute circumstances, we are to manifest our love for them, not simply by dealing out kind words to them, but by administering to their necessities. If a brother has failings, (and we all have) let us not be too exacting with him—not "take him by the throat" and demand a strict payment of every thing, but be patient with him. If he has been overtaken with a fault, instead of spreading his fault we should endeavor to hide it from the world and from his brethren. Let us remember, brethren, that whatever we do unto even the least of these little ones, we do it unto their Lord and Master: if we do them a kindness, we do it unto him; if we despise and persecute them, we despise and persecute him. May we seriously consider this important subject, and give all diligence to manifest a spirit of love, kindness and forbearance toward all the saints, and above all things to put on charity.

"For if these things be in you, and abound, they make you that ye shall neither be barren or unfruitful in the knowledge of our Lord Jesus Christ." How often we hear the saints cry out, O my leanness! my barrenness! And no wonder that they should feel thus when "these things" fail to abound among them; and how true they find the words of the apostle to his brethren, "Whatsoever a man soweth, that shall he also reap." When they are

enabled to sow to the Spirit, "these things" abound, and they are fruitful in the garden of the Lord.

"But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." While "these things" abounded with them, we have heard them tell how beautiful the promises looked to them, and they could see plainly that they belonged to them; they felt sure that they had been purged from their old sins, washed and made white in the blood of the Lamb. But what a change has come over them; how blind they seem: they read the promises, but "cannot see" that they have any part or lot in them.

Could the saints at all times give diligence to add "these things" to their faith, namely, virtue, knowledge, temperance, patience, godliness, brotherly-kindness and charity, and thus make their calling and election manifest, they should never fall; and such truly is the desire of every one of them; but while "the spirit is indeed willing, the flesh is weak," and they find that unless the Lord holds them up, they will surely fall.

Well, suppose they do not "these things," and fall, what will become of them? Will they sink down in despair and perdition? No! for their Shepherd has said, "I give unto them eternal life, and they shall never perish." Though the enemy may taunt them, and say, Where is now thy God? their God rideth upon the heavens in their help, and with confidence they 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."—Micah vii. 8. "Though they fall, they shall not be utterly cast down, for the Lord upholdeth them with his hand."—Psa. xxxvii. 24. O how many falls the saints get, and what bruises and wounds they receive thereby; but the Lord is good to them, and he thus teaches them that all their strength is in him, and that underneath them are the everlasting arms; and thus they rest in all their falls.

Brethren, be of good cheer, for the struggle will soon be over, and all your conflicts shall end in everlasting rest. But a few more trials, a few more sorrows, a few more falls, and you shall receive the joyful summons,

"Child, your Father calls, Come home."

"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."

G. BEEBE, Mod.

WM. L. BENEDICT, Clerk.

SECOND VOLUME OF THE "EDITORIALS."

As an inducement to our friends to assist us in meeting heavy payments on the second volume of the book of Editorials, we will, without extra charge, stamp the name in guilt letters on the books of all who will send us their remittances on the second volume, by the fifteenth of July, 1874.

B. L. BEEBE.

Middletown, Orange Co., N. Y.

Corresponding Letters.

The Baltimore Old School Baptist Association, in session with the church of Christ at Warren, Md.; May 20th, 21st and 22d, 1874; to the associations with whom she corresponds, sends love in the Lord.

DEAR BRETHREN:—Through the abounding goodness and mercy of our covenant-keeping God we have been permitted to meet again in our associated capacity, and our hearts have been made glad in meeting with so goodly a number of our ministering brethren, and brethren and sisters generally. Ministering brethren from different parts of our land, some of whom we never had the pleasure of meeting before, but we rejoice in the hope that they were sent among us by the great Head of the church, to preach unto us the gospel of the Son of God. The preaching throughout has been in harmony, salvation by grace alone, through our Lord Jesus Christ. We have been made to rejoice in the hope that we have been enabled to sit under his shadow with great delight, and his fruit has been sweet to our taste.

Our meeting has been characterized throughout with that love and harmony which should always pervade the assemblies of the saints of the Most high God. Truly it seems that we have been sitting in a heavenly place in Christ Jesus; and while our souls have been fed and refreshed by the precious things of the gospel, kind friends have ministered to our temporal wants.

Our next meeting is appointed to be held with the church at Black Rock, Md., to commence on Wednesday before the fourth Sunday in May, 1875, when and where we hope again to greet your messengers and receive your messages.

WM. GRAFTON, Mod.

F. A. CHICK, Clerk.

The Delaware Old School Baptist Association, convened with the church at Rock Springs, Lancaster Co., Pa., May 27th, 28th & 29th, 1874, to the associations, corresponding meetings and conferences with which she corresponds, sends love in the Lord.

DEAR BRETHREN:—Through the goodness and mercy of our heavenly Father, whom we have found truly to be a covenant-keeping God, for he has promised his people that he will never leave nor forsake them, it has been our blessed privilege to assemble once more in our associated capacity, to make known publicly the loving-kindness and tender mercy of our God, and to speak of his goodness and talk of his power, and unite in songs of praise, we trust, in love and harmony. Since our last meeting as an association several of the true and faithful followers of the Lord Jesus Christ have been called home to rest forever in the mansions of glory; but while we remain in this world of gloom, our only trust is in the mercy and faithfulness of our God, for we have nothing else wherein to trust. And, dear brethren, is it not a glorious consideration that our blessed Lord Jesus Christ is the Mighty God, the Everlasting Father,

and the Prince of Peace, and that he is both able and willing to save to the uttermost all that come to him, depending on his grace alone, so that every member of the family of God is secure in the arms of his everlasting love, and that the powers of hell can never deprive him of one of his little ones?

Quite a number of ministering brethren have been with us, some of them from the distant states of Ohio, Kentucky and Illinois, whose faces we had never before seen. But they have given us abundant evidence that they belong to the same family, and our hands have been strengthened and our spirits refreshed by their presence and fellowship. The testimony has been harmonious, Jesus and his salvation being the theme of the preaching, and the doctrine has evidently been received with readiness of mind, so that we are made to feel that we are not strangers, but fellow-citizens, and of the same household.

We find it both pleasant and profitable to cultivate fellowship with the saints abroad, and hope they will continue mindful of us.

Our next association, the Lord willing, will be held with our sister church at Cow Marsh, commencing on Wednesday before the fourth Sunday in May, 1875.

E. RITTENHOUSE, Mod.

P. MEREDITH, Clerk.

The Delaware River Association of Old School Baptists, convened with the Washington Church, Middlesex County, New Jersey, to her sister associations and conferences with whom she corresponds, sends love in the Lord.

DEARLY BELOVED BRETHREN:—At the close of our annual meeting for the year 1874; we will avail ourselves of the privilege of addressing you our customary letter of correspondence, that you may be informed of our state, and also that we desire a continuance of your correspondence.

Our meeting has been well attended, and the congregation has been very attentive to the preached word, which has not been "with enticing words of man's wisdom, but in demonstration of the Spirit and of power." There has not been a discordant note, but the trumpet has been sounded, the year of deliverance to the captives of Israel proclaimed, and we believe that some who felt themselves outcasts, strangers to the covenants of promise, and ready to perish in the land of Egypt, have had their hearts assured and comforted by the declaration of the glorious gospel of peace.

We have not had as many of our ministering brethren from abroad as we had hoped, but such as came were richly laden with the precious promises of our God to his poor and afflicted people. You will see by our minutes that many of the associations named therein are not represented by messengers, but we feel grateful to the great Head of the church for mercies shown. Quite a number of our dear aged brethren

and sisters of the several churches have been called from the visible organization of the church into the joys of their Lord. We miss their counsel and support, but feel that our loss is their gain, and would submit to the will of our heavenly Father, whom we know is too wise to err, and too good to be unkind. There have not been many additions to our churches during the past year, but we would in this wait on the Lord; we know it is no evidence that his hand is shortened, that it cannot save, or that he is not doing his all-glorious will in the salvation of his chosen people.

We desire, brethren, a continuance of your correspondence, and as far as practicable have appointed messengers to the several associations and conferences of our correspondence, and hope that you also will do the same by us.

Our next annual meeting is appointed to be held with the First Hopewell Church, at Hopewell, Mercer Co., N. J., to commence on Wednesday before the first Sunday in June, 1875, when and where we hope again to greet you.

P. HARTWELL, Mod.

WM. J. PURINGTON, Clerk.

The Warwick Old School Baptist Association, held at New Vernon, Orange Co., N. Y., June 10th, 11th & 12th, 1874, to the associations and conference meetings in correspondence with us, of the same faith and order.

DEAR BRETHREN IN CHRIST:—Our God, who is rich in mercy, has given to us the high privilege of meeting once more for the worship of his holy and blessed name, and we have been favored with a peaceful and harmonious session, which has been a season of joy and comfort to us, and we trust also to our dear brethren, your messengers, who have come to us richly laden with the fruits of his kingdom, and in the fullness of the blessing of his glorious gospel. This gospel is the power of God to every believer, while to the legalist who seeks justification by the deeds of the law, and to the wise of this world who seek only its wisdom, it is foolishness. Such it has been proclaimed to us, and as such it has been received. Your kind remembrance of us, and the expression of your love and fellowship contained in your letters and borne by your messengers, have been grateful to us, and we feel to thank God and take courage. May that love and fellowship grow and increase more and more, and all the children of God sweetly experience how good and how pleasant it is for brethren to dwell together in unity.

Our next associational meeting will be held with our sister church of Middletown and Walkill, at Middletown, Orange Co., N. Y., to commence on Wednesday after the first Sunday in June, 1875, when we hope to welcome your messengers and receive your messages of love, with the comfort and consolation enjoyed by us on the present occasion.

G. BEEBE, Mod.

WM. L. BENEDICT, Clerk.

MARRIAGES.

June 9—By Elder G. Beebe, at his residence, No. 18 Orchard St., Middletown, N. Y., Mr. Abraham Phillips of Bloomingburg, and Miss Sarah Eliza Harding of Wurtsboro.

June 24—Near Bloomingburg, at the residence of the bride's parents, by the same, Mr. Albert Houslander and Miss Fanny Jane Reeve, daughter of Mr. Harvey Reeve, all of Mamakating.

May 19—In Philadelphia, by Eld. Wm. J. Purington, Mr. Robert H. Mitchell and Lydia T. Jarman, both of Philadelphia, Pa.

May 6—At the house of the bride's father, near Mount Rose, by Eld. P. Hartwell Mr. Asa W. Leming and Miss Susan A. Blackwell, daughter of Liscomb T. Blackwell, all of Hopewell, N. J.

May 9—By the same, at his residence, Mr. Henry S. Rynerson of Blawenburg, and Miss Elizabeth Leming of Hopewell.

Feb. 18, 1874—In Alexandria, Va., by Eld. J. L. Purington, Mr. John N. Kerns to Miss Martha A. Kendrick, both of Fairfax County, Va.

April 5, 1874—In Alexandria, Va., by the same, Mr. Robert B. Howison of Washington, D. C., to Miss Lesdonia McIntosh of the former place.

OBITUARY NOTICES.

DIED—In the village of Belmont, Ontario, May 24, 1874, of croup, **Sarah Janett Black**, daughter of James and Sarah Black, aged 3 years, 9 months and 15 days.

MELANCHOLY.

DIED—At his residence near New Vernon, June 20, 1874, **Deacon Loton Horton**, aged 64 years and 5 months.

The circumstances of his death were peculiarly painful, and have cast a deep gloom upon his family, his kindred in Christ, and on the community generally.

He was born in this town, (Wallkill, N. Y.) in January 1810, a son of our late beloved brother and sister Barnabas and Jerusha Horton. At an early period of his life he was brought to rejoice in Jesus Christ as his Savior. He was married to Miss Adaline Horton, and soon settled on the farm on which he ended his days. He united with the New Vernon Old School Baptist Church by baptism, July 30, 1843, and was set apart to the office of deacon Feb. 1, 1849, for which position he possessed all the scriptural qualifications requisite to an eminent degree, and filled the office to the entire satisfaction of the church as long as he lived.

His life and deportment, both in the church, in his family, and in the world, was as unexceptionable and blameless as that of any one we have ever known. Strictly temperate in his habits, honest and honorable in his dealings, kind and generous in his disposition, he had a good report of them that are without, as well as of them who are of the household of faith. He was also blessed with a gift for the edification and comfort of the saints, and frequently, in the absence of the pastor, conducted the public meetings of the church. He was a good disciplinarian and an excellent counsellor.

But with all these excellent characteristics he was constitutionally subject to seasons of deep depression of spirit, from his youth.

For several months before his death a deeper gloom and depression pressed heavily upon him, inasmuch as to deprive him of rest in sleep; and although in easy circumstances financially, and free from domestic trouble, blest with a loving wife possessing every quality of amiability and piety, a help meet for him in spiritual as well as in temporal things, and two sons, who were married, and one of whom lived with him, and both ready to do all in their power to honor him, and to relieve him from cares, still in his deep depression he imagined trouble on every hand. At length his mental powers broke down, and at times he lost control of himself, and on the long to be remembered morning of Saturday the 20th day of June, 1874, he was found suspended from a beam in his barn, and entirely lifeless. The blow fell with crushing weight upon his dear family, but our afflicted sister, whose health has been imperfect for years, has realized in this hour of sorrow the supporting arm of her

God and Savior, in the application to her broken heart of the gracious words, "The Lord is my Shepherd, I shall not want."—Psalm xxiii. 1.

A very numerous crowd of sympathizing friends assembled at his funeral on Monday, the 22d, and the spacious Meeting house at New Vernon was filled, and a discourse was preached on the occasion from Matt. xxvi. 41. "The spirit indeed is willing, but the flesh is weak."

The leading views presented will be given under the Editorial head of this paper.

Mr. Andrew T. Thompson of this village was fatally injured on the evening of June 11th, and died of his injuries (in about five hours) at about three o'clock on Thursday morning the 12th, aged 46 years lacking three days.

A freight car needing repairs had been run off from the main track on the switch, and the deceased with two other men were engaged in making the necessary repairs, when in consequence of the switch being carelessly turned the wrong way the Ulster County Express ran off onto the switch where the men were at work, and came into collision with the car which was being repaired, with such violence as to fatally injure Mr. Thompson and a Mr. Pool. Mr. Thompson's right knee was crushed, and his left thigh broken, and his left shoulder dislocated and fractured, and a large hole made in the chest cavity under his arm. He retained his mind to the last, and was perfectly conscious of his condition, and made his will.

Mr. Thompson was a temperate, industrious and highly esteemed citizen, and his death is greatly lamented by the entire community.

His wife, our sister, had been confined to the house for several months by debility, and seemed ill prepared for so terrible a shock, but was wonderfully supported in this hour of crushing affliction by the presence of her God and Savior. Sister Thompson is a worthy member of the Old School Baptist Church in this village, and when able was generally in attendance, accompanied by her dear companion, who also manifested a deep interest in the welfare of the church.

The deceased leaves, besides his now widowed wife, an adopted daughter, with other relatives and many loving friends who deeply feel the weight of the dispensation; but we all desire to be still, and know that the Lord is God.

His funeral was largely attended on the 13th, and a discourse was preached by Elder G. Beebe, assisted in the solemn exercises of the occasion by Eld. Thomas Swartout of Michigan, and Eld. F. A. Chick of Maryland.

Brother **Frederick Ausmus** died at his residence in Brown County, Illinois, on the first day of January, 1874, and was nearly 67 years of age. His disease was chronic affection of the kidneys and typhoid fever. He suffered much, but bore his afflictions with christian fortitude. I visited him in his last illness, and found him calm and serene, waiting the time of his departure. After suffering a few weeks, it pleased the Lord to take him home, where we trust he shall ever be with the Lord.

The subject of this notice was born in the state of Tennessee, Feb. 20, 1807, and from there he moved to Morgan County, Illinois, where he united with the Old School Baptist church called Indian Creek, and was baptized by Eld. J. Foster in June 1828, and the following August was married to Miss Margaret Sadler. They soon after emigrated to brown County, where he became a member of the New Salem Church, and in April 1835 his wife united with him, and was baptized by Elder John Harvey, where he remained a worthy member until his death.

Brother Ausmus had many friends, both in and out of the church, and we must say in honor to his memory that although he had been a member of the church over forty-five years, there never was a charge brought against him. He served the church as Clerk about thirty years, and was always looked up to as an exemplary brother. But he is gone, and let us not sorrow as others who have no hope. He leaves a wife and seven children, and before he died he had the priv-

ilege of seeing five of his children follow their Lord and Master into the watery grave, and become members of the old order of Baptists.

By request of the widow, his funeral will be attended to on the third Sunday in July next, by Eld. I. N. Vanmeter, at the New Salem Church.

JAMES HARPER.

Hersman, Ill, May 13, 1874.

Mary Humphrey, (widow of John Humphrey, who died about four years ago) was born in the state of Connecticut, May 24, 1790, and married Feb. 21, 1803. She and her husband united with the Old School, Predestinarian Baptists at Caledonia, Marion County, Ohio, by baptism, in 1820, where they lived and enjoyed the fellowship of the church for a number of years, after which they moved to this county, and united with the Monon Church, White County, Indiana, where they remained members until that church broke up, on account of some contention, I believe. Sister Humphrey died Feb. 8, 1874, aged 83 years, 8 months and 14 days, at the residence of her grand-daughter, sister Mary Bayles. Her disease was old age, with lung fever. She seemed willing to leave this world of sin and sorrow, and go to that better land and mingle her voice with the choir above, in songs of praise to him who does all things well, and after the counsel of his own will.

There was no discourse preached at the funeral, but by request the 125th hymn of Beebe's Collection was sung, after which her body was interred in the grave.

She leaves one daughter and several grandchildren to mourn her departure, but I feel that they need not sorrow as those who have no hope.

S. LEROY PLACE.

Oak, Pulaski Co., Ind. 10022A

By request of the bereaved husband, brother Warren Scudder, please publish the death of his wife, **Thirsy Scudder**, which occurred Dec. 28, 1873, aged 39 years.

Sister Scudder experienced a hope in Christ about the year 1870, and related her experience to, and united with the Second Church of Roxbury Nov. 20, 1870. She manifested a great interest in the cause of her blessed Redeemer, and her place among her brethren and sisters was generally filled. She manifested a very great care for the recovery of the writer, when he was deprived of meeting with the church. She had her trials in common with all the children of God, the conflict between the flesh and the spirit, and often groaned in this tabernacle, being burdened; not that she would be unclothed, but that mortality might be swallowed up of life. She manifested a desire to depart and be with Christ. She desired to see me, but I was absent from home. She is gone, and we trust she sleeps in her blessed Savior.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

She leaves an affectionate husband and one child, two step-children, an aged mother, three sisters, and numerous other relatives, together with the church, to mourn her absence; but they sorrow not as those who have no hope. May the Lord comfort them in their affliction.

I was called to preach on the funeral occasion from 1 Thess. iv. 12, 14.

ISAAC HEWITT.

Halcottsville, N. Y.

DIED—Of hoopingcough and sore throat, May 22, 1874, in Clinton County, Indiana, **Mary Frances Cook**, daughter of F. M. and M. E. Cook, aged 1 year, 4 months and 6 days.

While she leaves parents, brothers, sisters, and many friends to mourn their loss, we feel that our loss is her eternal gain.

Dearest, sweet Mary, can it be,
Your face on earth no more we'll see?
We cannot hear that pleasant voice
That made our hearts on earth rejoice.

Thy spirit's fled to God that gave;
Thy body slumbers in the grave;

Asleep in Jesus, blessed sleep,
From which none ever wake to weep.

Rest on, sweet Mary, sleep away,
Until the resurrection day;
Then in Christ's image you shall rise,
And reign with him above the sky.

In heaven, that world of life and bliss,
Where all is love, and joy, and peace,
To love and praise him evermore,
And with your Savior ever dwell.

RECEIPTS.

NEW YORK—C N Berry 2, Eld B Bundy 2, Mrs P Horton 2, W H McGowen 2, H Wolf 2, Mary Brown 2, Warwick Association 25 05, Miss O Wiggins 2, Wm Ayers 2, Jos Conklin 2, J J Forshay 2, Amelia Forshay 2, I U Every 2, G S Bradner 2, M J Jaquish 2, M Knapp 2, Wm Springsteen 2, Delilah Hitt 2, Almira Rahling 2, Eld J D Hubbell 2 25, L St John 5, Mrs H H Decker 2, Robert Baker 5, J S McNish 2, Theo Uptegrove 2, Mrs C Hopkins 2, Peter Mowers 2, Chiemung Association 21 55.....\$104 85

MAINE—Elder H Campbell 2, Eli Clark 2..... 4 00

NEW JERSEY—Henry Stults 2, Mary Stults 2, Delaware River Association 23 50, W Kugler 2 83, G M Holcombe 2, Jane Purdy 2, Eld P Hartwell 5, A S Cook 5, C Risler 5, M Hulsizer 4, Ira C Horton 2..... 55 38

PENNSYLVANIA—C Stout 5, F Terry 2, Mary Willard 2, C Rutherford 2, Aaron Pierson 2, Sarah Correll 4, David McKean 2, Eld S H Durand 54..... 73 00

DELAWARE—Eld E Rittenhouse 12 37

MARYLAND—Elder Wm Grafton 2, Jas Blizard 2..... 4 00

DISTRICT OF COLUMBIA—Lewis B Winnee..... 4 00

VIRGINIA (East & West)—W M Smoot 6 75, G D Staples 12, Tho Cudde 4, P M Wright 4..... 26 75

NORTH CAROLINA—P Dougherty 2, Josephus Johnson 4 50..... 6 50

GEORGIA—D G McCowan 4, Eld H C Tucker 2..... 6 00

ALABAMA—Wm S Norris..... 2 00

ARKANSAS—R Wright 2, J O Walker 2..... 4 00

MISSISSIPPI—W E Edwards 2 50, Eld E A Meaders 3, M Tankersley 8, M Sanders 6..... 19 50

LOUISIANA—D M Walker 10, Geo Shaw 8 J H Scheen 5..... 23 00

TEXAS—A Lyons 2, A Walters 2, W B Greggs 2, Benj Parker 28 80..... 34 80

CALIFORNIA—J W Richman 2, W J Arnolds 2..... 4 00

OREGON—P B Heckard 2, J Brown 4..... 6 00

TENNESSEE—J C Riggins 22, J B Slate 2, J A Fry 2, Lucy A Emerson 2, A Bummet 2, Wm King 2, Eld P Culp 2, R J Kissick 2, L K Martin 2..... 38 00

KENTUCKY—Mrs E Francis 2, J J Gilbert 2, J C Neal 4 50, J Burges 5, Jas Terry 4, B Farner 2, D Priest 2, C E Stuart 2, Harriett Klett 4, John Jones 2, J T Smith 2..... 31 50

OHIO—J Pownell 2, C D Amos 2, Eld L B Hanover 3 18, Thomas Cole 2, Alex Melick 4..... 13 18

INDIANA—R Scott 2, Eld D Caudell 2, J Billings 2, Thos Racer 1..... 7 00

ILLINOIS—Sarah Osburn 3 50, C C Derrick 2, Jas McIntyre 4, C N Taylor 4, H B Smart 6, Jane Clark 1, P Stout 2..... 22 59

MISSOURI—D Bartlett 2, Wm G Howard 2, E Snell 2, Jas Reynolds 2, W A Lowe 4, T M Turney 2, Eld R M Thomas 2 50, J C Hall 1, C W Baker 2, L L Coppedge 8, B Nance 2, Eli Triplet 2, J M Creeds 1..... 32 50

IOWA—J Kearney 4, Mrs C Kerrick 3..... 7 06

WISCONSIN—D G Carter 2, C S Lockwood 2, Rebecca Cowanant 2..... 6 00

MICHIGAN—Eld Thos Swartout 2, A Every 2, H Perky 2..... 6 00

ONTARIO—James Black 9, Eld Wm Pollard 2..... 11 00

Total.....\$607 83

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Joseph Burgess Ky 5, P B Heckard Oregon
2 30, James Terry Ky 2 30, Peter Fike Pa
2 70

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5, Aaron Pierson Pa 2 30, Eld E A Meaders
Miss 2 30, Sarah Osborne Ill 2 50, A S Cook
N J 5, David McKean Pa 5, Mrs Sarah Bray
N J 3 50, P B Heckard Oregon 2 30, Caleb W
Baker Mo 2 30, Eld S H Durand Pa 9 20, Ann
N Brown Miss 4 60, Eld Wm L Beebe Ga 2 30,
Eld D S Bradley Ky 2 30, Eld J M Theobald
Ky 2 30, S B Mattox Ten 2 30, Jas Wood Ill
5, Jas Terry Ky 2 30, John H Hoyt N Y 2 30,
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Lawson Linton Ill 5, Elizabeth Fike Pa 2 30,
J T Bouton N Y 3 50, W B Greggs Texas 2 30,
S Dickens Sr Wis 2 30, Fanny Winslow N Y
2 30, R J Moss Ky 2 30, John B Trott Tenn
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2 30, T P Findley Ky 2 30, Joseph Crom Ten
2 30, Wm Brickey Ill 5, Jefferson Horner N C
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gard Ill 2 30, Mrs P A Harding N Y 2 50, D S
Cadwell N Y 2 50, Miss Hester Rumney N Y
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3 30, Ebenezer Holly N Y 2 30, Ephraim
Fithian Cal 2 30, Virginia F Walden Va 2 30,
M W Cassidy Cal 5, T D Jordan Ill 2 30, J W
Hutchison Mo 3 50, Mary J Reed Ill 3 50, Jes-
se Chason Ark 2 50.—Total \$174 25.

YEARLY MEETINGS.

The Lord willing there will be a yearly meeting held with the Union Old School Baptist Church of Middleburg, Schoharie County, N. Y., on Wednesday and Thursday after the fourth Sunday in June, (July 1st & 2d) to commence at ten o'clock a. m. each day, at the meeting house near James Borthwick's. Deacon Cooper will meet those who come on the cars, at Middleburgh Depot, on Tuesday afternoon.

In behalf of the church

JAMES BORTHWICK, Clerk.

A yearly meeting will be held with the Middletown & Halcott Church on the first Saturday and Sunday of July, (4th & 5th.) Brethren and sisters of our faith and order, and especially those who are placed on the walls of Zion, are requested to meet with us.

Those coming from the east by Rail Road will take the afternoon train at Roundout, and arrive at Griffins Corners about 6 o'clock.

Those coming from the West will arrive at Griffins Corners about 3 o'clock, where they will find brethren to convey them to the place of meeting, the day before the meeting.

By order of the church,

JAMES MILLER, Clerk.

DEATH AND RESURRECTION.

May 26, 1874.

DEAR BROTHER BEEBE:—Please say to your readers that the little work on "Death and Resurrection" is exhausted, and no more orders can be filled.

Your brother in tribulation,

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THE SECOND VOLUME OF THE "EDITORIALS."

SINCE the publication of the First Volume of this work, many applications have been made for the succeeding volumes, by those who love the truth and wish to preserve for themselves and for the use of their posterity, a faithful record of the history of the Old School or Primitive Baptists, from the time of the division occasioned by the apostacy of what are now known as the New School or Missionary Baptists, up to the present date.

Among the articles contained in this volume will be the debate of the Editor with J. J. Pierce Esq., October 3d, 1842, upon the following propositions:—

1st. That the fundamental principles of the "Temperance Society," that to "make, vend or drink liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural, and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said Society assumes to be "wise above what is written," by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship, and also of political preference, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the Church and State; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

This article alone is worth more than the price of the whole book.

We have commenced the work on this volume and will complete it as soon as possible, a few weeks at most. But as

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to our subscribers to render us timely assistance in the publication of this expensive work, we will mark the name in gilt letters on the books of all who will forward us their remittance while the book is in press, without extra charge.

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ASSOCIATIONAL.

The Scioto Predestinarian Baptist Association will meet with the Deer Creek Church, at Waterloo, four miles from New Holland Station, on the M. V. R. R., Pickaway County, Ohio, commencing on Friday before the third Sunday in August, 1874.

The Sangamon Association will meet with the New Providence Church, in Dewitt Co., Ill., on Friday before the third Sunday in August, 1874.

We invite our ministering and other brethren to meet with us. This church is 6 miles south-west from Clinton, and 1½ miles east of Kinney, a station on the Gilman, Clinton & Springfield R. R.

AARON WELCH.

The Indian Creek Association will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, to commence at 10 o'clock a. m. on Friday before the third Sunday in September, 1874.

Those coming from the east will come to Hamilton and take the Junction Rail Road and stop at Wood station within three miles of Oxford. Those from the West will take the Junction Road at Connersville, and stop at Wood station, where they will be met on Thursday evening and Friday morning, and taken to the meeting. The ministering and other brethren and friends are invited to meet with us.

SAMUEL BRADY.

The Mt. Gilead Association of Regular Baptists will meet with the Mt. Pleasant Church in Brown Co., Ill., 4½ miles north of Mt. Sterling, (a station on the T. W. & W. R. R.) to commence at 10 o'clock a. m. on the 8th, 9th and 10th days of August, 1874, when and where the brethren, sisters and friends are cordially invited to attend.

By order of the association,

LARIS PULMAN, Clerk

The White Water Association of Regular Baptists will meet with the Fairfield Church in Franklin Co., Ind., at 10 o'clock a. m., on Wednesday before the second Saturday in August, 1874, and we extend a cordial invitation to the ministry of our faith and order to meet with us.

Those coming by public conveyance from

the south and east will take the cars at the Indianapolis and Cincinnati Depot, on the White Water Valley R.R., and stop at Brookville. Trains leave the city at 6:30 a. m. and 4:30 p. m.

Those coming from the north will take the cars at Hagerstown and intermediate points, on the morning of the association, stopping at Brookville, where they will be met and taken to the meeting.

Those coming by Rail Road from the west will take the Cincinnati & Indianapolis Junction R. R., and stop at College Corner, being the nearest point on that Road to the place of meeting.

W H. BECK, Clerk.

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"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., JULY 15, 1874.

NO. 14

POETRY.

Selected.

HE WAS KNOWN OF THEM.

'Twas a wearisome journey the brothers took,
For the world seemed dark as a world could
be;

They read, as they went, from the good old
book,

But the comfort they needed they could not
see.

They had spoken with him whom the proph-
ets foretold,

Had hung on his teaching both night and
day;

But now in a sepulchre, gloomy and cold,
He was hidden away.

They were two of a nation, taunted oft
As without a city and without a king;
And their hearts beat piteously and soft,
As they pondered o'er Judah's withering.
They had read of a root whose sap should
rise,

And force into beauty the blighted tree;
And they said, with hearts breaking and
brimming eyes,
We thought that it was he.

Oh why are ye weeping? a sweet voice said;
But they thought it only a stranger's tongue.
'Twas the glorious King they mourned as
dead,

And he meant they should know it, too, ere
long.

He shewed them that Christ must die, to
reign,

From the words of the good old book;
And their heart grew warm, and they lost
their pain,

As 'twas their way he took.

And the evening journey was o'er full soon,
And the night came sooner than was desired,
And the stranger with whom they had walked
since noon,

To their lightened eyes looked worn and
tired.

Stay with us, Master, the day is spent,
And your home is distant, the brothers said.
He stayed, and the veil was rent
In breaking of the bread.

And oh! methinks there is one as yet
Wandering across this world alone,
Wretched and dying, who cannot forget
How her hopes darted after the saving one.
Full many an hour did he with her stay,
And she walked by his side without a fear,
Till, tired of his teaching, she took her own
way,
And he came not there.

She has sought him since, with heaving
breast,
Fearing she might never find him more;
And never yet has her hand been pressed
By his promise of love, as it was before.
Oh! a darksome journey indeed is mine,
For I know not when I shall see him again:
Yet 'twill seem all light if he will but shine,
In death's sad withering pain.

Were I free with him now as I was of old,
I would raise my prayer toward the "golden
vail;"

He should hear me say that I seek the fold,
In the evergreen fields, for his own sweet
smile.

But I know 'tis his wont to be coming down
Where the feet of those who love him tread;
And it may be that I shall find him soon
In breaking of the bread.

CORRESPONDENCE.

OTEGO, N. Y., June 17, 1874.

MY DEAR AGED BROTHER:—I
have for some weeks past had a great
desire to write a few lines to you, and
leave them at your disposal.

I send two precious letters, which
I greatly desire to see in our family
paper, from our beloved sisters Hill
and Shepherd, both members of this
dear church. Perhaps you remember
dear sister Shepherd; you saw her
baptized with some others two years
ago last fall. I believe I never shall
forget that time, with the many other
blessed opportunities we as a church
and people have and continue to en-
joy. At that meeting I first saw our
dear sister Hill, and since that time
many a precious epistle of love have
I received from her, also her wonder-
ful experience, which was published
two years ago. I have taken such
sweet and undisturbed comfort in
reading the precious letter and com-
munications in the "Signs," that my
soul has been lifted up so that I could
with an eye of faith almost see the
promised land. I could mention so
many, but will speak of but one;
that is the experience of sister Mary
McCollum. What trials and sore
conflicts she endured, but she was
brought off conqueror over all her
trials and is now walking the golden
streets of the New Jerusalem, sing-
ing that new and everlasting song,
which none can sing but the re-
deemed of our God. And now the
thought comes so forcibly, soon you,
Elder Beebe, will sing it too, not
with lips of clay, but with immortal
powers. The trembling voice will be
hushed in death, the billows can no
longer disturb your slumber, for you
will pass through the dark valley and
fear no evil, his rod and his staff
will comfort you. What precious
promises suited to every need of the
weary pilgrim while they tread this
thorny maze. The Lord is still mind-
ful and gracious to his dear people
at Otego, as well as elsewhere. Our
hearts are made to rejoice and sing
praises to his great and holy name,
as we behold his stately steppings.
With his cords of love he is drawing
his dear children together. At our
precious meeting on the first of June,
four of the Lord's dear chosen ones
were made willing to follow their
dear Redeemer in the ordinance of
baptism, the first that I saw our be-
loved brother Bundy baptize, and I
do feel to say it was well done; it
truly was a solemn day. Within a
few months our dear brother has
baptized seventeen. The Lord has a
great work for his chosen faithful
servants to do. There were eighteen

visiting brethren present; Elder Du-
rand and dear sister Bessie were two
of the number, also brother Maben.
The visit and meeting will never be
forgotten by us. Some of us un-
doubtedly will never see each other
again in the flesh, but it matters not;
we hope to meet to part no more for
ever.

Please cast the mantle of charity
around all the imperfections, and I
would say to all the readers of the
"Signs" I love for the truth's sake.

From your sister in hope of a bless-
ed immortality beyond the shore of
time,

CHRISTIANN L. FRENCH.

WAVERLY, Iowa, May 10, 1874.

DEAR SISTER FRENCH:—I have
waited a long time, hoping I might
feel more in the spirit for writing,
and to say something in answer to
your very welcome and interesting
letter; but I feel just as incompetent
as when I received it, and I am made
to feel my time in writing as well as
yours in reading will be almost
thrown away; but I have a great de-
sire to keep up a corresponding in-
tercourse with the dear saints of God,
for I feel many times like a man
that has fallen from the fire and
nearly gone out; I feel the need
greatly of being kindled up. And
when I get those precious letters I
read them over and over; then dear
sister it is I hope I get kindled to
some extent; I trust I feel some as
they did while talking with him on
the way, my heart burns within me.
But most of my time I feel barren
and unfruitful, still I feel a desire at
times to write, and if I could get
away from self I would be so glad,
but I find my old nature ready to
creep in, which causes me to ask if
I am a child of grace, Why is it so?
One thing I can say, I am glad he
taught me I was a sinner by nature
as well as by practice, and if ever
saved it must be in and through him.
But how often I fear when I write
these sayings I speak without know-
ledge. When I read the "Riddle"
in the last "Signs," I was much in-
terested. I asked myself, Could I
from experience say I could solve it?
I think I could once say I could,
then the thought came to me, What
a mercy and a wonder too that God
was ever made manifest to such a
creature as I feel myself to be. How
can I perform one good deed, think
one good thought, without his grace
to direct me? Oh no, dear sister, I
cannot; and yet when I view his
promise so great, I am so complain-
ing, so doubting, so distrustful, it
makes me abhor my very self. But

when the two families took posses-
sion of my house the warfare com-
menced, and in my trials I felt I must
go and see my mother. On my way
there these words came to me, "As
thy days so shall thy strength be;"
which at that time I did not know
were in the bible, but she told me
they were, and it did my soul good.
Oh, dear sister, how many times since
that day have I felt the need of that
strength. But if my troubles and
and trials here will only make me
richer there it is enough, I ought to
be willing to suffer on the rest of my
days. I too often find myself look-
ing to this old carnal nature to satis-
fy my desires, notwithstanding I have
been so deeply taught that they are
all vanity. But some brother said
how certain I am, without direction
from our Lord, to cast the net on the
wrong side, and am sure to have the
same answer to make when he asks,
"Children, have ye any meat?" But
when he directs our way, then it is
we get our meat in due season. I
feel the need of his sustaining grace.
For—

"Time is winging us away to our eternal
home;

Life is but a winter's day."

Youth and vigor soon must flee, earth and
beauty lose its charms;
All that's mortal soon must be inclosed in
death's cold arms."

And how will it be with me at that
day? I know not, but have to fear.
Without faith we cannot please him.
How am I to come in possession of
it unless given by his bountiful hand.
Oh, could I, gladly would I ever ask
in faith believing him to show me
his will concerning me, I would daily
be found at his feet inquiring, What
wilt thou have me to do? But Oh,
my wretched, wandering heart causes
me to mourn, and yet I mourn to
think I do not mourn and fear more
than I do. I often say to myself, (I
have to say it there if anywhere)
What wonders are wrought among Adam's
race,
Where sinners are brought by his sovereign
grace,
To do his sovereign will and holy law fulfill.
Thus we hear him exclaim, Lo, I
come. Yes, and wonders never will
cease while here in this world of
trials.

I hear by brother Balas' letter your
church is in harmony and prosperity.
I would be glad very many times to
be with you, especially at your cov-
enant meetings, for I do believe I love
to hear them tell of their joys and
sorrows; yes, I feel it is thereon I
build my hope, that where I was once
blind now I see, that I have passed
from death unto life because I love
the brethren, I feel they are dear to
me. Were it not for that love, what
would I feel there was worth living

for? Oh, I do want to be willing to spend and be spent for him what remaining days I have here on earth. My desire is that I may be kept from wiles. It has been a long time since I have heard a sermon. I feel you can say of a truth, the Lord has done much for you; and I do feel you have great reason to rejoice.

Pray for me that I may bow in submission to his will, that I may say not my will but thine be done.

Yours in trials and afflictions.

ADELIA SHEPHERD.

LAWYERSVILLE, N. Y., May, 1874.

MRS. C. L. FRENCH—MY BELOVED SISTER IN CHRIST:—How many weeks have passed rapidly away since I received your very kind and excellent letter. It was indeed refreshing and cheering. I should have written before this time, but deferred, hoping I might have the great pleasure and privilege of being at your place on the first Sunday in this month, as Elder Durand was expected there then. But at that time the going was so bad, and so many cares were pressing upon me, it seemed impossible; neither could I get to Schoharie. When I heard that Elder Bundy and his wife had been out there staying a few days, and that Elder Durand was there in January, and preached there and at Barnersville, and I had not the privilege of being there, it caused me to feel very sad, and I could not refrain from tears. Mysterious indeed have been the dealings of the Lord with me since I espoused his name. The way the dear Lord has been pleased to lead me has seemed to cross every feeling of the human breast, and blast my earthly prospects. But God's ways are in the mighty deep, and beyond our scanty comprehension. And when I can feel to say, It is the Lord's dealings, I am passive, without a murmur. Now, in view of all my waywardness and unfruitfulness, the Lord's upholding care seems amazing, and I feel to say, It is of the Lord's great mercy that I have not been consumed. Yes, mercy indeed, undeserved by one so vile as I, such a poor worm of the dust, with such a depraved, wretched, hard and unbelieving heart. O can it be that I am one of those upon whom the Lord has looked with love and compassion? If so, surely it must be all of grace, unmerited grace, undeserved, freely bestowed upon the most unworthy.

"Grace all the work shall crown
Through everlasting days;
It lays in heaven the topmost stone,
And well deserves the praise."

How unspeakable is this grace! Why the Lord should thus kindly deal with me, is a wonder of wonders. His mercies how infinite! How gracious and faithful is our God, upon whom we are permitted to call in the day of trouble. How blessed the thought, how sweet the consolation, that the heirs of glory are secure in the arms of everlasting love, which is unchangeable, without beginning or end. But now the query is suggested, Am I one of the heirs? Have I an interest in that redemption? Am I one of that purchased possession—

bought with blood? O how many times I doubt and fear. And then how many sweet promises are applied, which bring comfort and calm the tempest of the soul. The Lord sweetly draws his people with the cords of his love, as he has declared, "Yea, I have loved thee with an everlasting love; therefore with loving kindness have I drawn thee." And Jesus is the Surety of his people; in him is all their strength; he is their righteousness, their all and in all.

And now, my dear sister, what more can we desire than to be one with Christ, to be a sharer with him in his riches, power and glory, and tribulation for his dear sake? What are all the scoffs and reproaches of the world? What is the world with all its vanities, pomp and vain show, and its glaring pretensions to religion? What is all compared with that true wisdom and knowledge of God which he imparts to his chosen ones; that hidden wisdom which is only imparted to the subjects of his grace? Many times during the winter I have felt much depressed, while the variety of feelings that I have experienced from the conflict of the two principles working within have brought me to a stand, and into confusion, not knowing what to think of myself, and hardly daring to hope; yet when hearing from others who are traveling the same path, I have been buoyed up and kept from sinking. I feel that distrust of God's faithfulness is a great sin. Because of unbelief we fail of the promised rest. I feel that is so with me. My faith is so small, if I have any, which at times I greatly question, and feel to cry, Lord, increase my faith. Shed abroad thy love in my heart, strengthen my hope, and revive my languishing spirit. O send thy light and thy truth, let them lead me, let them bring me to thy holy hill and thy tabernacle. I feel that I can say with the psalmist, "As the hart panteth after the waterbrooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God; when shall I come and appear before him?" "How amiable are thy tabernacles, O Lord of hosts. My soul longeth, yea, even fainteth for the courts of the Lord. My heart and my flesh crieth out for the living God."

I have not heard a sermon since I heard brother Bundy at Schoharie last fall. Once I attended a funeral here, and heard something read, called a sermon. There are two preachers here who read something they call a sermon, every Sunday. O how I wish the truth could be preached in this vicinity. But it seems the people are so wholly given to idolatry that the truth would find no home here.

What is more blessed than to feel an acquiescence in our Father's will? Although we cannot trace his footsteps, nor scan his mysterious providences, his goodness and wisdom are abundantly manifested toward all his children, upholding them by his grace while passing through affliction, how ever painful.

ANGIE C. HILL.

ASHLEY, Ohio, June, 1874.

BROTHER BEEBE:—We desire you to publish the following, to us, excellent letter, written by sister Adelia Jackson to her sister according to the flesh, Emily Weaver. It was a matter of consolation to a number of us here, and it may be encouraging to others. The sister it was written to I baptized on the second Sunday in this month.

Your brother in Christ, I hope,
J. H. BIGGS.

BUGYRUS, Ohio, April 14, 1874.

DEAR SISTER EMMA:—I must write and tell you that I am fairly overcome with joy to know that the Lord has shown himself a stronghold in the day of trouble to you. O sing unto the Lord a new song, for he hath done marvelous things: his right hand and his arm hath gotten him the victory. I love to read in the little family paper, the "Signs of the Times," of the dear ones that God is bringing from darkness to light, from death to life, and to the knowledge of the truth as it is in Jesus; but O how sweet it is to think that you have been enabled to claim Jesus as your Savior. Now the command comes, If you love me, keep my commandments. There is great reward in keeping God's commandments. Darkness and death to spiritual enjoyment will be the result if we neglect our duty when it is made known to us. There is no enjoyment promised to the christian only in the way of duty. No doubt you begin to feel by spells as though you were deceived; you see that you are a sinner yet, and that in your flesh dwells no good thing; you cannot live as you want to live; you cannot love, praise and adore God as you wish to do. Perhaps you think if you had your old trouble back, you would know better how it left you, and whether it was the work of God or not; and at times try to throw away your little hope, and think you will not join the church until you have a brighter hope. But if you tarry till you are better, you will never come at all. The desire of my heart is that God will bless that little branch of his Zion there, and that he will still keep adding to her number such as are saved, and that he will bless our dear pastor who labors with us so faithfully. He is always in his place, even if the members nearly all stay at home; that makes no difference to him. He shows that it is neither for money or numbers that he comes. I believe God, in his own time, will bless his labors of love.

Dear sister, do not deny you Lord and Master, as I did. Only the night but one before I was baptized, when father asked me if I had a hope that my sins were forgiven, I said, No. My hope seemed so little, I dared hardly to call it a hope. And yet what a lie I told. Little as my hope was, I would not have taken all the world for it. For nearly five long years I tried to throw it away; I wanted a better evidence. I lived a lonesome life. I had no enjoyment in the world; all looked wild and vain to me. I felt that I needed the

prayers and the watchcare of the church, but still I feared I was deceived, and that I would deceive them. At last I was made willing to lay the matter before the members, and let them be the judge, and I cannot say that I am sorry I did. But I have much trouble yet. I am so sinful that it does not seem possible the love of God has ever been shed abroad in my poor heart. I should give up in despair if the good men of old had not had such trouble. But good old Paul felt that he was the chief of sinners, and that which he would do he did not, and that which he would not, that he did. To will was present with him, but how to perform that which is good, he found not. And what a comfort it is when we have such feelings, to know that those whom we know were christians had the same feelings. In ourselves there is no good; our righteousness is of the Lord; he is our righteousness and our redemption. Our God is an all-powerful God, and needs no help from man. And he has done great things for us, whereof we are glad. He has taken us up out of a horrible pit, and out of the miry clay, and established our goings, and put a new song in our mouth, even praise to our God. In the world we must expect tribulations; but if we are of that happy number that were chosen in Christ before the world began, we will be more than conquerors through him that loved us and gave himself for us. For we know that all things work together for good to them that love God, to them who are the called according to his purpose. I mourn day after day and night after night, on account of my sins; and yet I am glad that I have been made to know that I am a sinner, for if I had never seen myself a sinner, I could have no hope in Christ as my Savior; for he said he came to call sinners to repentance. He came to die, the just for the unjust. He died to save sinners, of whom I am chief.

"I am the chief of sinners,
I freely own with Paul;
Or if I am a christian,
I am the least of all."

If I am a child of God, I must be the most disobedient one that ever lived; I am so backward in doing what I know is my duty. If I am what I profess to be, it is not because I am ashamed to do it, but because I am afraid I am out of my place—afraid I have a name to live and am dead. But God knows all things.

Well, dear sister, the promise to the christian is sure. "The foundation of God standeth sure, having this seal, The Lord knoweth them that are his." And how beautiful the plan of salvation is. If it were left to us to save ourselves, we would all be lost. Blessed be his holy name, he has not left the salvation of souls to sinful man, nor any part of it; it is not of works, lest any man should boast; but it is all of grace, free grace. O how I love the words, free grace. It is a free gift, so we do not have to buy it with works or money, or any thing else.

I must close. I hope the Lord will enable you, and all who are waiting without the fold, to take up the cross and follow Jesus in the path he has marked out for us to walk in.

From your unworthy sister,

ADELIA JACKSON.

REISTERSTOWN, Md., June 2, 1874.

BROTHER BEEBE:—The inclosed experience was written for my satisfaction, at my request. Since then I have obtained the consent of the writer to forward it to the "Signs" for publication. I have been thinking what a unity in variety there is in the experience of the people of God. All feel the same truths, all travel the same road, and yet there is always sufficient variety in the several narrations of those experiences to show that the narrative has not been copied. What an innumerable cloud of witnesses we have, all testifying to the same great truth, that salvation is of the Lord! The children learn this by experience, but still the Lord Jesus, knowing our weakness and infirmity, and prone to forget, has made provision for the strengthening and comforting of our hearts, by uniting his children together and constraining them to speak one to another, and tell what the Lord has done. Every instance of the power of God in the salvation of his children is to me wonderful. This experience seemed very wonderful to me, and I think it will be for the comfort of others also.

As ever your brother in hope,
F. A. CHICK.

BALTIMORE CO., Md., Jan. 8, 1874.

MY DEAR BROTHER CHICK:—As you requested me to write my experience, and having a desire to comply with your request, with many doubts and fears I make the attempt. I would have done so sooner, but being in the dark the most of the time, I thought I had missed the substance and caught the shadow, and many times think I have had no christian experience. My hope was strengthened from a discourse preached at Black Rock a few weeks ago, from Judges xiii. 21, 23, especially this clause, "Neither would he have shewed us all these things." The things I hope I have seen, tasted and handled, could not be learned of man, but by divine revelation. O may I never doubt him again.

The first serious impression I remember having was while attending school, I think when about fifteen years of age. There was a Methodist revival at that time in the vicinity. I think about twenty persons professed religion, and many more seemed greatly distressed. I was present several evenings, and while there saw many persons weeping. I thought I would do likewise, and be prayed for. But I could not shed a tear. Their prayers and songs had no effect on me, but as it were to harden my heart. I now feel thankful that I was not permitted to build with them. For Jesus says, "He that entereth not in by the door, but climbeth up some other way, the same is a thief and a robber."

I remember nothing more for several years, until one evening I was thinking of the two characters, the pharisee and the publican. I felt as though I could not ask the Lord to have mercy on me; that I was too great a sinner to ask any thing at the

hand of his mercy. These feelings came to me at intervals. Between these periods I do not remember feeling anything more than usual. About the year 1861 I had a great desire to understand the scriptures, but it was a sealed book to my understanding. This passage of scripture gave me deep concern: "But if our gospel be hid, it is hid to them that are lost." The thought passed through my mind, Gospel means the scriptures. I thought surely this sealed my condemnation; for in the absence of eternal life all men are held under the power of darkness. Eld. Wm. Grafton preached from the text, but I was not enabled to receive any comfort from it. After this I was reading a letter in the "Signs" written by Eld. Wm. J. Purington, and I felt anxious to understand its contents, but could not. There came an overpowering feeling that it was not for me to understand the bible, or anything coming from the mouth or pen of any of God's servants. I laid aside both the bible and the "Signs" for several years, knowing my incompetency to understand them. This gave me some trouble of mind, but most of the time I was taken up with the world and its vanities. Being naturally of a cheerful disposition. I partially succeeded in dispelling these gloomy thoughts from my mind.

Thus it continued with me until I heard sister Lizzie A. Ensor had related a christian experience to the church, and was to be baptized. The thought occurred to my mind, One so young as she has openly confessed her Savior before the world, while I, being many years her senior, have thought so little about heavenly and eternal things. This filled my mind with gloom and sadness. I resolved to try and do better, and commenced reading the bible again; but as I could not understand what I read, it was dull and uninteresting, and in a short time I became as careless as before. I formed like resolutions many times, and as often broke them. The dear Redeemer tells us, "No man can come unto me except the Father which hath sent me draw him."

In 1872, by a divine arrangement of the supreme God, our only darling child was taken from us, a bright and lovely boy, in his sixth year. This was the hardest trial I had ever been called to pass through. I thought during his sickness if the Lord would only spare his life and my dear husband's; I could bear any other affliction he might please to send. When death's cold and icy hand was laid upon him, I murmured, I was far from saying, "Not my will, but thine be done." I could not see any justice in it. I thought of many persons who, to me, seemed to be of no use—why not have taken one of those instead of my bright and promising boy? But since then I have been made to feel, although by his hand I am sorely stricken, that I love him and bless his holy name. He is too wise to err, and too kind to afflict unjustly; and "Though he slay me, yet will I trust in him."

"For I have no where else to flee;
No sanctuary, Lord, but thee."

It is written by inspiration, "They shall be all taught of God." And, "Except ye be converted and become as a little child, ye cannot enter into the kingdom of heaven." It was alone by this power that my dear little Eddie gave evidence of being a child of grace, for it is not possible he could have learned it of man; neither was he taught it of man, for he received no teaching of that kind from either of his parents; we did not attempt to teach him to love God or to fear torment. One evening during his sickness, while standing by his bedside, I heard these sweet words from his dear lips, "Heaven is my home." A few days after his death I was thinking, Can I say it is my home? O no! I then saw my wretched and undone condition; I felt myself to be ten thousand talents in debt, and without a farthing to pay. I could not see how God could be just and pay the debt for one so vile—the chief of sinners. Yet the solemn question arose in my heart, When his precious blood was shed on Calvary for lost and wretched sinners, was my debt canceled when he said, "It is finished?" No! no! rang in my ears. These words were precious to me then:

"The dying thief rejoiced to see
That fountain in his day;
O may I there, though vile as he,
Wash all my sins away."

I now lay prostrate at the feet of Jesus, supplicating, Lord, save, I perish. Lord, if thou wilt, thou canst make me clean. Thou alone canst speak peace to the troubled soul. I now began to read the bible with interest, especially the glorious account of his almighty power in saving sinners. I felt a desire to talk with you on the subject of christian experience. I was much gratified when an opportunity was presented. Those precious promises you so kindly pointed out were only applicable to God's dear children; I could not feel that they belonged to me; I could not take the children's bread; yet I thought if I could receive a crumb I would rejoice with joy unspeakable. After the conversation, I thought I was suspected of feeling an interest in things that did not belong to me. It made me truly sad, and caused me to spend a sleepless night. I desired to see you so much, and convince you, or try at least, that you was altogether mistaken. I could not believe that Christ suffered and died to redeem such a rebel as I. And though to deceive one was adding sin to sin, I felt thankful there was an all-seeing eye that I could not deceive, who knew me altogether, even the most secret thought of my heart. While so low in my feelings, I was reading the bible, when my eye rested on this scripture, "And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?" I felt sure I was the most ungodly of all, and doomed to endless woe. I asked a friend its meaning, and it was explained to my comfort and satisfaction;

I continued to be shrouded in dark-

ness for about six months. Near the close of this time a friend said to me, There is hope for you. I was so overwhelmed with tears that I could say but little to her. After she left me I thought, Hope for me, when I have sinned against that great and Holy One all my life! I felt that I was as far from God as I could be. But O! the happy hour of deliverance had come. I was made to rejoice, and to feel that Jesus was near. I desired to depart and be with the dear Savior. I knew that while here I would sin against him, and if I knew my heart, my ardent desire was to praise and adore his holy name. I thought of the tomb, which had once seemed to me so dreary and lonesome, but now it had no gloom. I could say with the poet,

"I would not live always, 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 ascending the skies." For several days I was perfectly happy, and thought my troubles were over. But soon the shades of night began to gather around me, and ere I was aware I was involved in darkness. O the anguish of soul when under the hiding of the countenance of our God!

When the time of your stated appointment to preach here had arrived, and you read these words for a text, "Thou art wearied in the greatness of thy way," &c., you described my feelings in commenting on the words that I was completely overcome, and thought, Can it be possible I was known to him in his death and resurrection? What a loving love! And do I love him because he first loved me? During your discourse in the evening from the text, "As ye have therefore received Christ Jesus the Lord, so walk ye in him," my mind became impressed with the subject of baptism. My desire was for the Lord to instruct me and give me a brighter evidence of my acceptance with him. Ten days after this Eld. D. Bartley made a visit in this neighborhood, and he came to us richly laden with the precious gospel of free and sovereign grace. I heard him preach from these words, "He that believeth on the Son, hath everlasting life." From his remarks I received much comfort, they were so cheering to a desponding soul. My heart flowed out to him in love, for I did believe in the way and manner which he pointed out, that a sinner who has been made to rely entirely on the Savior for redemption, must be brought. But I was to be yet tempted by Satan, and I felt to need a stronger and more positive evidence of my being called from nature's darkness into the marvelous light of God's dear Son. After preaching he asked me if I would like to be with them. I replied, If I was sure I had a right to a place with them, it certainly would be a great privilege. But I was fearful I might be a castaway, and would bring reproach upon the church, which I felt would bring greater sorrow and remorse than any thing it

was possible for me to do. My mind continued in this frame until the following Saturday, with these words of Paul resting on it, "Lord, what wilt thou have me to do?" I was now entirely taken up with thoughts of my dear Savior, and lost sight of the world and its vanities for a time. These words were applied to me with special force, "If ye love me, keep my commandments." The thick cloud that had veiled my mind was dispersed, and the glorious Sun of Righteousness arose with healing in his wings, and I could sing with rapturous delight,

"Through floods and flames if Jesus leads,
My journey I'll pursue;
Hinder me not, ye much-loved saints,
For I must go with you."

On Saturday preceding the first Sunday in March, 1873, I went before the church at Black Rock, and was accepted, and together with my dear husband, was baptized on the following day. When you led me into the water I was perfectly happy.

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

My experience since I joined the church has been different to what I expected it would be. I thought I should never have any more doubts or fears, but that all would be peace, joy and spiritual light. But in this I have been sadly mistaken. I have had to travel in the valley of Baca, the psalmist says, Who passing through it make it a well. When the time rolled around to partake of the emblems of the Lord's body and spilt blood, my sins like mountains rose before me, and I thought I would have to tell the church I had deceived them. But I am not directed to partake of the emblems in my own worthiness, but in the worthiness of Jesus Christ. As you said to me before I joined the church, Baptism is something that ought to be well thought of, I many times think I did not give it proper consideration; but I leave it with him who has all power in heaven and earth, to guide and direct me, though my way be dark and sorrow surround my path while I sojourn here. May I be enabled to take courage, knowing the Lord is not slack concerning his promise, and in my last moments may I have that sweet assurance, "For me to die is gain," and sing that sweet song, "Heaven is my home."

May the Lord bless you, my dear brother, while traveling through this world and sorrow. May the residue of your days be spent to the praise of him who loved you and gave himself for you. And when the battle of life is over, may you receive the welcome plaudit, Well done, thou good and faithful servant; enter into the joys prepared for you from the foundation of the world, is the prayer of your unworthy sister, if one at all,
CECILIA SCOTT.

CARTHAGE, Leake Co., Miss., March 16, 1874.

ELDER G. BEEBE—MY DEAR SIR:—As is often my custom, in looking over some books to which my mother (Mrs. Sally Ward) was peculiarly attached during her lifetime, I found

the fly-leaves of Bunyan's works filled with a manuscript in her handwriting, of which I send you a copy. I have no doubt the writer intended to forward it to the "Signs of the Times," as she was particularly devoted to that paper. She often expressed to me the great consolation and pleasure she derived in reading the correspondence and editorials, and I will ever retain in my mind her countenance, beaming with delight, when to her inquiry I would respond, I have a paper for you from the post-office. Full of humility, as was her general frame of mind, I have no doubt she felt a strong impulse to contribute her "little mite," as a very small return for the many rich feasts supplied by others, which she enjoyed through the columns of the "Signs." I regret that the introductory portions of the manuscript have not been found, for the writer had obviously progressed to a considerable length in her narrative before she reached that part of her travel which we have found. Though it is a broken fragment, yet if there is no impropriety, please publish it, as I think there are many surviving brethren and friends in central Mississippi who will be pleased to read anything from one with whom they have recently mingled in life, both in social companionship and in church and associational reunions of the brotherhood.

"But when my troubles returned, they seemed to come with more force than ever; I felt my chastisement was greater than I could bear. Then it occurred to me, 'No chastisement for the present seemeth to be joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness unto them which are exercised thereby.' And, 'Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth.' Now I feel, if I knew it was the Lord's work, I would say, Lay on, heavenly Master. For I have not yet resisted unto blood, striving against sin. I often, at night, when I thought none would see me, would kneel down and try to pray God to have mercy upon me; but after a while I began to think I was adding sin to sin in this, for I felt that I was too great a sinner to take his holy name on my polluted and sin-defiled lips. Hence I endeavored to leave off prayer, at least that form of it, but could not leave off the desires of my heart, Lord, be merciful to me, a sinner. Lord, save, or I perish. At the time, I felt if I could be at liberty to kneel down and try to pray the Lord to have mercy on me, I would not be so miserable. While in this frame of mind, this thought occurred to me, At the name of Jesus every knee shall bow, of things in heaven, and things on the earth. I felt that it might be permitted me to prostrate myself before him, and try to pray for mercy to be bestowed upon such a sinner as I. I viewed him as just, and able to save me, but O how could he be willing? I continued weary and heavy laden for months together,

and after having continued thus for some time, I had an opportunity of hearing father Holbrook preach, his text on the occasion being, "Come unto me, all ye that are weary and heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for my yoke is easy and my burden is light." If I were to try always to tell my feelings, they could not be told half so plainly as the preacher told them that day. I thought of the woman who said, "Come see a man who told me all things that ever I did." At the close of the service, as I arose from prayer, was the first time in my life that I could say, Thy will be done on earth as it is done in heaven. My burden was gone. I felt perfectly reconciled, satisfied and happy, how happy, and so undeserved and unexpected. I felt so great a change in my feelings, I was obliged to hope that God for Christ's sake had pardoned my sins. I returned home with the best of feelings I ever experienced in my life. I had a hope in my blessed Savior, and why did I not believe that every body had? for of all, I ought to have been the last to find mercy. I was deeply concerned in these things, and meditating upon them, when these words came forcibly to my mind: "That the purpose of God according to election might stand, not of works, but of him that calleth." Now, brethren, I do not see how I can be anything else than a predestinarian.

I believed it to be the duty of every child of God to come to the church. I felt that I show my faith by my works. I felt to try to live the christian's life if I could. I felt that I loved the Baptists most of all the people in the world. I felt that I would rather die than deceive them. But my life was so far from being like that of others in the church, and what seemed to be the practical life of a christian ought to be, that I had to stay three years out of the church, and got no better. Impatience and fashion seemed to have such hold upon me that I was made to doubt and fear. I could not think I was a fit subject for membership with the church of Christ, and these doubts and fears accompany me to this day, although I have had a name in the church for twenty-seven years. I know it is said, the christian is in possession of two principles, and there is a warfare, the flesh warring against the spirit, and the spirit against the flesh; but the new man brings the old man into subjection. With me the old man seems to predominate so often, yea, so very often do I find myself doing the things I would not, and leaving undone the things I would do, I have to cry, O wretched one that I am! Who shall deliver me from the body of this death? I can say with the poet,

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

If I love, why am I thus?
Why this dull and lifeless frame?
Hardly, sure, can they be worse
Who have never known his name.

Dear Brother Beebe, if you think

this worthy of publication in the "Signs of the Times," after correcting mistakes, you can do with it as you see fit.

SALLIE WARD.

The above copy of the manuscript of my dear mother is submitted. As she says, do with it as you see fit. She is gone to her reward, now two years, but in the memory of many she lives, and lives vividly. Her devotion to the cause of Christ and his church will be long remembered by many in this state.

B. N. WARD.

MOLALLA, Clackamas Co., Ore., June 20, 1874

MUCH ESTEEMED BROTHER BEEBE:—The "Signs" of June 1st has just come to hand, in which I see a communication from our dear brother S. H. Durand, in which he touches lightly upon the subject of the new secret society called the "Grangers." I have been anxiously waiting and looking for some brother to introduce the subject through the "Signs," and I am glad our dear brother has done so, and I heartily indorse his ideas as far as they go; but I beg the indulgence to make a few additional remarks on the subject; for I feel that I would not be a faithful servant of my Master were I to be silent and not give the alarm when I see danger approaching. If I understand brother Durand, there are no Old School Baptists in his vicinity or knowledge who have joined the Grangers. I am differently situated here in Oregon. Some of our members, and among them one or two who are among our best preachers, have united with them, and are holding high and important offices among them, and are thereby making themselves conspicuous in the world, and as I said before, I feel it to be my indispensable duty to raise my voice and pen, and warn the flock of the danger. We will then look at it in a temporal point of view.

1st. The people are divided into different occupations, farmers, mechanics, doctors, lawyers, &c., &c. It has been so in all ages and dispensations of the world, and each occupation is useful and necessary in its proper place. Now I ask, What right have the people of one occupation to combine together to destroy break down those of another occupation? Is there any justice, honesty or honor in such a combination? Surely there can be none. What do Grangers say? Why, Our design and determination is to break down and wipe out of existence all middlemen; i. e., all retail dealers in merchandise. Well, how will they accomplish this? By fair means? No. For if they sell goods at a living rate, those retail dealers can live as well as they. How then is it to be accomplished? for they say they are determined to accomplish it. I answer, By forming a grand monied monopoly, and selling goods for a time below living rates, until (as they say) they wipe out of existence all middlemen. They can live for a time and sell goods below living rates, until

they starve out and break down all middlemen, because they are a rich combination the wealth of the nation is running into it. But when they accomplish this, what then? Ah! What then? Why, then they must make up for the loss they sustained while starving out and breaking down those middlemen. Then competition will cease. They will have every thing their own way, and in their own hands, and their avaricious disposition will compel them to grasp all they can lay their polluted hands upon, and then merchandise of all descriptions will go up higher than ever before. Then it will pass out of the hands of the farmer, into the hands of a set of greedy dogs, who will have the sole control of the whole concern, and the farmer will be a mere servant to labor hard for the support of those greedy dogs, the officers and managers of the combination. I look upon it as being eventually one of the most destructive monopolies that has ever been invented by the ingenuity of man, and I verily believe it originated from the bottomless pit. I have frequently inquired of Grangers, that if it is as good as they represent it to be, why they keep it secret. Why do they not publish it upon the housetops? The answer has invariably been, O, we have to keep it secret in order to carry it on. Were we to make it public, we could not succeed. And is it possible that my dear brethren and sisters whom I love in the Lord Jesus Christ, and especially my dear brethren in the ministry, who should be examples to the flock, and patterns of godliness, would run into or join an order, a society or combination that cannot be carried on publicly, but requires to be carried on secretly, in order to succeed? O brethren, pause and think what you are doing. Think of the sad example you are setting. The midnight assassin must keep his work of assassination secret in order to succeed. The thief must keep his work of theft secret, otherwise he cannot succeed. The defrauder must bargain secretly, or he cannot overreach or defraud his neighbor. In short, every thing that is dishonest, unjust or dishonorable requires secrecy in order to succeed; but nothing that is just, righteous, honest, upright or honorable requires to be done secretly. I say, nothing whatever.

Now if the premises thus laid are correct, and I know that they cannot be gainsayed, then here is the criterion by which to judge. Every thing, no matter what it is, that requires secrecy in order to carry it on successfully, is wrong, is sinful and unjust. Then I take it for granted, from your own confession, that Granges must be carried on secretly or they cannot be successful; that they are sinful, unjust and dishonest. Now, my dear brethren, let me entreat you in the words of an apostle, "Have no fellowship with the unfruitful works of darkness, but rather reprove them. Or it is a shame even to speak of those things which are done of them in secret."—Eph. v. 11, 12. In this the Grange is clearly set forth.

There is another class of brethren among us, who, although they do not join the Grangers themselves, lest they should hurt the feelings of brethren who are opposed to Granges, (which in itself is good) but they nevertheless encourage it, by advocating the cause of those who are Grangers. They say, "I will not join a Grange, for my brethren's sake; still I can see no harm in them; I think they are a good institution, and will prove a great blessing to the farming community." I believe this class does more for the cause of Granges than those who join them. Now these brethren who have joined the Granges are very loud in their denunciations against Temperance Societies, or any attempt to stop the making and vending of spirituous liquors, because it interferes with the civil rights of men. But these same men can join a secret combination to stop the vending of merchandise, unless—unless what? Shall I say, Unless they have the mark of the Beast, the secret sign of the Grange? O, brethren, the case is too plain to be misunderstood. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb." It does not read, I beheld him come, as though he came all at once; but, "coming up out of the earth." He began to come with the rise of Protestantism, and has continued to come to this day, and will continue in all the various worldly institutions which are the inventions of men. "And causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that hath the mark, or the name of the beast, or the number of his name."—Rev. xiii. 11-17. I do not want any one to wear the shoe unless it fits them. In 1832, when the separation took place among some of the Baptist churches, those who occupied apostolic ground entered into a solemn compact that they would have no fellowship for any men-made institutions, or worldly society, or combination, or any secret society whatever, which compact they as a body of people have strictly observed for upwards of forty years; but now some who have heretofore stood upon apostolic ground, are running into one of (to my mind) the most abominable, sinful, corrupt and dangerous institutions ever invented and gotten up by man; for it not only is a worldly institution, but it aims a death blow to our Constitution, and the rights of citizens to follow whatever honorable employment for a livelihood they may choose. Many of our merchants were merchants from childhood up, and know no other employment, and to break them down and deprive them of their occupation would be to take away from them their living.

Thus much concerning its temporal evil; and if this shall find a place in the "Signs," I may perhaps in a subsequent letter speak something of its spiritual evil.

Yours in hope of a blessed immortality,

JOHN STIPP.

OCOQUAN, Prince Wm., Co., Va., June 1, 1874

DEAR ELDER BEEBE:—A short time since, in conversation with a very estimable Baptist family who have, during the past few years, been called to undergo some severe trials, the following declaration of scripture among others was mentioned in the course of the conversation. I have felt since like offering some remarks upon this portion of scripture, hoping that what I write may contain some comfort to the family referred to, and be of some interest to the readers of the "Signs." The text is found in Psalm xli. 10: "Be still, and know that I am God."

It is one thing to read the letter of the word, and quite another to have that word applied unto us in our experience. We possess no power in and of ourselves to embrace the precious promises, to lay hold upon the things revealed in the word of our God. The Spirit alone can open up and apply those things unto us, and this blest Comforter is always nigh. But it is in the hour of temptation, the time of severe trial, that the comfort is received. The trial comes first, and then the word of comfort. There must be mourning before we can taste of the sweetness of comfort. There must be trouble and distress of mind before we can experience the joy that is found in the deliverance therefrom. We must pass through tribulation before we can rest in the haven of peace. There is a desire to walk in the beaten track over which the saints in all ages have traveled, but when these things come, you would shun them if you could. "If it be possible, let this cup pass from me." But there is no way to avoid it; you must endure it: here is the cross. There is a cross to bear, as well as a crown to wear. We bear the one before we wear the other. He does not say, I will take them out of the fire; no, but, "I will bring the third part through the fire." The strength of Israel's God sustains the believer while passing through the trial. "I will bring them through." Herein is the mourning, the trouble and distress of mind, the sore bereavements, the severe conflicts, the heartrending trials, the manifold temptations that are found in the pathway of the saint.

The trial may be a protracted one, extending throughout many weeks, months, and perhaps years. Sometimes it is felt more forcibly than it is at other times. At times it appears to be almost unbearable. Truly you are in Doubting Castle, under the hands of Giant Despair. The heavens above are as brass, and the earth beneath as iron. There is a sinking down in the lethargy of despair. None but the power of God can reach the case. The gospel minister cannot. He can only point you to the great repository of all comfort; but he cannot open the door and cause the treasure to flow unto you in your experience. Nor can one in this condition bring himself into a calm and waiting frame of mind. All his efforts to do this are abortive. His thoughts run far be-

yond his control in many different channels, often culminating in a feeling of rebellion and opposition to the way in which the Lord is leading him. In vain he searches through the pages of eternal truth for comfort. It is to him a sealed book.

"I read, the promise meets my eye, But does not reach my case." His case is far beyond the reach of any save the God of all comfort. And when the voice of Israel's God is heard, how changed the scene! The change from the darkness of midnight to the light of the noonday sun could not be greater. The fearful frame of mind, the turbulent passions which before appeared to control us; the wretched condition of despair in which we were, have all disappeared before the warming and reviving rays of the ever shining Sun of Righteousness, which now shines forth in his ineffable brightness, and with healing in his wings. The voice of our God is heard in our experience, as by the prophet upon "Horeb, the mount of God;" a still small voice. "Peace, be still." "Be still, and know that I am God." Calmly and quietly you can rest in this knowledge now, and shelter beneath the covert of his wings. You can quietly wait for his salvation, and a heavenly peace rests upon the mind. The assurance is felt that in the end his delivering hand shall be seen; that in his appointed time the waters shall be parted before us, and that we shall walk forth in perfect safety from between the very jaws of the destroyer. Thus his speech distills as the dew, as the gentle falling dew. It is no trouble to be still now, and wait for his salvation. Before, as well might one have stood upon the shore of the angry ocean and attempted to calm its swelling billows, as to attempt to bring himself into the frame of mind in which he now finds himself to be. But when o'er the billows the voice of our Beloved sounds, instantly the storm is hushed to silence. And what indescribable pleasure it is to experience this heavenly frame of mind, to rest in the arms of his everlasting love, to shelter beneath the covert of his wings. Its price is far above rubies; its value cannot be measured by the jewels of nature.

"And know that I am God." Here is the source from whence the heavenly peace proceeds. Here is the wide spread banner, the strong tower, the glorious shelter into which the tired, trembling and tempted saint is enabled to flee for refuge. And a glorious sheltering place it is. The knowledge of the sovereignty of God. There is no sheltering place short of this. This is the only place of refuge for the flock of Christ. Where can we find one besides? Can we trust in a god whose arm is shortened that he cannot save? Can we trust with perfect safety in a god whose purposes may be thwarted by the unhallowed designs of ungodly and wicked men, or who has to invoke the aid of any being in executing his designs? Can we with perfect safety trust in a god who has

not complete control over temporal and eternal things? We know that we cannot. If the arm of our God were shortened to this measure, something over which he had no control might work in such a manner as to separate his people from him, and thwart his designs in regard to them. We could not then, as we do now, rest in the full assurance of the fact that each and every one of his shall be preserved, or kept, through the various trials found in their pathway here, and finally be brought into the full enjoyment of their eternal inheritance in the world of glory. The declaration, "I am God," presents the fact that there is no God besides him. The inspired prophet declares the same fact in the language, "I am God, and there is none else: I am God, and there is none like me: declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure."—Isa. xlv. 9, 10. "I am the Lord, and there is none else: there is no God besides me."—Isaiah xlv. 5.

"I am God." What a fullness there is in the declaration when our mind is filled with the knowledge of his sovereignty. He is emphatically JEHOVAH: the self-subsisting God. When Moses inquired to know by what name he should declare him to Israel, the reply was, "I am that I am."

"He sits on no precarious throne,
Nor borrows leave to be."

He inhabiteth eternity; the universe is filled with his presence, and he fills the heart of his people. This God is our God, the God whom we worship; and truly we can unite in the question of the psalmist, "Who is so great a God as our God?" He controls the movements of the distant planets, as well as those that are near, and the bright suns around which they move. The little globe upon which we live, and all things pertaining to it, are held in the hollow of his hand. War, pestilence and famine arise in all of their hideous forms, sweepidg over our earth and carrying desolation, destruction, misery, wretchedness and death in their track. But our God has as certainly fixed their bounds as he did the bounds of the raging sea, when his sovereign voice was heard, "Hitherto shalt thou come, but no farther, and here shall thy proud waves be stayed."—Job xxxviii. 11. The myriads of his creatures that are found in the waters of our earth, in the surrounding atmosphere, and that roam through her forests, and are seen everywhere upon her surface, are all fed and nourished by his wisdom and power, and the bounds of their habitation fixed. He clothes the lily with beauty, and gives the raven food. If God's protecting care is thus manifested toward his creatures, will it not be much more manifested toward his children? Will not he who clothes the lillies, clothe his people too, and he who feeds the ravens give his children food? This fact is presented very forcibly in Matthew

vi., last ten verses. Not only is the protecting care of our God manifested unto his people in supplying their temporal necessities, but the same protecting power is experienced by them through all their walk as strangers and pilgrims on the earth. The troubles without and the trials within are all meted out to us according to his own eternal purpose of love and mercy toward us. They must all eventually redound to our good and to his glory. God has a purpose in every one of these trials; not one is experienced in vain. He has charge of the fiery furnace in which we are tried. Had we charge of this fiery furnace, probably we would not heat it to the extent to which it is sometimes heated. The trial must continue until his purpose is accomplished. The famine must continue in all the land of Canaan until the sons of Jacob go down the second time into Egypt after corn. The bondage of Israel must continue until our God show his power in Pharaoh, and his name be declared throughout all the earth. It is a good thing indeed that the heating of the furnace is not given into our hands. We have no power to lift the trial while passing through it. Did we possess this power, probably in every instance the trial would end too soon. One in passing through the trial may be led to exclaim with Jacob, "All these things are against me." In all that is transpiring, not one thing favorable can be discovered—not one ray of light is seen. Yet Jacob made use of this language just before the dawn of day in his experience. Those very things which apparently were against him, were even then working together for his good. And probably in every instance it is so with us.

It is wonderful indeed with what heavenly calmness our God at times enables his people to undergo the severest trial. When we can rest in the arms of his everlasting love, in the knowledge of his sovereignty, and can "Be still, and know that he is God," it is then that we find him a refuge and strength, a very present help in trouble. And now we can lie down in green pastures, and are led beside the still waters, and for a little season on the shores of time the weary are at rest. May our God grant this heavenly frame of mind to his tried and tempted people, as far as is embraced in his purpose of love and mercy toward them, and may he continue unto us the blest assurance that the "Lord of hosts is with us; the God of Jacob is our refuge."

Yours in the cause of truth,
WM. M. SMOOT.

"And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven."—Matt. xvi. 19.

BROTHER BEEBE—DEAR FATHER IN THE GOSPEL:—The above passage of holy writ was sent to me some months since, by Miss Sallie M. Bowen, a devoted young sister in Christ, of Bloomington, Ill., requesting my views upon the same through

the "Signs of the Times." I should have complied with her request sooner, but there were other requests ahead of an earlier date, and I have been absent this season much of my time; but even now I propose but a brief notice of the subject, as I have on hand many other requests of a similar nature, and my understanding is generally so dark, and is so much so at this time, that I fear my remarks will rather darken counsel instead of shedding upon the words of inspiration any true light.

Christ is the King and Potentate in the kingdom of heaven under the gospel dispensation, and he, only, reigns there without a rival, as it is written, "And the key of the house of David will I lay upon his shoulder: so he shall open, and none shall shut; and he shall shut, and none shall open."—Isaiah xxii. 22. And again, "These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no man shutteth; and shutteth, and no man openeth."—Rev. iii. 7. Christ having the key to open and shut his own kingdom, is significant of his power, authority and right to establish and ordain, as a Sovereign, all the laws and ordinances of his kingdom, to fix its metes and bounds, and to reign with absolute power. [A King shall reign in righteousness, the government shall be upon his shoulder, and God has set his King upon his holy hill of Zion, and he must reign till he hath put all enemies under his feet. Such expressions show clearly the authority of Christ in his kingdom, who is head over all things to the church, and the only Law-giver to Zion. He claimed this authority and exercised it before his crucifixion, and when he arose from the dead, and was exalted to the throne of his glory, far above all principality, and power, and might; and dominion, he still held the keys of death and hell.—Rev. i. 18. But he who was to be a King upon his throne, and was to reign in righteousness, was to have princes to rule in judgment, to sit upon twelve thrones judging the twelve tribes of Israel. It would require too much space to notice and attempt to refute the theory of some eminent writers upon this subject, who *literalize* the kingdom and reign of Christ, placing it in the future, and denying that the kingdom of heaven has yet been set up; and I shall therefore state only my own views very briefly, if I can do so. I was about to describe the throne of glory on which Christ is now exalted, and where he is now adored by angels, seraphs, and men redeemed, but my mind and pen falter, and I shall only speak of his reign here on earth in his church, in her visible and militant state.

As Christ, our Law-giver, ordained all the laws for his church, the executive body in his kingdom, while he was personally with his apostles, he commanded them, before he ascended, to teach all these commands to all the nations; to command all believers of all nations to observe and obey all the laws and ordinances of

his kingdom; to bind and to loose, to open and to shut, to remit and to retain sins, in a church relation, according to these laws from his mouth. I do not understand that Jesus, in Matt. xvi. 19, conferred on Peter any power superior to that of the rest of the twelve, and although he addressed him personally—I give unto thee—yet I think he (Jesus) did not intend for Peter or us to understand him as placing that apostle above his brethren in the kingdom. He forbids such aspirations as lordly distinctions among his disciples; and although the twelve apostles were to rule in judgment in the kingdom, and had the first fruits of the Spirit, and were the ambassadors for Christ, yet they were all to sit on thrones of judgment, (Matt. xix. 29) and were to exercise equal authority under Christ. He addresses them all, and gives them all the same executive authority in his kingdom, in the xviii. of Matthew, verse 18, saying, "Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth, shall be loosed in heaven." This last quotation is standing in direct connection with the order and discipline of the church, and we therefore understand the binding and loosing by them all, not by Peter only, to mean their decisions, and their judgments in all matters in the kingdom and church of Christ here on earth. What they, as apostles, did on earth, in his kingdom, by his authority, he ratified in heaven. We find language of similar import in John xx. 23, where Jesus says, "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." There is no appeal to any higher council on earth than the church, and when she observes the order of the gospel, as given by the inspired apostles of Christ, and ordained by them in all the churches, her decisions are sanctioned by Christ in heaven, and this is manifested by the peace and prosperity of the church. The binding and loosing, opening and shutting, in a church relation, by authority of the apostles, I look upon, dear sister, and brethren generally, as having a wide and important application to our church relations and discipline; and I often feel that if the strict rule of the apostles was applied to me, as a poor, weak and imperfect creature, the door would certainly be forever shut against me, and I should be bound, hand and foot, and cast into outer darkness. But the same rule which says, Be ye holy, also says, Forgive one another, and I therefore, knowing that there is a faithful and merciful High Priest, exalted to forgive sins, and that my brethren and sisters also have infirmities, hope to be borne with, and not to be shut out from the sweet privileges of their society and fellowship.

The binding and loosing in a church relation should certainly elicit our serious consideration, and the opening and shutting should be done only after solemn deliberation.

Affectionately yours,

I. N. VANMETER.

MACOMB, Ill., June 16, 1874.

IONA, Ont., June 19, 1874.

GALLUPVILLE, Schoharie Co., N. Y.,
June 14, 1874.

DEAR BROTHER BEEBE:—Many are the changes which have taken place since I saw you last, and if it is the Lord's will, I would very much like to see you once more in this world; and if it is his will, I certainly shall; for his will must be done. We have been called to part with many dear brethren and sisters within the last few years, but we confidently believe they are at rest, while we who are left here for a time must struggle and strive against sin in ourselves, and against the errors that abound in the world. But we are assured by the word of God that we shall be more than conquerors through him that hath loved us.

Myself and family connections feel deeply the loss of my father, who died in April last. He was a firm believer in the doctrine of salvation by grace alone, and I believe he was a possessor of eternal life, as the gift of him who has said of his sheep, I give (not offer) unto them eternal life, and they shall never perish.

My dear brother, whom I highly esteem for the truth's sake, when I consider the great goodness of God which was so clearly manifested to my father and mother on their death bed, I am comforted. My mother rejoiced in her dear Savior, and through him triumphed over death; and my father, who could so peacefully and willingly resign himself into the hands of his God and Savior, and in calm composure said, "I am going home." I am made to thank and adore his holy name for such grace displayed. O may it fare as well with me when I come to die. Yes, brother, I sometimes feel afraid to die; but when Jesus manifests his love, it takes all my fears away. I would that I could always enjoy his love; but alas! I am sometimes so cold, hard, barren and prayerless, that nothing appears in me but what is bad and sinful. If I try to pray, it seems only like the chattering of the crane or the swallow; but, if I know myself, I do not want to mock my Maker, or to bend my knees in form when my heart is not there. Sometimes a little love is felt, then my heart grows warm, then my affections toward God are fervent, earnest, and satisfactory to me, and acceptable to the Lord. Then there is true fellowship with the Father, and with the Son, and also with the children of God.

Much of my time is occupied in endeavoring to preach to the people what I believe to be the gospel. I feel myself to be an unprofitable servant, if indeed I am a servant of the Lord. Yet I desire to be faithful in the discharge of my duty, and to do it in the fear of God.

May the great Head of the church be with you in your labors, and strengthen you in defending the truth, both in preaching and in writing.

Your brother in tribulation's vale,
WM. POLLARD.

DEAR FATHER BEEBE:—With much fear and trembling I attempt to address you; I have felt impressed to write and tell you what I hope the Lord has done for me; but I have deferred to do so, from time to time, from a sense of my inability. I have thought, if the readers of the "Signs of the Times" knew, as I know myself, they could have no fellowship for me. But I will endeavor to give them the reason of my hope.

When quite young I had many thoughts about death, and often after retiring I would think of the many sins I had committed through the day, and would resolve to do better; but alas! it would be no better the next day. Time passed on until I became old enough to go in young company. O how often after returning from places of amusement I have wept bitter tears, and promised myself that I would go no more; but my promises were only made to be soon broken. But still these feelings never left me for any great length of time, for two or three years. Then the Methodists held a protracted meeting near us, and I often attended. I felt I was a great sinner, and finally went to the anxious-bench; not that I thought that just going there would do me any good, but I thought the prayers of the righteous would avail much; but I received no benefit by going. I could not feel as others said they felt. But for two years after I had no desire to go in young company. I cannot forget the first time I took an active part with them. There were quite a number of professors of religion present, and they would go on the floor and play; and I thought, Why should I, who had never made any profession of religion, stand back? So I joined in their amusements, and I think I was worse than before, even rolling sin as sweet morsel under my tongue; for then I had no thought upon the subject that had followed me so many years. I often thought I was given over to hardness of heart. In the fall of 1858 I was laid on a bed of sickness, from which it was thought I could not recover. But still I felt indifferent in regard to my situation. My mother would often speak to me about my not getting well, and I would say, I might as well die then as ever. I often shudder when looking back to that winter, and thinking of what would have been my condition if the Lord had dealt with me according to my sins. But it was his good pleasure to restore me to health, after a confinement to my bed for weeks.

After I began to recover, my former troubles returned with more intensity than before. O what a sinner I then saw myself to be. How many nights, after retiring, I wet my pillow with tears. Often I wished the Lord had taken me in the winter, for I thought I was as well prepared then as I ever would be. For it seemed to me that God had only restored me that I might see what a sinner I was, and then to cut me off

and banish me from his presence forever.

In August following I heard that the church to which I now belong was to hold a Yearly Meeting, and I felt very anxious to attend it, thinking that perhaps I should hear something that would do me some good. When the time arrived we went, and one of the members rode with us, and when she got into the carriage she said she was glad I had got well enough to go the meeting. O how I felt, for I thought she knew what was on my mind, although I had never told any one my feelings. The meeting passed the first day without any change in my feelings, only that I felt rather indifferent. But on the last day, while Elder Hewitt was preaching, I could not control my feelings. I desired to be where I could not be seen, for I wanted no one to know of my emotion. And while Elder Fuller was preaching, I thought he surely was addressing all to me, and after the close of the meeting he asked me if I knew anything about the Christ they had been preaching. He said he was the chiefest among ten thousand, and altogether lovely. I asked him to pray for me. I returned home feeling as though there was no hope for me. Still I had no desire to get rid of my trouble, until the Lord should be pleased to give me a hope. The meeting closed on Thursday, and on that evening I bowed at the throne of grace for the first time, to try to pray, although my constant plea had long been, "God, be merciful to me." But I felt that I had not been humble enough. But what were my prayers? It seemed to me they were worse than nothing. O what trouble I had for weeks. I would take my Testament and the "Signs" and go and lay down, as my health was poor, and I thought my people would not suspect what my feelings were. I would read and try to find some comfort, but alas! I felt as though I had been sinning against so good a being. I felt no fear of hell, but a sense of the justice and goodness of God, and my own vileness. I often thought I would ask my mother to pray for me; then I would think What will she say? So I would decline to do so. But there seemed to be no hope for me, for my very thoughts were wicked, even if I kept from saying or doing any thing wrong. I could not control my thoughts. I was being led in a way I knew not. I had often read experiences in the "Signs." These words sometimes gave me a ray of hope that it was the work of the Lord:

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

A week from the night when the meeting closed, while sitting in a room alone, and thinking on my condition, Jesus appeared to me as the chiefest among ten thousand, and O what a calm I felt, and how lovely he appeared. I felt then that I was willing to be anything or nothing for his sake. I wanted never to sin

again, and thought I never should. I felt that my trouble was gone, and I was at rest; but as the family came in soon, that joy was all gone, and I felt worse than before, for my burden was gone, and I tried to get it back, but could not. I could not feel satisfied that I had a hope. One night, after retiring, these words came as though they were spoken to me, Thy name is written in the Lamb's book of life. Then I felt to say,

"Now will I tell to sinners round
What a dear Savior I have found."

But soon the tempter said, You are trying to make yourself believe that you are a christian. I thought I would say nothing about it to any one, for I did not want to deceive any body, nor be deceived. I continued in this way for several weeks, and got so that if I opened the bible or hymn book to the words, "My God," I would close it and lay it down, for I felt that I had no right to read it. My mother asked me one night if I did not think I had met with a change. I said, No. But I told her how I felt. But how condemned I felt for telling her that I had not met with a change; it seemed as though I had denied my Lord, and thought I was worse than Peter. I then thought if I were asked that question again, I would relate my feelings and leave them to judge. I continued thus till November, when I attended a church meeting, but could say nothing to the church. That night I lodged with sister Orpha Borthwick. O how consoling to hear her talk. I could tell her my feelings, and I felt to rejoice that night. On the next day there was a baptism. O how I wished that I was worthy to follow in the footsteps of Jesus. I returned home feeling that I had no place to rest. During that week old father Choate and others visited us, and the Elder began to talk to me; but my mouth was closed so that I could not say anything. I soon left the room, and if I ever felt to ask God to direct me, it was then, that if I had passed from death unto life, I might be enabled to tell the Elder, and that he might say something to comfort me. In the afternoon the way was opened for us to talk, and what he said relieved my mind some. A few nights after that I retired feeling very badly. I felt that if I was a christian I wanted a home with God's people. I slept but a short time, and when I awoke I thought I should not live, so I tried to ask the Lord to direct me. These words came to me, "If ye love me, keep my commandments." I thought, if I only knew what they were, how willingly I would keep them. It came then as though it were spoken to me, Be baptized. I then felt willing to go forward, and did so at the next church meeting, which was in December, but was not baptized until the next June, for the Lord saw fit to disappoint me, which caused me much trouble, for I thought if I were a child of God it would not be so. But I have been led to see the hand of the Lord in it all.

I have written quite lengthily, but

will now close. I come far short of being as I once thought I should be. I often fear that I am deceived, and have deceived the church; but there is one I cannot deceive, and I am thankful that I cannot. I hope, dear father, you will look over what I have written, and not publish it if it will crowd out better matter, for it seems to me I have written much to but to little purpose. I would not send it if I could feel I was doing right to withhold it. I will submit it to your better judgment. Dispose of it as you think best, and all will be well with me.

Praying that you may yet be spared long to wield the sword of the Lord and of Gideon, I close with love to all who are of the household of faith.

Your unworthy sister, if one at all,
HELEN A. WEBB.

LYLE, Pa., June 23, 1874.

ELDER BEEBE—DEARLY ESTEEMED BROTHER:—At the request of several of the saints here, for the comfort of the lovers of the truth generally, and to gratify our own desire, I send you a letter written to sister Tillie by our beloved brother and pastor, Elder Grafton. There are many of the brethren who have met brother Grafton, and who seldom have the privilege of hearing from him, who will be glad to see his name in the "Signs."

In love and fellowship, your unworthy sister,

EDITH S. HANNA.

FOREST HILT, Md., March 8, 1874.

DEAR SISTER:—You will probably look for something from me, as I failed to get to Rock Springs on Saturday. It was a great disappointment to me, owing to its being the communion season with that church. I left home on Saturday, expecting to meet with you, but was attacked with one of my accustomed headaches, which became so severe that I was compelled to stop over night, hoping to go on next morning. I spent a bad night, and was unable to proceed on my journey in the morning, so I started for home, which I reached in safety, and am now better. I hope you had a pleasant meeting. "Where two or three are gathered together in my name, there am I in the midst." "Where two or three agree on earth touching any thing that I should do, I will do it, and be found walking in the commandments and ordinances of the house of God blameless." "Wait upon the Lord," says the psalmist. You have no doubt often thought of the words first quoted. The saints feel at times to experience the difference between being gathered, and gathering themselves together. The Lord gathers his people in his name, they being led by his Spirit. One Spirit is in them all. "One God and Father of all, who is above all, and through all, and in you all." And not only so, but Jesus himself is in the midst of his people, according to the language of inspiration by the sweet songster of Israel, "I have

chosen Zion for my dwelling place; here will I dwell forever, for I have desired it." This is that Zion which is beautiful for situation, the joy of the whole earth. God dwells in her, and she is called the perfection of beauty, because "Out of Zion God hath shined." David says, "Lord, I have loved the habitation of thy house, the place where thine honor dwelleth." This, my sister, is what attracts the attention of those who are inquiring the way to Zion, with their faces thitherward. Something in and about the fold that is both awful and sublime to that soul that is made to receive the kingdom as a little child. They feel that it is none other than the house of God, yea, a heavenly place in Christ Jesus. They become convinced, from the solemn impressions resting on their mind, that this is the church of God, the pillar and ground of the truth. Their faith is like that of Rahab's, when she took leave of the spies, saying, "I know that the Lord will give this land into your hand." She therefore desired to be remembered, both herself and her father's house, when Joshua should take possession of the long promised inheritance; and she dwelt with that people, it is said. Thou shalt not find a fierce people there, it is said, nor a people of deeper speech than thou canst perceive, nor a stammering tongue that thou canst not understand. Sometimes this is the way of the returning prodigal, fearing lest he should see a people farther advanced than he, and whose experience is clearer and deeper. But this is not the case, as they are all the children of one Father, and are partakers of the wisdom from above, which is without partiality or hypocrisy. So one is not preferred above another. All are one in Christ Jesus, and Christ is all and in all. To the believer this is true, whatever his hopes or prospects of heaven, that better country; all comes from this source. "And of his fullness have all we received, and grace for grace." Therefore to those who believe, he is precious. Also it is the high privilege of all those who put their trust in him, to approach the mercy seat at all times, always accessible through the blood of the Lamb. "Therefore, brethren, having boldness to enter into the holiest by the blood of Jesus." Here the broken hearted and contrite in spirit find a loving Father, a tender Brother, and a forgiving Savior; for with him there is forgiveness, that he may be feared. So they are commanded to come boldly to the throne of grace, and are to remember in all their feeble attempts to approach the mercy seat that Jesus is the only way to the Father. "No man cometh unto the Father but by me." Therefore it is through that perfect obedience which the suffering Surety rendered to the law, in the sinner's stead, that frees the condemned sinner, removes the curse, and sets the prisoner free. This people he has formed for himself; they shall show forth his praise. How can such do otherwise than praise and adore that grace that de-

livered them from so great a death, doth still deliver, and which they are enabled to believe will deliver them? May this stronghold be your place of safety. When temptations from the enemy assail you, and when troubles arise, may you run into this tower and be safe.

Give my kindest regards to your mother. I have thought of a text when I have been thinking of her: "The righteous shall hold on his way, and he that hath clean hands shall be stronger and stronger." Our love to all the rest. When I commenced, I thought of writing only a few lines, that you might know why I failed to meet with you at your meeting; but I have gone on with more than may be profitable.

From your servant in hope,
WM. GRAFTON.

AT HOME, Galloway Co., O., July 1, 1874.

VERY DEAR BROTHER BEEBE:—As requested by many of the brethren, I take my pen to inform them through the "Signs of the Times" of my safe arrival at home, and that I found my family well. In my journey, and at the several associations I attended at the east, I can say I met with many precious brethren, and enjoyed my visit mostly very well. Such a visit I had desired for some years, and I shall not forget it in time; for I was so much overjoyed to find so many who hold the doctrine as I think I see and understand it, and as it is taught in the bible. There seems to be no isms in their views, such as I have found among some Baptists in other places, some of whom go so far as to say that the devil is self-existent, which I cannot believe. I understand that he is a creature of God, and so bound and restrained by the power and wisdom of God that he can only go as far as God permits.

When I meet with those who see and believe as I do, it gives me comfort, and my prayer is that God may keep you all under his care, that you may continue in the way that shall redound to his glory and your comfort, and that he may keep me from sinning, and that I may honor him by a godly walk and conversation.

Brethren, when it is well with you, think of me, a poor sinner, who cannot do the things he would.

"So many things step in my way,
That when I count up all the cost,
Without free grace I know I'm lost."

I think I can say truthfully,

"I am a stranger here below,
And what I am I cannot know."

Yet something urges me onward, and not backward. I feel that I would love God more and better, and grow in knowledge and in grace; but

"I am so vile, so prone to sin,
I fear that I'm not born again."

Still I think I have a hope that centers in Christ. If I had not that hope, I do not know what I would do, for I have no other place to rest. I feel assured that he hath the words of eternal life, and that life he gives to his bride.

Brethren, if we never meet again in this world, I hope we may meet again beyond this vale of tears.

G. M. PETERS.

RECTORVILLE, Mason Co., Ky.

BELOVED ELDER BEEBE:—Many of the brethren and sisters requested me to write an account of my visit among them, for publication in the "Signs," which I will now do.

I first attended the Baltimore Association, held with the Church at Warren, Md., where I was introduced to many strange brethren and sisters in the flesh, who received me with the utmost christian fellowship. The number of ministering brethren was eighteen, including two colored ones. The preaching was harmonious.

From there I went to Rock Springs Church, where the Delaware Association convened, in Lancaster County, Pa. There were about twelve ministers present.

From thence, my dear brother J. M. Theobald and myself, in company with brother John Rees, landed at the house of the latter, on Saturday, May 30, in New Castle County, Del. Attended a meeting next day with the Welsh Tract Church. Their Meeting House is said to be about one hundred and twenty-eight years old.

We next attended the Delaware River Association, which was held with the Washington Church, in New Jersey. There were nine ministers present.

From thence, in company with our venerable brother G. Beebe, we started for his home in Middletown, N. Y., and arrived there on Saturday, June 6, and the next day met with the New Vernon Church in the morning, and the Middletown Church in the evening. On Wednesday, June 10, the Warwick Association convened with the New Vernon Church, and continued three days. There were fifteen preachers present.

From thence we took the cars for home. We arrived at Cincinnati on Sunday, the 14th, where my dear brother Theobald left me. I arrived at home on Tuesday, the 16th, and found my family enjoying usual health.

I feel to realize the goodness and mercy of our covenant keeping God in permitting me, a poor unworthy sinner, to enjoy such a high privilege to mingle with and sit together with his dearly beloved children—a feeling of joy and comfort that will be as lasting as memory will continue. I was cared for in every respect.

The associations and other meetings throughout were harmonious, and no uncertain sound was given by the servants of God, who gave all the glory to him.

Now, dearly beloved in the Lord, may peace, love and the riches of God's grace ever be with you, and may you rest in the bosom of his love. Dear brethren and sisters, I desire an interest in your prayers. Farewell.

I heard in all fifty-six sermons and twelve addresses.

D. S. BRADLEY.

NAAMAN THE SYRIAN.

A few copies left over. Ten cents a copy; one dollar a dozen.

Address

J. R. RESPESS,

Ellaville, Schley Co., Ga.

CIRCULAR LETTERS.

The Chemung Old School Baptist Association, assembled with the church at Pleasant Valley, N. Y., June 17th, 18th & 19th, 1874, to the churches composing the same, sends love in the Lord.

DEAR BRETHREN:—We desire, in sending this our annual epistle, that our mind may be so directed that we may speak words of comfort and consolation, drawn from the precious promises of the dear Redeemer to those whom he has chosen out of the world and separated unto himself to show forth his praise, and stand as faithful witnesses to the wonderful things that he has done for his poor and afflicted people. If we have that inward assurance that we are truly his witnesses, and can testify of things that we have seen and felt, may we show by our daily walk and conversation that we have a better inheritance than this world can give or take away; having our conversation more upon heavenly and divine things, and less upon those of an earthly character; "speaking to one another in psalms and hymns and spiritual songs, making melody in our hearts to the Lord." How careful Paul was to watch over his brethren in love, to warn them to walk not after their carnal mind, which ruleth in the children of disobedience, but to follow Christ in all his commands and ordinances, knowing that "to obey is better than sacrifice, and to hearken than the fat of rams." We shall certainly find that in obeying his commands there is great reward and when that reward is given, and we behold once more the smiling face of King Emanuel, and earthly things vanish like the morning dew, we can "mount up with wings as eagles, run and not be weary, walk and not faint."

But, brethren, the way of the Lord's people is not always sunshine. Like Jeremiah, the poor soul is often brought to a very narrow place, surrounded with hewn stones, with no way of escape. Now comes the trial of faith; now is the hour of temptation. The enemy is ready to hurl all his fiery darts into his soul, to make him deny his Lord, like Peter, and become a subject of his dominion. The prophet Isaiah understands his condition when he declares, "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." How wonderful it is when we can no longer trust in the strength of our own name; that in our extremity we should have a new name given us, in whose strength we can trust with safety; a name which is above every name, even the name of the King of Zion. And when he comes in all his glory and majesty, breaking the chains of darkness, and letting the prisoners go free, our soul breaks forth in praise and adoration for our wonderful deliverance from the bondage of sin, and giving us a foretaste of that heavenly joy which he has

prepared for them that love his appearing.

Paul says, "As ye have therefore received Christ Jesus the Lord, so walk ye in him." May our light so shine that others, who it may be are in great darkness and trial of mind, may see the good works which are wrought in us by our heavenly teaching, and be enabled to glorify our Father which is in heaven. And when he who is our life shall appear, may we have that heavenly assurance that we "shall be like him, for we shall see him as he is."

P. HARTWELL, Mod.

SILAS H. DURAND, Clerk.

CORRESPONDING LETTERS.

The Chemung Old School Baptist Association, convened with the Pleasant Valley Church, at Horseheads, N. Y., to the churches and associations with whom she corresponds, sends love in the Lord.

DEAR BRETHREN:—Through the mercy of God we have been permitted to enjoy another annual meeting, and in this our epistle of love to you we wish to express the joy and satisfaction with which we have received your messengers and messages of love. An unusual number of visiting brethren have visited us, and their preaching has been entirely harmonious, and for the comfort of the Lord's people. We think we have enjoyed in some degree the presence of our dear Lord and Savior, although being still reminded that we are yet in the flesh, which wars against the spirit, and in a world full of bitter opposition to the cause of Christ. We highly prize your fellowship and correspondence, and desire it to be continued. We wish for you all spiritual peace and comfort.

Our next association is appointed to be held with the Charleston and Sullivan Church, at Cherry Flats, Tioga Co., Pa., to begin on Wednesday before the third Sunday in June, 1875, where we hope again to greet your messengers and receive messages of fellowship from you.

P. HARTWELL, Mod.

SILAS H. DURAND, Clerk.

The annual Conference of Old School, Predestinarian Baptists of Western New York, in session at Riker's Hollow, Steuben Co., N. Y., June 21st & 22d, 1874, to the associations, corresponding meetings and conferences with which we correspond.

DEAR BRETHREN:—Through the abounding mercy of our covenant keeping God we have been permitted once more to meet together. We desire to render unfeigned thanks to Almighty God, knowing all his work to be good and perfect, that we have been kept through another year in peace and harmony, as a church at this place, and our many dear brethren, scattered throughout a large section of country, and now in conference with us, and of us, in the kingdom of Christ, have been made to rejoice in listening to the gospel of Christ proclaimed by the dear under-shepherds of the Zion of our God. A unanimity of sentiment has prevailed,

and we rejoice that our brethren in the ministry have come to us laden with the glad tidings of the heavenly kingdom over which Christ our King presides. Our prayer is that we may ever remain willing and obedient subjects of King Immanuel.

Dear brethren, in this time of peace in our midst and fellowship with one another, let us return thanks to God for his mercy and loving kindness to them who sanctified by God the Father, preserved in Jesus Christ and called. We are preserved in Jesus Christ who has chosen us. We are called with a holy calling, not according to our works, but according to God's own purpose and grace, which was given us in Christ Jesus before the world began. How highly favored and blessed of the Lord we are, to know his peace, to enjoy the smiles of his precious countenance, and bask in the sunshine of his love. The prophet says, "Thou wilt keep him in perfect peace whose mind is stayed on thee."—Isa. xxvi. 3. In the hour of severe trial, may we look unto God and unto our Lord Jesus Christ, as our Rock and our strength, and our exceeding great reward.

We desire a continuance of your correspondence, both by letter and messengers, that thereby we may renew our expressions of love and christian fellowship for you as the beloved of God, walking in all the ordinances of his house blamelessly.

Our next meeting is appointed to be held at South Dansville, Steuben Co., N. Y., to commence on Sunday after the close of the Chemung Association in June, 1875, when and where we hope to receive your correspondence by minutes and messengers.

Brethren, remember us at the throne of divine grace.

A. ST. JOHN, Mod.

PERRY WEST, Clerk.

ORDINATIONS.

According to previous arrangement of the church of Christ, of Regular Predestinarian Baptists, called Horse Creek, in Sangamon County, Illinois, a council of Elders and brethren met with said church on Saturday before the third Sunday in June, 1874, for the purpose of setting apart (if thought expedient) our dear young brethren, E. T. SAUNDERS, A. J. SAUNDERS and W. J. WHEELER, to the work of the gospel ministry, the following Elders being present:

From Sangamon Association, Elders E. Saunders and C. C. Purvines. From Kaskaskia Association, Eld. Wm. Fitzgerald.

From Salem Association, Ind., Eld. J. H. Gammon.

Ordination sermon by Elder J. H. Gammon, from 2 Tim. iv. 5.

The council was then organized by choosing Eld. Wm. Fitzgerald Moderator, and Eld. J. H. Gammon Clerk.

The church having set the candidates before the council for ordination, after hearing their christian experience and call to the ministry, and after the strictest examination into their moral standing, all of which

was entirely satisfactory to the minds of the presbytery, it was agreed to ordain them to the full functions of the gospel ministry, which was done in the following order:

Ordination prayer by Elder C. C. Purvines.

Charge to the candidates by Elder J. H. Gammon.

Right hand of fellowship by all the Elders present.

Benediction by Eld. Gammon.

Ordered that Eld. G. Beebe be requested to publish the foregoing in the "Signs of the Times."

WM. FITZGERRELL, Mod.

JOHN H. GAMMON, Clerk.

By request of the Rock Creek Church, in Hancock County, Illinois, the following named Elders and council met with them for the purpose of ordaining brother D. W. OWEN to the work of the ministry:

Providence Church—Elder Jacob Castlebury, brethren Jacob Lionberger and John Griffith.

Middle Creek—Eld. Thos. Jones, brethren Ambrose Bryant, John Cason and B. F. Tucker.

Smyna—J. M. Slusher and Wilson Thompson.

Bethel—Elders B. R. Warren, Rice Harris, and brother John Poland.

Elders John E. Riley and Stephen Bolender being present, were invited to seats in the council.

Appointed B. R. Warren Moderator, and J. M. Slusher Clerk.

Brother D. W. Owen being called upon, gave a reason of his hope in Christ, and his call to the ministry, which was satisfactory to the council.

Prayer by Elder Jones.

Laying on of hands by the Elders.

Charge and right hand of fellowship by Elder Castlebury.

B. R. WARREN, Mod.

J. M. SLUSHER, Clerk.

MONIES RECEIVED

FOR

ELDER DANIEL WHITEHOUSE.

Woburn Church, Mass., \$10 00; Welsh Tract Church, Del., \$10 70; Eld. J. L. Purington, Va., \$5 70; J. Brown, Maine, \$5 00; L. A. Macomber, Maine, \$1 25; A. Macomber, Maine, \$1 00; S. J. Evans, Maine, \$1 00; A. C. Baseman, Md., \$5 00; A. S. Cook, N. J., \$2 00; Unknown, Wicklow, Ont., \$1 00; Mrs. Clark, Ill., \$3 00; B. F. Butler, \$2 00.—Total \$47 65.

The above is what has been received by brother Turner and myself for the last month.

I saw brother Whitehouse last Sunday, and he continues to grow more feeble and helpless. I wish that those friends who have had the heart and wherewithal to aid the old saint in his last days, could have seen him as I saw him, and heard him as I heard him express with a weak voice and with deep emotion his heartfelt gratitude to those who had so kindly and cheerfully remembered him in his affliction; they would have known something of what is meant by the saying, "It is more blessed to give than to receive." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Matt. xxv. 40.

HIRAM CAMPBELL.

BRUNSWICK, Maine.

EDITORIAL.

MIDDLETOWN, N. Y., JULY 15, 1874.

THE ATONEMENT.

DEAR BROTHER BEEBE:—Will you write for me on the subject of the Atonement? Did the Divine Nature partake of the cup of suffering which our Savior drank? Whether traditional or not I do not know, but I have always thought that it was the suffering of God—not simply his body of flesh, but the Divine Spirit which it enshrined, that atoned for the sins of the church.

Affectionately,
ANNA SPRAGINS.

REPLY.

A subject of more vital importance to all the redeemed people of God than that of the Atonement by which they are not only redeemed from sin and wrath, but by which they are reconciled to God, and freely and fully justified in his sight, cannot possibly occupy the mind of those for whom that atonement was made.

To dwell elaborately upon the subject would require volumes, even if they were written by those who are endued with gifts far superior to what we possess. It is however a subject on which we delight to meditate, as it cannot fail to awaken in our heart a sense of love and gratitude to God for his great love where-with he loved us, even when we were dead in sins, which unparalleled love he has commended in the unspeakable gift of his dear Son. Men who talk of making their own peace with God by their own works, or of securing his propitious smiles by what they can do, cannot appreciate the atonement which was made for the people of God by the great High Priest of our profession, who through the eternal Spirit offered himself without spot to God, and by his one offering has perfected forever them that are sanctified.

Without attempting at this time a general presentation of the atonement, we propose to express our views, such as they are, on so much of the subject as seems to us to be involved in the particular points on which our esteemed sister desires us to write.

"Did the Divine Nature partake of the cup of suffering which our Savior drank?"

Before we answer, Yea or Nay, we will pause and inquire, What is meant by the terms, Divine Nature? From the remarks of our sister we infer that she speaks of the Divine Nature as meaning his supreme and eternal Godhead, and that the indwelling Godhead and the body of flesh in which he suffered was all that pertained to him as our Redeemer. Theological commentators frequently speak of him as possessing in his incarnation a human and a divine nature, and attribute to his Godhead Divinity, and to his body of flesh only humanity. We, on the other hand, would not dare to deny that he was and is wholly divine in every particular, as God, as man, and as Mediator between God and man. We read in the sacred record which God has given us of his Son, that the Word was with God, and the Word

was God. And that the Word which was with God, and which was God, 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. This Word, in incarnation, or being made flesh, is recognized as the Only Begotten Son, which is in the bosom of the Father.—John i. 1, 14 & 18. We would not attempt to explain the wonderful mystery of "God manifest in the flesh," nor to divest the subject of mystery; but we love to contemplate the explanation sent down from heaven by the angel Gabriel to the virgin Mary. "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."—Matt. i. 35. That holy thing which was born of the virgin was begotten of the Holy Ghost and the power of the Highest, and is by the decree of the Father called the Son of God. Yet that holy thing was the Word which was with God, and which was God. It was God manifest in the flesh, and yet both natures were brought forth—God and the flesh, in which God was manifested, as both were essential and indispensable to the Mediatorial office and work of the Son of God. As a Days man, qualified to lay his hands on both the offender and the offended, he must stand equally related to, and identified with God and the church. One with his Eternal Father, and one with his church. As he hath himself expressed in his appeal to the Father, "I in them, and thou in me, that they may be made perfect in one."—John xvii. 23.

That our Lord Jesus Christ existed in his Sonship, as the Head of his church and eternal life of all his people, in the bosom of the Father from of old, even from everlasting, is clearly taught in the sacred record. Not as a created Son, or created Quickening Spirit, (as we have been falsely charged with holding) but as the Only Begotten of the Father, full of grace and truth. In his Deity, or Godhead, we recognize and adore him as the Only wise God, uncreated, unbegotten, self-existent and eternal, in his Sonship we hail him as the Divine Mediator between God and men, in whom all his members were chosen and blessed with all spiritual blessings before the foundation of the world. The sonship of all the children of God is in his Sonship; for he is, as a Son, the Only Begotten of the Father; consequently all who are sons of God in vital relationship, must of necessity be so in his Sonship, as they by being made partakers of his divine nature are partakers of his Sonship, and heirship: for if sons of God, then heirs of God, and joint heirs with our Lord Jesus Christ. If any man have not the spirit or nature of Christ, he is none of his; for none can be sons or heirs only as being begotten of the Father and born of his Spirit, and identified in his Sonship as the members of his

body, of his flesh and of his bones. As many therefore as are led by the Spirit of God, they are the sons of God; and all who are the sons of God in Christ, are partakers of his divine nature, and are one with him, even as he is one with the Father.

From what we have written, our sister will perceive that we understand the scriptures as teaching that Christ in his supreme Godhead is the Eternal, Unbegotten, Underived, Uncreated, Self-existent God, and that in his Headship of the church, which is his body, he is the Only Begotten Son, in whom all his members were chosen and secured before the world began. His Sonship is begotten of the Father, (not created, but begotten) and did exist in vital union of spiritual, eternal life with all his members from everlasting, and of course before he was made flesh, by being made of a woman, and so made under the law, to redeem his members which were under the law, and to bring his many sons unto glory.

Now in answer to the inquiry of sister Spragins, we say, If we rightly understand the subject, Christ suffered as the Only Begotten Son of God, and as the embodiment of all who are begotten of the Father in him. And yet his eternal Godhead did not suffer or die. We read that Christ suffered in the flesh, not in the supreme Godhead. The cup of sufferings which he drained to the dregs for us, he as a Son received from his Father, and as the Son of God, said, "O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt." "The cup which my Father hath given me, shall I not drink it?" The suffering which he endured was the suffering of death; but God the Father did not die. Jesus was put to death in the flesh, and poured out his soul unto death; but it was not the flesh alone that suffered, but the Son of God suffered in the flesh, was put to death in the flesh, and was justified in the Spirit, was seen of angels, preached to the Gentiles, believed on in the world, received up into glory. The divine nature, which was begotten of the Father, suffered. If only his flesh had suffered, the sacrifice for sin would have been but a fleshly sacrifice; but though he were a Son, and thought it not robbery to be equal with God, yet learned he obedience, and became obedient even unto death. God gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life. "Wherefore, when he [the Son of God] cometh into the world he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come to do thy will, O God."—Heb. x. 6, 7. Who was this that came down from heaven to do the will of God? Who is this for whom a body was prepared? Surely it is the Son of God, and the Son of God before he came in the flesh to do and suffer all that was written of him in the

law, and in the prophets, and in the psalms—in the volume of the book. "For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the Eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."—Heb. ix. 13, 14. "Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—Rom. viii. 34. He that was seen by John in the midst of the golden candlesticks, who held the seven stars in his right hand, saith, Fear not; I am he that liveth and was dead; and behold I live for evermore. Amen, and have the keys of hell and death.—Rev. i. 17, 18.

In the sufferings of our dear Redeemer, it is said, He groaned in spirit, and he was exceeding sorrowful, even unto death. That spirit which groaned and was sorrowful, was not his Eternal Godhead, but it was the spirit of the Lord God by which he was anointed to preach good tidings to the meek; by which he as the Head is identified with his members as their spiritual head; in this spirit he could suffer, and by it he could and did offer himself without spot to God; and by it he obtained eternal redemption for his people. This spirit pertained to his Sonship, as born of God, and of this spirit all his redeemed are made partakers in regeneration, and by the new birth, wherein they are made partakers of the divine nature. In this divine nature Jesus suffered when here below, and in that same divine nature his children, while in the flesh, are in fellowship with his sufferings—they do drink indeed of his cup, and are indeed baptized with his baptism, and are conformed to his death, that they (the head and body) may also be glorified together.

In the foregoing we have confined our remarks to the subject of the Mediatorial Sonship of our Lord Jesus Christ, and the suffering which he endured in soul, body and spirit, in all that constituted him the Son of God, while we hold and firmly believe that in his Godhead he is the unbegotten, self-existing, immutable and eternal God, and beside him there is no other; and that the suffering of the Son, the Father withdrew, and the Son died, arose, and is now exalted in obedience to the will of the Father, or Godhead.

At some future day, if God permit, we will dwell more at length on the doctrine of the Atonement—its nature, design and efficacy; but for the present we will only ask that what we have written be tested carefully by the unerring standard, and if not sustained by the inspired word, let it be rejected. And may we all know him—on whom alone we hope for salvation, not only in the fellowship of his sufferings, but also in the power of his resurrection and participation of his glory Amen.

MARRIAGES.

March 22—In Accomac Co., Va., by Eld. T. M. Poulson, Mr. John S. Disher and Miss Mary A. Mason.

On the same day, by the same, Mr. Teachle Byrd and Miss Mary E. Fisher, all of Accomac Co., Va.

At North Berwick, Maine, July 1, 1874, by Eld. Wm. Quint, Mr. Wm. J. Roberts and Miss Ophelia E. Stout, both of North Berwick.

By the same, at North Berwick, Maine, July 2, 1874, Mr. James W. Quint and Miss Mary E. Staples, both of North Berwick.

OBITUARY NOTICES.

DIED—At Sanford, Maine, July 1, 1874, **Emma A. Allen**, aged 21 years the day she died. Her disease was consumption. Emma was a fine girl, and beloved by all who associated with her. But the hand of death has done its work upon her. She has left a sorrowing mother, with one brother and one sister, who feel their loss more than all others. Her mother and others have a hope that she knew what grace was, and that God has taken her to himself.

By the request of her mother, I preached at her funeral to a large and attentive gathering of people.

WM. QUINT.

DIED—Suddenly, at his home in Ashley County, Arkansas, on the 20th of June, 1874, brother **Nicholas Guise**, in his 49th year. He had been a member of the Primitive Baptist Church for twenty-one years, and devoted to the cause of truth and piety. He leaves a wife and seven children, together with the church and numerous relatives and friends, to mourn their loss.

May God of his grace comfort the bereaved and give consolation and heavenly guidance to the widow and orphans, and teach us all to remember that while we are in the midst of life we are in the midst of death, and incline us to be still, and know that he is God.

Yours in gospel bonds,

AZARIAH TOMLIN.

Brother **Joseph Sharp** departed this life on the 15th day of February, 1874, in the triumphs of faith. He said, a few days before he died, that he was ready to go, and was not afraid to die. He has left a wife and eleven children to mourn their loss. His age was 59 years. His wife has been a member of Bethel Church, in Switzerland Co., Ind., for five years, who, with her husband, was baptized in the Ohio River by Eld. N. A. Humston.

Elder Humston preached at his funeral from the text, "If a man die, shall he live again?"

Yours as ever,

MARY J. BANTA.

DIED—On Sunday, May 17, at the residence of his son, near Strickersville, Chester Co., Pa., **John Tawressey**, aged about 75 years.

The deceased was a native of England, and together with his companion had united with the Particular Baptists of that country in his youth. About the year 1830 they emigrated to America, landing at Norfolk in Virginia. Here they sought in vain among those who bore the Baptist name for a sound ministry, and a church with which they could unite. After two years they removed northward, into Lancaster, and thence into Chester Co., Pa. But throughout all these journeyings, and the wanderings of nine long and tedious years, not one Baptist minister or Baptist member did they meet with whom they could have fellowship. At length Eld. Thomas Barton attended an appointment in the vicinity where they lived; and although they had never heard of each other before, the result was like Joseph being made known unto his brethren. They at once were introduced to the O. S. Baptists, and nothing but death has ever separated them. For a number of years brother Tawressey has served the London Tract Church as deacon, with honor to himself, and abundant satisfaction to his brethren.

He has fought the good fight, he has run well in the christian race, and has finished his course. Always mild, affectionate and humble, yet always steadfast and immovable, abounding in the word and work of the Lord. Sister Tawressey had been called away a few years before, and now their remains sleep side by side near their loved pastor, in the cemetery at London Tract.

Brother Tawressey became extensively known among the churches, and the most perfect union and sweet and exalted fellowship existed between him and his brethren until his release from his earthly conflicts.

His sorrowing children have the sympathies of the sons and daughters of Zion, who feel that a great and good man is fallen in Israel. His faith and hope were strong unto the last.

E. RITTENHOUSE.

Hart's Corner, Del.

It becomes my painful duty to send for publication a notice of the death of our beloved sister, **Ann Jane Campbell**.

The subject of this notice was born in the year 1808, received a hope in 1840, and was baptized in the fellowship of the West Tract Church by Eld. Thomas Barton, in 1841, and since that time she has filled her place in the house of God in humility and love, adorning the doctrine of God her Savior by a well-ordered life and conversation. She could truly say with the psalmist, "Lord, I have loved the habitation of thy house, the place where thine honor dwelleth." She was out to hear Elder Chick preach on Friday, the 25th of April, and enjoyed the sermon very much. That night she was taken with a chill, on Saturday she was worse, and on Sunday the doctor was called in, who called it typhoid pneumonia. Her children were sent for, and they came with aching hearts and weeping eyes to see their dear mother sinking under the weight of her disease. She often spoke of Elder Chick's sermon, and of her blessed Savior. She wanted to be near him and sit low at his feet, and there sing as loud as the loudest. The Tuesday after she was taken sick she sat up in the bed, supported by her son William, and though weak and short of breath, she related to them her experience, from her awakening to her deliverance, and her bright and clear evidence brightened her pathway as she moved to the dark river of death. On Thursday night she appeared anxious to get home, and often inquired if it was not morning. She said when the morning came the Sun of Righteousness would arise with healing in his wings. She often spoke of her affectionate companion, our brother Campbell, and remarked how lonely he would be, and then kissed him farewell. On Friday morning, the first day of May, as day began to dawn, the family saw a change, and said to her, You are almost home. She looked up, with such a sweet look, and said, Am I? They replied, Yes, mother, you are almost home. Then she bid them all farewell, and without a struggle fell asleep in Jesus, the happy spirit was at home, there to be forever blest, leaning on her Savior's breast.

She has left an affectionate husband, eleven children, eighteen grand-children, and the church, to mourn her sudden departure.

The funeral took place Tuesday, May 5th, which was largely attended. Elders Hartwell and Rittenhouse were present. After a few remarks and prayer at the house, the remains were conveyed to the Welsh Tract Meeting House, where an appropriate sermon was preached by Elder Rittenhouse from Rev. xiv. 2, 3, followed by a very solemn address to the bereaved family, the church and congregation, by Elder Hartwell. The remains were then borne to the silent grave, there to slumber until awakened by the voice of the Archangel and the trump of God.

"Precious in the sight of the Lord is the death of his saints."

Yours as ever,

A. COULTER.

Newark, Del.

It is seldom I ever write an obituary notice except I am requested to do so. I have concluded to send the following by request.

Miss **Georgianna Fox**, daughter of brother

James Fox, of Frying Pan Church, Fairfax County, Virginia, departed this life about the 26th of March, in the 36th year of her age. She was a very patient, quiet woman. In her last sickness she gave a very satisfactory evidence of a work of grace, and left the world in hope of a blessed immortality. A heavy bereavement to the family, especially to our dear old brother Fox, yet he is comforted in consideration of her happy departure, and that the will of God is done.

ALSO,

Mr. **Edmund O. Powell**, died at his residence near Vienna, Fairfax Co., Va., on the 27th of March, aged about 66 years. He was a very correct, upright man, and had entertained a hope in God's mercy for many years. He was a lover of gospel truth, and a sincere friend to the cause of Christ, though he had never made any public profession of the name of Christ. He was of a timid, fearful temperament, and felt too unworthy of being in the fellowship of saints. He died in peace. May God bless his sorrowing wife and children.

I preached at the time of the burial of both persons, on the 27th and 28th days of March, by special request.

Yours &c.,

J. L. PURINGTON.

Alexandria, Va.

Our beloved and faithful brother, **Deacon Thomas Butner**, departed this life on the 17th day of March, 1874. His disease was phthisis and general debility, from which he had been a sufferer for many years. He was about 77 years of age. He had been a member of the Baptist Church about forty-six or forty-seven years, and a deacon of the Powder Springs Church twenty-two or twenty-three years, which office he filled well, and was truly a faithful follower of the meek and lowly Jesus. I never knew a more striking example of the power of divine grace, as manifested in his daily walk and in the interest felt by him in the church. He was a loving and devoted husband and father. Aside from enjoying the preaching of the gospel of God our Savior, and conversing with those who, like himself, loved nothing but the truth, he appeared to live only for the welfare and happiness of his cherished family. But God in wisdom saw fit to take him to himself, and when the summons came, "Child, your Father calls, Come home," without a struggle or a groan.

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

It is hard to bear, to know he is gone from us forever in this world, no more his loving smiles to greet us, or his kind words to cheer and encourage us in our afflictions, trials, disappointments and troubles through which we have to pass while in this sin-cursed world.

May God continue to bless and strengthen his handmaid, our aged sister, with his presence, as also the sorrowing children and relatives. What can I say to comfort them? For consolation may they go to the throne of grace, that they may obtain strength in this their time of need.

ISAAC N. MOON.

Powder Springs, Ga.

DIED—In the city of Carthage, Hancock Co., Ill., April 29, 1874, of typhoid pneumonia, **Henry P. Harper**, aged 48 years, 1 month and 13 days. He was born in Ohio, and with his father, Eld. John Harper, emigrated to Illinois in the fall of 1837, and in 1849 was married to Miss Margaret E. Harnest, and settled in Carthage.

He leaves a wife and six amiable children, (five girls and three boys) to mourn their loss, which we believe is his eternal gain. He was a merchant and a business man, and his many friends will miss him.

Though in the prime of life and age,
Death like a monster cuts us down;
We should resign without a sigh,
And say, O Lord, thy will be done.

Your unworthy brother,

JAMES HARPER.

Hersman, Ill., May 18, 1874.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Moses McGrew Ill 2 30, Wm Proctor Ill 2 30, Joseph J Beebe McGinty Ark 2 0—
Total \$ 7 30

SECOND VOLUME.

Eld John H Biggs O 3 05, D H Ellington Miss 3 50, Edmund Brister Miss 2 30, Wm S Montgomery Ga 3 50, Wm Hamner La 2 30, Gen Wm C Stanton Ct 3 50, Mrs Maggie A Champ O 2 30, Wm Proctor Ill 2 30, Wm F Jones O 2 30, John Longfellow O 5, Samuel Danks O 5, Z T Dungman Ill 2 30, Dr E J Hope La 5, E W Seals La 2 30, Joseph J Beebe McGinty Ark 2 30, N P Beamon Miss 3 50, Thomson Bridges Iowa 2 30, Rebecca Thurman Ind 3 50, John R Burns Ill 5, Jas Elder Ill 2 30, Mariah Longyear N Y 1 20, Christopher Riffe Tex 2 30, Thos W Dooly Kan 2 50, Henry Reel Iowa 2 30, Nancy A Covatt Ohio 2 30, Wm Hunt Ill 2 30, J Baldwin Iowa 2 30, Joel Kaufman Ohio 2 30, Aaron Nichols N H 2 30, Sarah Osborn Ohio 2 30, Seaborn Sutton Ala 2 30, Lemuel P Winchel N Y 2 30, Sarah A Biggs O 3 50, J Harris O 3 50, Henry Smith O 3 50, Geo Clark O 3 50, A Hatch O 3 50, Sarah Eckleberry O 3 50, Asa Newport Ten 3 30, Barnet Chastain Ind 2 30, John W Alexander N Y 5, Robert Alexander N Y 2 30, Mrs E Barkeley N J 2 30, Mrs R Thornton Tex 2 30, L L Coppedge Mo 2 30, A Sally Mo 2 30, Wm Betzer O 3 50, Elisha Hayden La 2 30, D B Douglas La 2 30, B M Beamon Miss 2 30, Flora Gate Ill 2 30, Parthena McCormick Ill 2 30, R H Espy W T 5, W W Sammons Ten 2 30, R D Christie Ill 2 30, M M Burks Tex 2 30, L Lemay Cal 2 30, R K Hayes Cal 2 30, Wm Arnold Cal 2 30, Jas B Young Cal 2 30, Wm Duckert Cal 2 30, C D Maddox Cal 2 30, W W U Banks Miss 2 30, W P Edwards Miss 2 30, R C Cole Va 2 30, Peter Riner Ill 2 30, E D Varnes Ill 2 30, J F Cox Ill 2 30, A W Simmons Ill 5, Alf W Simmons Ill 2 30, W J Simmons Ill 2 30, Eld I N Vanmeter Ill 2 30, L H Bradberry Ill 2 30, F M Moore Ill 2 30, M P Lee Ill 5, Moses Hahn Ill 2 30—Total \$ 222 45.

RECEIPTS.

NEW YORK—A C Hull 1, Eld J A Badger 1, Wm Skilton 2, Mrs M Vail 2, Eld A St John 6, G A Howell 2, Mrs W L Reeve 2, Thomas Ellis 2, Anson McEwen 2, H Fisk 2, J Elmandorf 2, George Prior 2, G Williams 2, Phebe Carthright 6—\$34 00
MAINE—Eld Wm Quint 2 00
NEW JERSEY—Mrs M A Cornell 2, M W Elston 2—4 00
PENNSYLVANIA—Lillie R Jenkins 2 25, Mrs J A Barnes 1—3 25
MARYLAND—Mrs J M Griffiths—2 00
VIRGINIA (East & West)—Anna G Cooke 2, J J Sparks 2 25, R Triplett 2—6 25
TENNESSEE—J E Frost 4, Andrew Woods 2, R P Helm 2, E W Phillips 2, Eld W W Sammons 6—16 00
MISSISSIPPI—Wm Lewis 1, D H Ellington 8, R Dougherty 4, Eld A R Mills 5, John Littleton 1 50, Eld D Green 2, J S Burns 2, Terris Harris 2—25 50
ALABAMA—G B Webb 4, Joseph Williams 1 50—5 50
GEORGIA—Eld H G Fuller 2, R Hartfield is credited for 1874, William Richardson 4—6 00
NORTH CAROLINA—John Reeves 5, S A Long 5, Eld C B Hassell 4—14 00
TEXAS—W C Kuykendall 2 50, Benj Parker 4 80, D A Owens 4, Thos Cranfield 2—13 30
ARKANSAS—J C Henderson 2, R N Sanders 5—7 00
LOUISIANA—William Hamner 4, E Duggan 9—13 00
DISTRICT OF COLUMBIA—Post Office Department—2 30
OREGON—Eld John Stipp 4, Wm H Gilmore 2, J P Allison 2—8 00
OHIO—Eld J H Biggs 2 75, J Church 2, James Smith 2 25, Maggie Champ 2 50—9 50
MICHIGAN—Carpenter—1 00
INDIANA—A Worley—2 00
ILLINOIS—Eld R M Simmons 5, W S Burger 2 25, J G Steers 2, Jesse Butler 2, Wm Proctor 2—16 25
MISSOURI—J W Rock 4, Eld P J Burrus 2—6 00
KANSAS—S F Wilkinson—2 00
COLORADO—James Dean—65
IOWA—Eld E W Moore 8, John Young 6—6 00
KENTUCKY—W T Ritter 1, W R McGrew 2 10, M J Eaton 2, Eld N A Humston 3, J T Moore 2, Ellis Kelley 4—14 10
Total—\$227 60

ASSOCIATIONAL.

The Corresponding Meeting of Old School Baptists will be held, if the Lord will, with Upper broad Run Church, Fauquier Co., Va., commencing on Wednesday morning before the third Sunday in August, 1874, and continue three days.

The saints and all sincere friends of gospel truth are affectionately invited to attend. Ministering brethren are especially invited to attend. Brethren who come by public conveyance will find Washington, D. C. and Alexandria, Va., prominent points reach on Tuesday before the meeting, so as to reach the place of the meeting on Wednesday morning.

J. L. PURINGTON, Pastor.

The Sandusky Old School Baptist Association will meet with the Van Buren Church, 7 miles north of Findley, Hancock Co., Ohio, on Wednesday before the first Sunday in September, 1874.

Those coming on the cars will be met at Findley on Tuesday before; also those coming on the Baltimore & Ohio R. R. will be met at New Baltimore and Bairdstown, in Wood Co., Ohio., and those coming on the L. E. L. R. R. from Fremont will be met at Arcadia, and conveyed to the meeting.

The Mount Pleasant Association will be held with the church at Providence, Trimble Co., Ky., 3½ miles from the Short Line R. R., commencing on Friday before the first Saturday in September, 1884.

Brethren coming from Cincinnati or Louisville can leave either place after 12 o'clock on Thursday, evening train, and arrive at Turners Station the same evening before sundown, where they will find accommodations.

The Salem Association will convene one week before Mount Pleasant, and the Licking one week after, and the three associations not over thirty miles distant. The brethren coming to one can be conveyed to the other, if not on the rail road.

N. A. HUMSTON.

The Salem Association of Predestinarian Baptists is expected to be held with the church at Little Hope, Owen Co., Ky., to begin at 10 o'clock a. m. on Wednesday before the fourth Friday in August, and continue three days.

Those coming from the north and west will take the morning train at the Little Miami Depot at Cincinnati, via Ohio Short Line R. R., to Glencoe, arriving at about 9:35, where they will be met and taken to the meeting. Those coming from the south will take the morning train up, arriving at Glencoe at or near 7 a. m. If any should prefer to come on the Tuesday evening train, they will find some of the friends in waiting to receive and care for them. Brethren and friends are cordially invited to attend.

J. C. HOPKINS.

The Upatoi Association will convene (if the Lord will) with Bluff Springs Church, in Macon County, Georgia, on Tuesday after the first Sunday in September, at 10 o'clock a. m., and continue three days. The church is 4 miles north-west of Andersonville, and 8 miles south-west of Oglethorpe.

Brethren coming by Rail Road will come to the above named places on Monday, where they will be met and carried to the place of meeting. Those from the north will stop at Oglethorpe, and those from the south-west at Andersonville.

All persons who may feel an interest in the meeting are solicited to attend.

S. H. ENGLISH.

The Lexington Association will be held with the First Church of Roxbury, Delaware Co., N. Y., to commence on the first Wednesday in September, 1874, and continue three days.

The Licking Association of Particular Baptists will be held with the church at Long Ridge, Owen Co., Ky., commencing on Friday before the second Saturday in September, 1874.

The Salisbury Old School Baptist Association will be held with the Salisbury Church,

THE SECOND VOLUME OF THE "EDITORIALS."

SINCE the publication of the First Volume of this work, many applications have been made for the succeeding volumes, by those who love the truth and wish to preserve for themselves and for the use of their posterity, a faithful record of the history of the Old School or Primitive Baptists, from the time of the division occasioned by the apostacy of what are now known as the New School or Missionary Baptists, up to the present date.

Among the articles contained in this volume will be the debate of the Editor with J. J. Pierce Esq., October 3d, 1842, upon the following propositions:—

1st. That the fundamental principles of the "Temperance Society," that to "make, vend or drink liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural, and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said Society assumes to be "wise above what is written," by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship, and also of political preferment, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the Church and State; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

This article alone is worth more than the price of the whole book.

We have commenced the work on this volume and will complete it as soon as possible, a few weeks at most. But as

AN EXTRA INDUCEMENT

to our subscribers to render us timely assistance in the publication of this expensive work, we will mark the name in gilt letters on the books of all who will forward us their remittance while the book is in press, without extra charge.

The second volume will contain the same number of pages (768) and will be sold at the same price, viz:

Plain cloth binding	\$2 30
Imitation Turkey Morocco	3 50
Best Turkey Morocco full gilt	5 00

Address, B. L. BEEBE,

MIDDLETOWN, ORANGE CO., N. Y.

in Wicomico Co., Md., (Eastern Shore) commencing on Wednesday before the fourth Sunday in October, 1874.

The Sangamon Association will meet with the New Providence Church, in Dewitt Co., Ill., one-half mile east of Kinney Station, on the Gilman & Springfield Rail Road, and six miles south-west of Clinton, beginning on Saturday before the fourth Sunday in August, 1874, at 10 o'clock a. m., and continue the two following days.

We cordially invite our brethren from a distance to meet with us. Those coming by Rail Road will be met at the above named stations on Friday and conveyed to places of entertainment.

PHILEMON STOUT, Clerk of Ass'n.

The Scioto Predestinarian Baptist Association will meet with the Deer Creek Church, at Waterloo, four miles from New Holland Station, on the M. V. R. R., Pickaway County, Ohio, commencing on Friday before the third Sunday in August, 1874.

The Little Black Association will be held with Emmaus Church, at Cumberland, Choctaw Co., Miss., on Friday before the first Sunday in October, 1874.

The White Water Association of Regular Baptists will meet with the Fairfield Church in Franklin Co., Ind., at 10 o'clock a. m., on Wednesday before the second Saturday in August, 1874, and we extend a cordial invitation to the ministry of our faith and order to meet with us.

Those coming by public conveyance from the south and east will take the cars at the Indianapolis and Cincinnati Depot, on the White Water Valley R. R., and stop at Brookville. Trains leave the city at 6:30 a. m. and 4:30 p. m.

Those coming from the north will take the cars at Hagerstown and intermediate points, on the morning of the association, stopping at Brookville, where they will be met and taken to the meeting.

Those coming by Rail Road from the west will take the Cincinnati & Indianapolis Junction R. R., and stop at College Corner, being the nearest point on that Road to the place of meeting.

W. H. BECK, Clerk.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

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. 42.

MIDDLETOWN, N. Y., AUGUST 1, 1874.

NO. 15

POETRY.

SALVATION.

Acts iv. 12.

Salvation, how precious the sound,
To sinners who see themselves lost;
To Jesus their praises redound,
In Jesus they triumph and boast.

Salvation is finished and done,
Salvation is sov'reign and free;
Salvation by God's equal Son,
My joy and rejoicing shall be.

Salvation is only of God,
To him all the praises are due;
Ye saints, spread his honors abroad,
Who finished salvation for you.

Soon shall we behold him above,
Forever to sound his dear name,
To sing the sweet song of his love,
Salvation to God and the Lamb.

HEAVEN.

Beautiful, beautiful home above,
My spirit sighs for thee;
Beautiful, beautiful realms of love,
Bright treasures there for me.

Beautiful home in paradise
For weary pilgrims wait;
Beautiful mansions in the skies,
Ajar the pearly gate.

Beautiful crowns the conquerors wear,
Among the pure and blest;
The wicked cease from troubling there,
The weary are at rest.

Beautiful shining ones in white,
On golden harps there play;
Beautiful heaven, God its light,
All tears are wiped away.

JOSE RHODES.

THE DESPISED REDEEMER.

"He is despised and rejected of men;"—
Isa. liii. 3.

Despised Redeemer, precious Lamb,
Whom now I serve, and whose I am;
O whence is this, that thou shouldst be
By faith so precious unto me?

Once, Lord, I would with shame confess,
I saw in thee no comeliness;
And, but for thy almighty grace,
I still had been in that sad case.

I had despised thee to this day,
And turned my face from thee away,
Had it not been for love divine
That touch'd this sinful heart of mine.

I did indeed thy reign reject,
Thy great salvation, Lord, neglect,
And should unto this very hour,
But for thy mercy, love and power.

What shall I render, Lord, to thee,
For love so great, for grace so free?
O let my few remaining days
Be spent in humble prayer and praise.

Low at thy feet, be there my place,
Admiring free and sov'reign grace;
For, Lord, I cannot now but see
The difference is all of thee.

Thou art despised all-around;
Few in the narrow way are found;
Most all thy government reject,
Thy great salvation, Lord, neglect.

A. H.

CORRESPONDENCE.

BOURNEVILLE, O., July 6, 1874.

DEAR BROTHER BEEBE:—From the infirmities of old age I am prevented from traveling this summer to Pennsylvania and Virginia, which I had intended to do; but from excessive weakness of body I deem it prudent not to go so far from home. Those brethren who read the "Signs of the Times" may know the reason by this notice why I shall not be at their association this year. May peace and harmony prevail over their deliberations, for the prosperity of the churches and for the honor of God. Although my physical powers have become weak and trembling, yet I think my mental powers are not so to the same extent, so that I can express my thoughts in writing. To know the truth of God is important, because it is valuable; and the more it is investigated and compared with error, the more its riches of beauty appear, as it centres in Christ Jesus our Lord.

Some thoughts on Jer. 10, 23-25. "O Lord, I know that the way of man is not in himself; it is not in man that walketh to direct his steps. O Lord, correct me, but with judgment, not in thine anger, lest thou bring me to nothing. Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name; for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate." The perilous events which surround the church of God have a tendency to arouse the minds of God's ministers, and to give warning to the saints of the delusions which have overtaken the religious societies of men. The leaders of these societies are of that character that exceeds all others for boldness in iniquity; they defy the laws of God and man with such audaciousness as to reject the truth as it is in Jesus Christ, by enforcing on the minds of their deluded votaries to maintain them in their evil ways, and to submit to their logic and science. The prophet Jeremiah was qualified and ordained of God himself for the work which he had designed the prophet to do. It was of such a nature that he shuddered for the responsibility laid upon him, and excused himself from his inexperience in so great an undertaking; but the Lord said, Thou shalt go to all that I send thee, and whatsoever I command thee thou shalt speak; be not afraid of their faces for they will not do what thou tellest them from me. Then the Lord put forth his hand and

touched the prophet's mouth, and said unto him, Behold, I have put my words in thy mouth; see, this day I have set thee over the nations and over kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.—Jer. i. 7-10. The tribes of Israel were much addicted to idolatry, even to so great an extent that they built the high places of Tophet, to burn their sons and their daughters unto Molech, which they were not commanded to do, neither, saith God, came it into my mind. Those preachers of this day who are professing such sympathy for the salvation of the world, are adopting plans to entice the old and the young of both sexes to pass through fires of their own kindling, to destroy the intellectual life of their votaries to serve their gods. Those preachers are vigilant to becloud the exalted character of the Son of God, and swift to misapply the blood of his atonement for their own speculation; and they are ready also to hold the ministers of the gospel in disrepute as enemies to piety and the salvation of sinners, who will not countenance their wicked designs to deceive the simple. I know, saith the prophet, that the way of man is not in himself. For the believer in Christ to know himself is the gift of God. No man can attain a true knowledge of himself by all the arts and sciences of men in this world. While a sinner is dead in sin, he does not know really what sin is; it is true that his conscience often bears witness to his thoughts and the intents of his heart; but until he is quickened with life from Christ, he cannot conceive the exceeding sinfulness of human nature. I have no doubt that the prophet had some allusion to himself when he expressed what he knew; which corresponds with the knowledge of Paul the apostle, who said, 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.—Rom. 7, 18. Prophets and apostles, saints and sinners, are all in the same deplorable condition, as respects their sinful natures, as are all others of the human race. Are we better than others? inquired Paul. No, in no wise; for the immutable law of God condemns us all as unrighteous, and that it will by no means clear the guilty. It is not in man that walketh to direct his steps. Man in innocency was not free and independent of God, and never will be. In his uprightness he had ability to do what the law of God required of him, but as soon as he acted inde-

pendently of it, he fell from his standing in which his Creator placed him in dignity, and for his own declarative glory. But by acting independently, man disabled himself for his Maker's services, and lost the perfection of his nature, for which he was driven out of the garden without a character except a bad one, and in that he glories by walking in a vain show. Truly God made man upright, but his progeny have found out many inventions to make unto themselves gods. There is a way that seemeth right to a man, but the end thereof are the ways of death. When the fleshly mind of man puts on a form of religion, and denies the will and power of God, such a man opposes the righteousness of God to attain his own desired ends; and if he be a preacher, and one noted for duplicity to mislead the people by his exciting declamation to follow him in his evil course; the Lord hath denounced all such as a viperous character, and the impossibility for such to escape the damnation of hell.—Matt. xxiii. 33.

How can a man direct his steps to God when he is dead in sin, and his carnal mind is enmity against God, and has no desire to know the way of truth as it is in Jesus Christ? The law of God is the waymark in which man should walk, and to know what God requires of him. One of the scribes of Israel asked Jesus, Which is the first commandment of all? Jesus answered him, "The first of all the commandments is, Hear, O Israel, the Lord our God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. And the second is like, namely: Thou shalt love thy neighbor as thyself. There is none other commandment greater than these."—Mark xii. 28-32. While men consent to the justness of these commandments, and that they excel all others, yet they will pursue their ways, which lead to destruction, and will decoy others into their evil ways, if it be possible. Such is the enmity of the carnal mind against God and his truth. It is not in man that walketh to direct his steps, says the prophet. There are no conditions in life whereby man is independent of his Creator and Lawgiver, whose laws are to direct his steps in all things, in accordance with the relationship he stands in to his Creator and to his fellows, whether he be a saint or a sinner. The various conditions in life in which man is placed do not exempt him from his responsibility that he is under to obey God's

will. God holds every man accountable for every idle word that they shall speak, and they shall give account thereof in the day of judgment; for by thy words, said Jesus, thou shalt be justified, and by thy words thou shalt be condemned.—Matt. xii. 36, 37. Whenever any religious professor directs his own steps, on the basis of expediency, to carry out some project, and invokes the name of the Lord for success, in vain, it is not approaching God with a single eye to his law. He that turneth away his ear from hearing the law, even his prayers shall be abomination. The sacrifice of the wicked is an abomination to the Lord; but the prayers of the upright is his delight.—Prov. xviii. 9, xv. 8, 9. Infidelity is presented to the public in every shape that ingenuity can contrive, to beguile the mind of the credulous, by rejecting the authority of the holy scriptures. The enemies of divine truth are pursuing a course that exceeds that of men in former times, for deception. These worldly preachers are assuming the belief of the scriptures, while they deny the doctrine contained in them, and endeavor to impress on the minds of the public, by their papers, books, tales, novels, travels, history, philosophy, with their "hot logic," that the doctrine of Christ the Son of God and his inspired apostles is too crude for this age of science and profound literature. But the former class were men of more honesty; they openly declared their disbelief of the scriptures, and the ministrations of them as only priestcraft. They avowed their belief was in the God of nature, and him they adored. The creation of the world gave evidence to them of his perfect majesty, which he displayed by his wisdom and power in the creation, and his beneficent forethought in providing with care for the benefit of all his creatures. That constrained them to worship him only in whom they lived, moved and had their being. The church of God, to which is made known the manifold wisdom of God, should give thanks to her Lord and King for the blessing conferred on her by a sound ministry. It should be duly appreciated by the saints. God hath some witnesses, though not many wise after the flesh, neither mighty nor noble, are called into the service of the Lord of life and glory. The Lord chooses whom he will, and qualifies them by his Spirit with ministerial gifts for the work he designs them to do. Therefore how careful God's ministers should be in describing the killing power of the law, and the law of the spirit of life in Christ Jesus. By the former the sinner becomes dead to the law; by the latter he becomes alive unto God. "O Lord, correct me, but with judgment; not in thine anger, lest thou bring me to nothing." The word "correct" signifies two modes of correction; the one by instruction, the other by disgrace. A child of God may err in judgment, and also wander from the paths of life. But when sensible of his condition, he will cry unto the

Lord from fear of his displeasure. Show me thy ways, O Lord; teach me thy paths; lead me in thy truth, and teach me; for thou art the God of my salvation; on thee do I wait all the day. The prophet, seeing the great departure of Israel from the true worship of their Jehovah, who is the true God, and the living God, and the everlasting King, at whose wrath the earth shall tremble, and the nations shall not be able to abide his indignation, was grieved at seeing the wonderful and horrible thing that Israel was addicted to, by adhering to their prophets who prophesied falsely, and the priests bore rule by their means, and my people, said the prophet, love to have it so; and what will they do in the end thereof? O Lord, correct me by the standard of thy truth, and not in thine anger, lest thou bring me to nothing. Such considerations would cause grief in the mind, and have a tendency for the prophet to entreat the Lord for his guidance. He declares, "O Lord, are not thine eyes upon the truth? Thou hast stricken them, but they have not grieved; thou hast consumed them, but they have refused to receive correction. They have made their faces harder than a rock; they have refused to return."—Jer. v. 3. What a striking resemblance do these words bear to the condition of some churches of God in these perilous times. Some churches appear to be perfectly at ease with the belief of the outlines of gospel truth, instead of being rooted and built upon the fundamental doctrine of salvation by grace, through the knowledge of Jesus Christ, in faith of his holy name, as they have been taught by the Holy Spirit, abounding therein with thanksgiving, and continually adoring the gracious God for the knowledge of the glorious mystery which had been hid from ages and generations, but now is made manifest to his saints, to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you the hope of glory. Whom we preach, says the apostle, warning every man, and teaching every man in all wisdom the mystery of his will, according to his good pleasure which he hath purposed in himself. Most professors of religion in these days are satisfied in believing any sort of a gospel. Some are believing a gospel according to John Calvin, another class a gospel according to John Wesley, another class according to Andrew Fuller, and some others professing to believe the gospel of the blessed God, but so mixed up with a variety of sentiments from the law and from the gospel that no definite conclusion can be ascertained whether they intend to believe or not the gospel as preached by Paul the apostle. The public minister and the private professor each is equally pleased if what one preaches and the other hears to be the gospel, while each at the same time discard the gospel as preached by the Lord Jesus and his apostles. Each class of professors agree that the apostles preached the gospel, but

what they preached it is hard for them to understand, so they conclude to let every one believe as he pleases, if he be fully persuaded in his own mind, that will be right. But Jesus said his disciples should know the truth, and the truth should make them free. And it shall save them in the day of trouble, because they call on him; and he will answer them, and deliver them, and honor them, and with long life satisfy them, and show them his salvation. The knowledge of the gospel is too glorious and too sacred for God's ministers to speculate with, or to barter away for a mess of pottage. In this day of great light and knowledge the preachers of the religious world can transgress the laws of God and reject the truths of the gospel with impunity. But do they consider there is a day coming in which God will judge the world in righteousness by that man he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. These preachers are like Saul of Tarsus; they would rob God of his glory to gain their ends. They deny the saving benefits of the blood of Jesus Christ; and as to the Holy Spirit's work in regeneration, it is obsolete with them; for they can proselyte sinners with their tact, talent and science, much quicker than the Holy Spirit can with his power, according to their theory. Jesus said, "Judge not, that ye be not judged; for with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again." This admonition should be duly observed by all the saints, and especially by the ministers of God. They should be careful to discriminate between the poor and needy sinner who is fearing and trembling at the words of Jesus, and those who are assuming to be teachers for evangelizing sinners for membership in their own societies, for their own advantage. God's ministers should judge all men with righteous judgment, with a single eye to the divine truth, that the mind may be full of light to serve God, and not mammon. To contend earnestly for the faith once delivered to the saints, is the bounden duty of all the servants of God, and to keep within the limits of God's kingdom, and to seek his righteousness only, that the saints may be perfect, established, strengthened and settled in the faith of the Son of God; but to close the gates and put up the bulwarks against all enemies of righteousness, whatever name they may assume, and to have no fellowship with the unfruitful works of darkness, but rather reprove them. The gloomy aspects which surround the church of God are potent with evil. Infidelity is assuming such power to accomplish its desired ends, and the churches of God are in so low a condition that their visibility is hardly perceptible. To behold these things is grievous to a saint of God. Yet I know the Lord will reign forever, and will accomplish his purposes for the sake of his church, even while the infidels are raging, and the peo-

ple imagining vain things; but our God who sitteth upon his eternal throne will laugh at their vanity. The word of the Lord endureth forever. The word of his promise to his saints will never fail. When meditating upon man in his vain show as a professed character for heaven, we have great reason to bless God for the revelation of his holy will. Such a sacred treasure we cannot too much appreciate for its heavenly counsel, and we should by no means neglect to search for knowledge, to understand the great mysteries therein contained. The mind of the saint is often cast down, through manifold temptations, and like David, king of Israel, crying out, "Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the help of my countenance and my God."—Psa. xliii. 5. In these seasons of gloom and distress we may have clear understanding of the person and mediation of the Son of God, but being unmindful of the word of promise, our faith becomes weak, and instead of searching for the promises of God, to ascertain whether any are applicable to our condition, we neglect that, but ponder over our corrupt nature, from which bubbles up its corrupt fumes, which produces grief; for no relief can be found in man, but in the Lord Jesus Christ only, who is the Way, the Truth and the Life; for no man cometh unto the Father but by me, said Jesus.

I submit these thoughts for your disposal, in whatever manner you may deem best.

I remain yours for the truth's sake,
JAMES JANEWAY.

June 1, 1874.

ELDER BEEBE:—We are entirely destitute of any gospel preaching here. O how I should rejoice if the blessed Lord would incline the heart and mind of some one of his servants to locate in this part of the country, and preach to poor perishing sinners the unsearchable riches of Christ. There may be some of the Lord's chosen people here, but if there are, they are scattered like sheep without a shepherd. We are informed that after the resurrection and ascension of Christ they went forth and preached everywhere. Is it so now? I know of myself I am not worthy that one of the servants of the Lord should step out of his way to preach to me, yet I should be glad to sit under the droppings of the sanctuary. And there may be others in this community who, like myself, would rejoice to hear the way of salvation proclaimed in its original simplicity and purity. Is there no one that will come? Or has the Lord no work in this part of his vineyard for his servants to do?

If you have opportunity I would like for you to give your views on the scripture, "And they went forth and preached every where."

Yours truly,

D. G. CARTER.

BUFFALO, Kan., June 2, 1874.

ELDER BEEBE—DEARLY ESTEEMED BROTHER:—Inclosed I send you a letter that I received from my brother, written after the death of a sister. Believing there are many readers of your valuable paper who would feel interested in reading its contents, I send it to you with the request that it be published in the "Signs of the Times."

A poor unworthy sister,
P. G. ELLIS.

KINGSTON, Canada, May 15, 1874.

MY DEAR SISTER:—Your good letter of the 5th of May came to hand on the 11th, and was read and re-read with a great degree of pleasure, not only by me, but by all the family. I have been thinking every day since it came to hand that I would try to write in answer, but have felt each day that I would defer it until the next, hoping I might feel more like writing; but it seems that I am now commencing when my mind is as barren as it could be, of anything that is calculated to interest or encourage you, or any other seeker after truth; but I will write the very best I can, and I know you will accept it in the spirit that is intended. As you stated in your letter, when speaking of the death of our dear sister Elvira, although I was warned by brother Simeon several times that he thought she would soon die, and I was, in fact, expecting the sad news, when it did come I felt that the stroke was very severe, I had so recently left her, and looked forward and hoped the time would come when I should again meet her and enjoy her good company as in days that had passed. But alas! how disappointed. She is gone from us, never more to return. O how sad is the thought. How deeply do the last words she ever uttered in my hearing sink down into my heart. It was a short prayer, but O how impressive. The words were these: "May the Lord bless you, my brother." This prayer was offered up for me when she clasped my hand in the depot at Columbus Junction, on the 2d of February last, to bid me a long and last farewell. She remarked as we went to the depot that she felt like she never would see us again. It seems that she was warned that we were parting, never again to meet on earth. When I received brother Simeon's letter stating that she was gone, I felt that one more of the children of God had gone home to rest; but somehow I felt that I could not give her up. I felt that I would loved to have been with her in her last moments, and to hear her tell what great things the Lord had done for her, and to have aided the dear husband and children in trying to soothe her sufferings as best they could; but such was not the case. I know they did all in their power to relieve her sufferings, and contributed all they could in every way to soften the pains, but all in vain. But O blessed thought, she had a friend that could do more for her than ever a husband, or child, or brother or sis-

ter could do. They could only go with her to the door of death; but there was one who could and did go through the door and over the stream of death with her. Yes, I have no doubt but the blessed Savior was with her through all the journey, and enabled her to sing,

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep."

It was his presence that caused her to ask her children to sing these precious lines about the time she was falling asleep in Jesus. I have no doubt but that she is infinitely better off than she was here, but how hard it is to have to give her up, never more to meet her on earth. But, my dear sister, we have a hope that when you and I shall be called to lay our earthly tabernacle by, we have a house not made with hands, eternal in the heavens. And it will not be long that we will be left; she has only gone a little in advance; a few more days or years at most and we, too, will be called home to try the realities of a future world. You, my sister, according to the course of nature are a little nearer home than your poor, weak, unprofitable brother; but I may go first, and if I do I have full confidence that I will soon meet you, and all the dear loved ones who have gone before, in that upper and better world, where there is no parting, and where pain never comes. O blessed hope that there is such a peace and joy in store for us.

Since I commenced to write this letter my mind has been led back to think of the many dear friends that have been taken from us, and of the many sad disappointments, afflictions and distresses we have been called to pass through, and I am led to wonder why I cling to this vain and deceitful world. I have been a constant sufferer in the flesh for the last ten years. Sometimes it seems that I have more than I can bear, but I know I deserve it all, and sometimes I have been enabled by the grace of my Lord and Master to rejoice even in the midst of pain and affliction, that I was born to die. O, my dear sister, if it were not for the hope that Christ Jesus, when on the cross, bore my sins in his own body, and forever put them away, what would I do? And if he has paid the debt for me, none can claim the payment again, and I am as secure as the Head himself. Christ, the first fruits, has gone home to the Father, and thereby ensures all the harvest. Yes, not one will be left, but all will be gathered in with shoutings and praise to the worthy name of the Lamb who bore the curse for us and met the demands of Justice in our room and stead. Yes, he put all enemies under his feet; the last enemy that shall be destroyed is death. He not only taught us while on earth to look to God, but he laid down his life, went through the grave, ascended up on high, led captivity captive, and entered into glory, where he is now at the right hand of God, and maketh intercession for his people, and will ever be there to welcome them home to glory. O what a theme

is this! What pen can describe or tongue express its glory and grandeur? Bless the Lord, O my soul; bless him for all things, both natural and spiritual; yea, bless and adore his holy name for the gift of his holy child Jesus, who came down to redeem and save poor, lost, undone sinners. My dear sister, it may be all a delusion with me, but it is a most glorious one if it is, for I do feel that I can trust all in his hands. I have no confidence in the flesh. I know that I can do nothing that will merit the least of God's favors; but if Christ is in me the hope of glory, all is well, and will continue to the end, when he will receive me to himself in glory.

I see, my sister, I have gone on to speak of my own hope, when I did not intend to do so; but you will pardon me for it, as my mind was led in that way. O how I would love to see you and talk these things over, but I fear that will never be the case on earth. Should it not, I have full hope of meeting you where parting will be over, and where we will be enabled to see without a veil to obscure the view. May we wait that time for our happy change, and when the messenger comes may we go in peace to join the blood-washed throng in praises to God and the Lamb. Farewell.

Your brother,
J. M. TRUE.

NEAR HURTVILLE, Ala., May 24, 1874.

MUCH ESTEEMED BROTHER:—Through the mercies and goodness of God I have commenced writing to you, but whether I will send this or not I cannot tell, for I have written several times, and after reading the letters over I have concluded it was too much to tax you even to read them, and would therefore put them aside. Day after day and night after night I find my mind writing to you, and why it is so I cannot tell, for I am but a poor, corrupt worm of the dust. My righteousness, if I have any, is of Jesus, who hath done all things well. He said, "What I do ye know not now, but ye shall know hereafter." How many times does God work for his glory and the good of his people, and they know it not. Like Jacob of old they weep and lament, and think they shall go down to the grave in sorrow. Many sorrowful scenes are the children of God called to pass through, deep and sore trials and temptations, and they often ready to say, If I were a child of God it would not be so; I would not feel so cast down; my sorrow is too great; I never shall see Joseph any more. They know not what Jesus is doing. He is working for their good and his glory. At the appointed time they will know, for he says, Ye shall know hereafter. Ye poor sorrowing ones, who feel that your sorrows are more than you can bear, and in a land of famine, look to Jesus, who has plenty laid up for you, and will not leave you in this land of famine. Though you are lame in both ankles, he will send his servant, and you shall be brought to his ta-

ble. Though you know not the table is spread and all things are ready, he says you shall know hereafter. He shall send for you, and he says you shall be carried in the arms of his everlasting love, and on the shoulder of his almighty power. For he has loved you with an everlasting love, and in his love and in his pity he redeemed you. Nothing stands between you and his Father, for he hath redeemed you unto God. And this is why he will send for you. He says you are bone of his bones, and flesh of his flesh. Though you may feel vile and polluted, his precious blood cleanseth from all sin. He has all power in heaven and earth, and there is none that can pluck you out of his hand. It is the poor, needy and helpless, the ends of the earth, the offscouring, the outcast and the friendless; for it is said, "When my father and my mother forsake me, then the Lord will take me up." O how great is the sorrow of one who feels that their father and mother, and all friends have forsaken them. They know not what Jesus has done, but they shall know hereafter. Many are the afflictions of the righteous, but the Lord delivereth him out of them all. In this world ye shall have tribulation; but be of good cheer, for Jesus has overcome the world. "All things work together for good to them that love God, to them who are the called according to his purpose." Then sorrows and afflictions are a part of the inheritance of the saints while they sojourn here. But O, says one, I know not that I am one of the children of God. But you are to know hereafter. It is written, "We are saved by hope." It is not for you to know it now, but you shall know hereafter. Then, dear child of God, wait, and hope unto the end, for Jesus will come and take you to that mansion above which is not made with hand, that where he is, there you may be also. O glorious hope! It is a blessed thought that we have a home in heaven. It lifts us above the sorrows of this world; it makes the bitter cup sweet; it calms the troubled waters; death seems but a narrow stream, but a step into that haven of rest where Jesus is.

I feel that the time of my sojourn here is drawing near its close. I have passed through some great and deep sorrows, in my latter days, and some that I thought were too great for me, while in some others I felt that God had not left me comfortless. But if I am a child of God, I only draw near my inheritance. I sometimes feel willing to depart, and leave all earthly things behind.

Dear father, I have written what I have, and it is for you to dispose of at your pleasure.

ELVY MYHAND.

P. S.—Much esteemed brother:—Were it not that my grand daughter had backed an envelope to you, I would do as I have done heretofore; but there is one great consolation that I have, I believe that all the redeemed of the Lord stand justified before his throne, for what Jesus has

done; and there never has been a time but what he loved them and pitied them. This has been made so plain to me, while in the agony of sorrow for a departed child, which it pleased God to take in the midst of health and in the bloom of youth, by the falling of a tree in a storm. His everlasting love and almighty power reaches from the rivers to the ends of the earth. Whether in Bermah, Asia or Africa, the Lord is with his little ones, and none of them shall be left in hell, as some affirm that there are some in hell that have slipped through his hands. It is not so; for Jesus says that all that the Father gave him shall come to him, and none of them shall perish. Blessed Jesus! O what a glorious plan of salvation. Let God be praised, whether I am included in it or not; for he is holy and righteous, and does what seems to him good. None can add to him, nor take away from him. He is King of kings and Lord of lords, and glorious is his name. He rideth triumphantly; let all the earth praise him.

The "Signs of the Times" contain all the preaching that I have. I desire an interest in the prayers of the children of God, for me and my poor children. Some say, Why pray or preach, if you believe as you say you do? Because God has ordained that we shall, and by the foolishness of preaching he saves them that believe. Did the preaching ever save one soul? No. Jesus died to save his people. The preaching of the gospel is to save them that believe from the errors of this world.

May God bless you, and all his Israel.
E. M.

WASHINGTON CO., Va., May 11, 1874.

DEAR BRETHREN IN THE LORD:—Being alone this Sunday evening, my thoughts turn toward you, and on the goodness of our God, and I feel inclined to let you know there is such a being as I am in the world. I read so many of your soul cheering and heart comforting communications and editorials in the "Signs of the Times," that I wish you to know how highly I appreciate them. I call myself a being, for I hardly know what I am. But there is one thing I think I do know, and that is that I love them who acknowledge God as a Sovereign, and rely on him as a complete Savior, who worketh all things after the counsel of his own will, and needeth not the aid or inventions of mortals to help him. I love those who show by their deportment that they have been taught by the Lord to know what they are by nature, and to know experimentally the true meaning and power of sovereign grace. They are the people whom I feel to call my brethren and sisters. Though I have seen but few of them in the flesh, perhaps I love them better than I do some whom I have seen; and I desire to give them some reasons why I love them, for I think it was of the goodness and mercy of God. I will tell you how I hope I have been led about and instructed. I was raised by religious parents,

who were members of the Primitive Baptists, and was early taught that there was a heaven of rest for the righteous, and a hell of torment for the wicked. I thought much on the subject, but like all the arminian world, I did not think I was so very bad, and that when I should get ready to set about the work I could soon become good enough to overbalance all the sins I had committed. I procrastinated however until I was about sixteen years of age, and no doubt would to this day if it had not been for the goodness and mercy of God. At about that time I attended a meeting with no more concern than usual, but it appeared that the Lord opened the eyes of my understanding, different from what they ever were before. It seemed there was a sense and beauty in the preaching. It appeared to me that the preacher was saying and doing just what God had sent him to say and do, and in his discourse he requested the people to pray God that he might be faithful and useful in the hands of his God. Well, careless as I had been about my own soul, I thought I would pray the Lord to grant the preacher his request. While thinking on the subject, the thought occurred to me, If that good man needs praying for, what do I need? About this time I formed a resolution to get my sins pardoned by leaving off what I thought was sinful, and by praying frequently. I thought I was succeeding tolerably well; but it was not long before I was not doing as well as I had resolved to do, so I thought I must improve on what I had been doing. I thought I was pretty good to carry out any resolution I might make, and so I would set another resolution and do better for the future. Time passed on, and I examined my course and found that I had failed more in my last than in my first resolution. I cannot say how many resolutions I made, but they all turned out like the first, only each one falling short of the preceding one. I have had but little confidence in myself since then, and that has been about fifty years ago. I not only fell short of all my resolutions, but felt convicted of having lied to God; for I had promised to do better, and had done worse, and felt that I was a great deal worse sinner than before I began to seek for salvation. I thought if I set another resolution it would fail, just like all the rest, and add sin to sin, and sin had already destroyed my soul. I do not think I then loved sin, but I had got in a straitened place. I thought God was dealing with me to show me how vile I was, and then to consign me to everlasting punishment, and that very shortly. I had not a word of complaint to make, but felt thankful that he had done that much for me. I thought I could better endure the torments of hell, seeing that it was so just. I did not regard death, though I thought every day would be my last, and no sooner dead than damned. It seemed to me that the sins I had committed after the Lord had shown me that I was a sinner, hurt me more

than all my former sins. If any one was ever in a straitened place, I think I was. Others may think of their good works, but, my brethren, you see what mine were. I think I can say I was entirely without hope. The last prayer I tried to utter was for God to forgive the sins I committed while trying to serve him. I felt that that sin would be a torment to me in hell, more than any other. I felt that that was the last petition I had to make. I was lying with my face on the ground when I experienced a change. I felt it through my whole system. It seemed like a heavy weight rolled off from me, and my soul felt light, and every thing appeared to be praising God, and I tried to praise him too.

My heart had just been pondering on my deceptive and sinful heart, and I now feared that as I had been deceived in so many ways and things, I might now be deceived about my change. I tried to get my burden back. I was like a babe, and wanted to be born over again.

Brethren and sisters, you may see what grounds I have to love christians. There are many professors of religion around me who do not seem to be my kindred. Since I have had a hope, my times have been what seems to be very common; some fair days, and some cloudy ones. For the last two or three years, as I draw nearer the close of my pilgrimage, I see and feel more of the wisdom, power and goodness of the Lord than I ever saw in the same space of time before. I never did doubt any of it, but of late, let me look when or on what I may, I see the goodness of God.

Brethren, let us try to think more about it. I feel that I want to say more about the goodness of the Lord, but my sheet is full, and perhaps I have written more than is profitable.

S. B. MATTOX.

DEAR BROTHER BEEBE:—The following letter was sent to me, and in the hope that it may be comforting to some of the Lord's children I send it to you for publication, if you think proper.

T. M. POULSON.

MESONGO, Va., May 5, 1874.

DEAR CHRISTIAN FRIENDS:—I will try to tell you what I hope the Lord has done for poor unworthy me. I sometimes think I am the most sinful soul that ever lived; for the things that I would not, I do; and the things I would, I do not.

The first serious impressions I can remember were at a Methodist Camp Meeting. I was not listening to the preaching, but went up to where they were singing over the mourners. Something began to trouble me, but I could not tell what or why. We went to dinner, but I could eat but little. My mother asked me what was the matter, and I replied, Nothing. In the evening I went into the woods, and remained there until it was time to go home; but my trouble followed me. I asked the Lord to

have mercy on me. I got where trees were between me and the road for fear some one might see me; my trouble still followed me greater part of that fall. But I sometimes got with young company, for a time forgot my trouble, and seemed to me that I was worse than ever. I even made sport of it, who seemed to be seeking the Savior alone, I would ask the Lord to give me.

I continued in this way about sixteen years. At the end of that time I was at a New School Baptist meeting, and they gave an invitation. I asked the Lord to break up this assembly of mine. It was not long before I went forward, but after I went I was sorry, for I felt that I was making a mock; but still I begged for mercy. On my way home I went and knelt down in the woods, for I desired to be by myself. None could know my anguish except those that have experienced the same. I continued in this way about a year. I could not be satisfied any more. One night while trying to supplicate the throne of grace, it seemed that my trouble left me. But I did not want to be deceived, so I told no one until the next day, I told my wife. She could hardly help praising the Lord. On the next day all was peace, compared with what it had been before. But still I was not satisfied. I loved to hear the truth, but feared it was not for me. In this way I continued on about five years. I would ask questions about others, but mean for myself, and was troubled because I kept it concealed. I tried to get my old trouble back, and would go to some secret place and ask the Lord to have mercy on me, for I felt that I was the greatest sinner on earth, and feared I had sinned away my day of grace for I had been told there was danger of doing so. Still I continued to ask for mercy. One night I attended a New School meeting, and an invitation was given for mourners. I thought, Truly I am a mourner. So I knelt where I was. I had been there but a short time before these words came to my mind, "We know that we have passed from death unto life, because we love the brethren." I thought I loved them better than I ever did before, and I hope I did, and I do know I love them now, for I desire to be always with them. After this the ordinance of baptism became impressed on my mind, but still I did not feel that I was good enough. I attended the Old School Baptist meetings, and in their preaching they described my feelings better than I could. Still I was not satisfied. I would hear the New School Baptists, and they would impeach the ground of my hope, by saying that I had such good works to do, and I found that I came short. I often made the attempt, but always failed. Still baptism was impressed on my mind night and day. It was on my mind the last at night, and the first in the morning. But O, poor unworthy me.

that if they disobeyed him, he would bring evil upon them, in withholding the temporal blessings, and in bringing on them the sword, the pestilence and the famine, and in causing them ultimately to cease to be a nation under his peculiar care. In all this, Israel in the flesh was typical of the Israel of God under the gospel dispensation. As national Israel was organized as a theocracy, to have no king but God, no laws but those enacted by him, and were to rely alone on him to support, protect and sustain them; so the saints who compose the gospel kingdom of our God are to be in subjection to our Lord Jesus Christ, and to love, honor and obey him in all things whatsoever he has commanded them. As Israel in the type became weary of God's government, and unwilling to trust him to fight their battles, and to vanquish their enemies, they committed the greatest sin they were capable of, in desiring to be like the surrounding nations, and like them have a king—an earthly king, to judge and protect them. In this they rejected the Lord as their King, and put their confidence in an arm of flesh, and thus provoked the anger of the Lord, who, as a just and righteous judgment caused them to be filled with their own ways.

From all we have in the type, let us who claim to be of the spiritual Israel be admonished; let us learn that we cannot be like the nations or religious organizations of the world, without a departure from our God. We can institute no humanly devised ways or means for judgment or protection, in relation to spiritual or religious things, without virtually rejecting Christ as our King. If we recognize in our religion any rule, maxim or law that Christ has not given us under his broad seal; if we admit any doctrine, order or ordinance that he has not taught or enjoined; if we rely for the building up of his cause and kingdom on any means or instrumentalities which the nations (denominations) around us rely upon; if we look to human schools to teach us religion, or on human policy to shield ourselves and fight our battles, or resort to the plans of men for the conversion of sinners, or building up of the church, we shall surely feel the rod of our Lord whose government we shall have ignored, and bring down upon us the judgments set forth in the figure of the Israelites who rejected God as their King, and desired Saul to rule over them.

The reproof of the Lord to Israel is strikingly expressed through the prophet: "Be astonished, O ye heavens, at this, and be horribly afraid; be ye very desolate, saith the Lord. For my people have committed two evils: they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns that can hold no waters."—Jer. ii. 12, 13. Thus when Israel rejected the Lord as their King, and desired an earthly king that they might be like the other nations, the Lord said of their wicked departure from him,

"O Israel, thou hast destroyed thyself; but in me is thine help. I will be thy King. Where is any other that may save thee in all thy cities? and of all thy judges of whom thou saidest, Give me a king and princes."—Hosea xiii. 9, 10.

With all these examples, reproofs and solemn admonitions before our eyes, can we who have solemnly vowed allegiance to the King Eternal, Immortal, Invisible, the only wise God our Savior, indulge a carnal desire to be like the popular religionists of the world, or disown or dishonor him by setting up any thing in his stead on which to lean for support, aid or succor, without committing the same horrible evils, of denying Christ as our King, our Judge, our Lawgiver and our Savior? "For if they escaped not who refused him that spake on earth, [Moses] much more shall not we escape if we turn away from him that speaketh from heaven, [Christ] whose voice once shook the earth; but now hath he promised, saying, Yet once more I shake not the earth only, but also heaven."—Heb. xii. 25, 26.

Having digressed from the immediate consideration of the question of brother Cole, concerning Saul, and the evil spirit from the Lord which came upon him, we will now return. We have endeavored to show that that which came to pass from the Lord was what the Lord had predetermined to bring to pass, in making Saul a scourge to Israel, as a righteous chastisement for their abominable wickedness in desiring another king instead of the Lord their God. We now proceed to show, by this example, that in setting up the kings and rulers of the earth, God has not relinquished any part of his supreme power or right to use them, as his hand and his sword, in executing and bringing to pass the sovereign purposes of his own good pleasure. "The king's heart is in the hand of the Lord, as the rivers of water; he turneth it whithersoever he will."—Prov. xxi. 1. Not only the king's heart, but all spirits which operate on the hearts of kings, to make them a blessing or a curse to the people over whom they hold dominion, are in the hand of the Lord, and they are restrained or hardened as shall subserve the purpose of God. Not only Saul, but Pharaoh, Nebuchadnezzar, Cyrus, and many other kings have been raised up that God might show his power in them. A lying spirit was sent by the Lord to be in the mouth of all the prophets of Ahab, that they might persuade him to go and fall at Ramath Gilead.—1 Kings xxii. 22.

We should remember that God himself is a Spirit, infinitely pure and holy, and every spirit that is born of God is pure and holy; but there are many spirits in the world which are not of God, that is, which are not born of God, and the saints are commanded to try them, whether they be of God, and an infallible standard by which to try them is given, whereby we know the spirit of truth and the spirit of error. Every

spirit that confesseth Jesus, and hears the apostles, is of God; being born of the Spirit of God, they are partakers of the divine nature. Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God; it is that spirit of anti-christ whereof ye have heard that it should come, and even now already it is in the world. Read 1 John iv. 1—6. Now while all wicked, anti-christian spirits are opposite and antagonistic to the spirit of truth and holiness, yet they are all subject to the power and providence of God, so that they cannot go beyond the limitation which God has set for them. The binding and loosing of the old serpent, which is the devil and Satan, is by the orders and decrees of God.—Rev. xx. 1—3. Satan with all his boasted power could not drown the swine until permission was given by our Lord Jesus Christ. The spirit of delusion, of will-worship and idolatry which now prevails in the world is under the control of God. He will choose the delusions.—Isa. lxvi. 4. And the mystery of iniquity whose coming is after the working of Satan, with all power, and signs, and lying wonders, and all deceivableness of unrighteousness in them that perish, is subject to the restrictive *lets* which God has appointed, and the strong delusions by which men are made to believe a lie, that they all might be damned who believe not the truth but had pleasure in unrighteousness, are sent by God himself as a righteous judgment on the children of perdition.—2 Thess. ii. 1—12.

The capricious moods and temper of Saul had much to do in fulfilling the predictions made by the word of the Lord, in making him a scourge to Israel, and in preparing the way for David's elevation to the throne: therefore we must regard them all as being directed and sent by the Lord upon him, and through him upon Israel. In this single incident, it is said that "the evil spirit from God came upon Saul." It was from God as directed by him, as a judgment from his hand, not as emanating from his nature, but as a display of his righteous judgment. God said by the prophet, that he would bring evil on the house of Israel for their transgressions; and Job said in reply to his wife, "What, shall we receive good at the hand of God, and not evil?"—Job ii. 10. And God himself declares, "I form the light, and create darkness; I make peace, and create evil; I the Lord do all these things."—Isa. xlv. 7. Thus we see that God who is holy, just and good, holds dominion over all things. "Life, death and hell, and worlds unknown, Hang on his firm decree; He sits on no precarious throne, Nor borrows leave to be."

The evil spirit which came from God upon Saul, and caused him to prophesy, and to attempt the murder of David, is still in the world, and causing multitudes to prophesy, and to cast their murderous javelins at those who are of the house of David; but all is under the control of him that keepeth Israel. Their lying pre-

dictions and their envenomed javelins can only try the faith and patience of the saints; but under the hand of their covenant God all shall ultimately work for their good and God's glory, as did the wicked designs of Saul work out his own ruin and the final coronation of David.

It is true that David was hunted like a partridge upon the mountains by Saul, and often felt discouraged at the persistent malignity of his inveterate pursuer, and feared that he would one day fall by the hand of Saul, and sometimes stood with but one step between him and death; still God was his shield and his deliverer. So are now the seed of the spiritual David sometimes driven into the wilderness; they wander about in caves and dens of the earth, to evade the persecutions of their enemies; but the God who delivered David from the hand of Saul shall in due time give unto all his tried, tempted and persecuted children victory through Jesus Christ their Lord, and make them more than conquerors through him that has loved them.

MISCELLANEOUS.

On and after the first day of January next the postage on all papers, pamphlets, books and Minutes sent from this office will be pre-paid by us, in obedience to a law passed by the Congress of the United States, which requires that the postage on all newspapers, pamphlets &c. must be pre-paid. Our subscribers will bear this in mind and only settle their postage to the end of the current year.

We do not propose to increase our subscription price, but we shall be compelled to insist on advance payments, as we cannot well afford to pre-pay the postage unless we are furnished with the means by strictly advance payment from our subscribers.

OUR MONTHLY CHURCH MEETING.—Hereafter the regular monthly church meetings of the New Vernon Church will be held on the first Saturday in each month, at 1 o'clock p. m.

The church meetings of the Middletown and Wallkill Church will be held at our meeting house in Middletown, at 1 o'clock p. m. on the last Saturday in every month.

We have received a copy of the minutes of the Siloam Association, of Oregon, held with the New Hope Church, in Washington Co., Oregon, on the 3d, 4th and 5th days of July, 1874. Two churches were received at this session, making twelve churches now in the association. Twelve ordained ministers are reported, and some licentiates. The churches are small, and scattered over a wide extent of territory. They seem to be in a prosperous and harmonious state. Their Circular and Corresponding Letters will be found in another part of our paper.

CHURCH CONSTITUTED.

At the Locust Creek School House, Linn Co., Mo., on the 30th day of May, 1874.

According to previous appointment, the brethren and sisters met for the purpose of being organized as an Old School Baptist Church.

The presbytery consisted of Elders J. E. Goodson, W. Thompson, W. J. Pollard, P. Ausmus and Dea. Couch.

Elder Goodson was chosen Moderator, and Samuel Ausmus Clerk.

Eleven of the constituents were dismissed in one letter, to form this church. They were found in order, and known to be sound in the faith.

Members—Silas Mahurin, G. Edwards, sisters Edwards, Barlow, Moore, Corry, Brown, Mahurin, Wm. Williams, and brother S. Mahurin and sister Mahurin, by letter, making thirteen in the constitution.

Sermon by Elder Pollard.

Prayer and charge by Elder Goodson.

The church was then pronounced duly constituted, and the right hand of fellowship was given by the Presbytery, and to each other.

On Sunday a door was opened, and two joined by baptism.

This church shall be known by the name of Concord. Their times of meeting are the second Saturday and Sunday in each month.

Our traveling ministers are invited to call on us, three miles south-west of Laclede, on the Hannibal and St. Jo. Rail Road.

Yours truly,
PETER AUSMUS.

APPOINTMENTS.

OTEGO, N. Y., July 4, 1874.

DEAR ELDER BEEBE:—Please say through the "Signs," for the information of our scattered brethren, that my arrangements for meeting with the churches are as follows:

At Otego, the first Sunday in each month. At Osborn Hollow, the second Sunday in each month. At Tompkins, Delaware Co., N. Y., at Knickerbocker Hill, the third Sunday in every other month. Next appointment, third Sunday in August. At Schoharie Hill, the fourth Sunday.

Also, if the Lord will, I shall try to meet with the brethren at Brookdale, Susquehanna Co., Pa., near brother Henry Roe's, on the fifth Sunday in August next.

I will close by saying with the apostle, "Who is sufficient for these things?"

Yours in the truth,
BALAS BUNDY.

NAAMAN THE SYRIAN.

A few copies left over. Ten cents a copy; one dollar a dozen.

Address

J. R. RESPESS,
Ellaville, Schley Co., Ga.

Will brother Levi Bloomfield, or any subscriber of the "Signs of the Times" living in Colorado, give me their address, and oblige

J. M. SMITH.

Toccoola, Pontotoc Co., Miss.

OBITUARY NOTICES.

Departed this life at her residence in Smyrna, Delaware, March 21, 1874, **Elizabeth D. Sevil**, widow of the late Abel Sevil, in the 73d year of her age.

Benjamin M. Hillhouse departed this life Sept. 27, 1873. He was born in Anderson County, S. C., in 1819, moved to Tennessee in early youth, and was married to Rachel Norton, who departed this life about seventeen or eighteen years ago. He was afterwards married to Evaline Norton, who now mourns the loss of a kind husband. He was a warm friend of the Old School Baptists. I cannot give the date of his conviction and conversion. His door was ever open to the poor and honest of all denominations.

He leaves a widow and ten lovely children, and a large circle of friends and relatives to mourn the departure of a kind and affectionate husband, father and friend.

Your affectionate friend,
F. P. MURDAUGH.

DIED—At his residence in Nevada County, Arkansas, on the 12th of September, 1873, **Elder David B. Almand**, son of Thomas and Nancy Almand, aged 57 years and 5 days, after a long and painful illness, occasion by a wound received from a Gin. He was born Sept. 7, 1816, was married Dec. 23, 1835, to Mahala Plunkett, and united with the Primitive Baptist Church in 1853. In 1855 he was ordained to work of the ministry, and in 1857 emigrated from Georgia to Arkansas, where he lived nearly sixteen years. He was an orderly and consistent Baptist, and an able defender of the doctrine of grace, and sacrificed self and almost every thing when called for to abide in his calling. But he has received his discharge from the warfare, and entered into the joys of his Lord. The writer has been acquainted with him from his earliest recollection up to the time of his death, and with full assurance feels the above to be true. Though his wife has lost a husband, his children a father, and the church a faithful and tried friend, yet his is infinite gain.

"O happy day when saints shall meet
To part no more, the thought is sweet;
No more to feel the rending smart
Oft felt below when Christians part."

SARAH A. ROGERS.

DIED—March 17, 1874, **Mrs. Dorothea H. Campbell**, daughter of Davis and Susan Trumbo, at her residence in Franklin County, Ohio, aged 35 years, 10 months and 7 days. Her disease was supposed to be tubercular consumption and liver complaint, of which she was a great sufferer. Her health had been on the decline for three years, and she was confined to her room six months, but she bore her affliction with Christian fortitude and humble submission to the will of God. She never made a public profession of faith, but entertained a hope that the Lord for Christ's sake had pardoned her sins. In the silent hours of the night she heard the trumpet sound, and a still voice said, Prepare to meet the Lord. On awaking she beheld the Savior clothed in glorious light, too bright and dazzling for her weak vision, and heard a still small voice saying, Behold the light of thy Savior which taketh away the sin of the world.

She was willing and anxious to depart and be with Christ, which is far better, feeling that the everlasting arms were underneath, and that she would not be forsaken in her dying hour.

She left a husband, four children, father, mother, four sisters, two brothers, with many other relatives, to mourn, but not as those who have no hope.

Methinks I see her now at rest
In the bright mansions love ordained;
Her head reclines on Jesus' breast,
No more by sin or sorrow pained.

HARRIET C. TRUMBO.

Our highly esteemed and much beloved brother **Jesse Westmoreland** died at his late residence, April 7, 1874, aged 67 years, 8 months and 1 day. He died suddenly, while

working in his garden, none of the family being present.

Brother Westmoreland was born in Dinwiddie County, Virginia, and when about five years old moved with his father to Davidson County, Tennessee, and when eleven years old to Giles County, Ten. At the age of thirty-three years he joined the Zion Primitive Baptist Church in Tennessee, and was baptized by Elder Allen Hill, moved to Monroe Co., Miss., in October, 1844. He lived a worthy member of the Baptist Church until released him from the church militant to join the church triumphant in glory.

He has left an aged widow, and a large family of children and grand-children to mourn their loss. May God of his infinite mercy support the aged widow under this sore bereavement, and grant that his cheering presence may be abundantly realized by her down to the grave. His departure has caused a vacancy, not only in the church, but also in the neighborhood, which I fear will not soon be filled. But our loss is his eternal gain.

PETER W. WOOD.

Coonewah, Lee Co., Miss.

DIED—At the residence of her son, Jonathan Pownall, in Loveland, O., July 29, 1872, sister **Mary Pownall**, aged 83 years, 1 month and 10 days.

The subject of this notice was baptized in the fellowship of the Little Cacapon Church, Hampshire Co., Va., by the late Elder John Arnold, about sixty years ago. She moved to Ohio in 1855, where she united by letter with the East Fork Church, and held her membership there until her death. The last few years of her life she was afflicted with the loss of her reason, which was a sore trial to her relatives and friends, especially to her son, brother Jonathan Pownall, who had the sole care of her during her last sickness. She was a firm believer in the doctrine of salvation by grace, through the righteousness of the crucified and risen Savior. But we hope and trust she is gone to that inheritance that is incorruptible and undefiled, and which fadeth not away.

She leaves two sons and four daughters, and other relatives and friends, with the church, to mourn their loss, which we hope is her gain.

ALSO,

DIED—At his residence in Mt. Washington, Baltimore Co., Md., Dec. 14, 1872, **Jacob Pownall**, aged 57 years, 6 months and 10 days.

Brother Pownall joined the Mt. Zion Regular Baptist Church, in Hampshire Co., Va., about thirty years ago, and was baptized by Elder Joseph Rutman. He moved to Ohio in 1855, where he united by experience with the East Fork Church, where his membership remained until his death. He was a consistent Baptist, and earnestly contended for the faith once delivered to the saints.

He left a wife and five children to mourn his departure to fairer worlds on high, as we earnestly hope.

JEFF. BEEMAN.

Morrow, Ohio.

We are again called on by the distressed and bereaved husband, to send for publication a notice of the death of his beloved wife, **Mrs. Sarah K. Lea**. Her age was 38 years and 2 months. Sarah was our sister after the flesh. After her marriage to Mr. Lea, they settled near Tonsontown, Baltimore County, Md., where they lived very comfortably, being truly devoted to each other in the relation they sustained as one flesh. She seemed to have it impressed on her mind for some time previous to her death, while in good health, that the time of her departure was near at hand; and when called to meet the last enemy, as she became reduced by disease, and near the time of her discharge, she seemed the more calm and peaceful, having but little to bind her to earth except a loving husband and a babe. We feel to say that we never witnessed more unwearied attention, by day and by night, than was given by the husband, as long as there was hope. But she is gone; the Lord hath need of her. She was heard to say, by those who stood by her bedside, "I shall soon be with my precious Savior."

Sarah never made a profession of religion, but for some years previous to her death she was evidently interested in spiritual things, and showed a decided preference for the doctrine of God our Savior, whose perfect obedience and efficacious blood is the only ground of acceptance for a poor sinner. But on the 6th of April last she closed her eyes on all below. We hope the Lord will be very near to the bereaved husband in his affliction, and to the little one.

WM. GRAFTON.

Forest Hill, Md.

DIED—On the 24th of February, 1874, at the residence of her son-in-law, I. W. McLeod, sister **Nancy Newman**.

Sister Newman was born in 1795, in Bourbon Co., Ky., on the banks of Boon's Creek. At the age of eighteen years she was married to Thomas Newman, and emigrated to Indiana, and settled in Marion County in 1838, where they lived two years, and then moved Hendricks County, where she experienced a hope in the Savior and joined the Regular Baptist Church there. In 1856 she moved to Iowa with her youngest son, having lost her husband in 1848. She was one of the members that went into the constitution of the Green's Grove Church, where she remained a faithful and devoted member till her death.

She was conscious that the time of her departure was near, and longed to depart and be with her Savior. I visited her a little while before she fell asleep, and she asked me to pray for her. She said, You have been a faithful brother to me. A short time before she died she told her friends where she wanted them to bury her, and desired the writer to preach at her funeral.

She raised a family of ten children of her own, and her second daughter died and left a family of six children, which she cared for until some seven weeks before her death. She was sick about five weeks, and bore it with great patience.

The writer tried to preach to the large congregation on the funeral occasion, from Rev. xiv. 12, 13. May the good Lord bless his little ones every where, and may Zion prosper. is the prayer of one who loves the Savior.

Those bodies that corrupted fell,
Shall incorrupted rise;
And mortal forms shall spring to life
Immortal in the skies.

Behold, what heavenly prophets sung
Is now at last fulfilled,
That death should yield his ancient reign,
And, vanquished, quit the field.

Let faith exalt her joyful voice,
And thus begin to sing,
O grave, where is thy triumph now?
And where, O death, thy sting?

ASHER COTTRELL.

Marion, Linn Co., Iowa.

DIED—May 11, 1874, at the residence of his son, in Reily, Butler Co., Ohio, **Elder Jonas Roberson**, in the 75th year of his age.

Brother Roberson has been a member of the Baptist Church about fifty-one years, and was indeed a lover of the truth in every sense of the word. Gifted with a very clear understanding of salvation by grace, it was his delight to dwell upon that lovely theme in his intercourse with his brethren. I was to see him frequently during his last sickness. It was impressed on his mind from the first that it was his last sickness, and appeared to be resigned to the will of the Lord. He had a bright prospect beyond the grave. Elder Daniel S. Roberson and sister Mary Skilman, his son and family, myself, and a number of friends were present when he died. He passed away almost without a struggle. His disease was hasty consumption.

Brother Roberson was licensed to preach by the Indian Creek Church, April 13, 1861, and was set apart by solemn ordination September 19, 1868.

A discourse was preached at his funeral by Eld. A. D. Hite, from Rev. xiv. 13, to a large and attentive congregation, after which his body was deposited in the cemetery close by. The church, a brother, sisters, one son, six grand-children, and a large circle of relatives and friends mourn for him, but we confidently believe he is now among that happy

"I am a stranger here below,
And what I am I cannot know,
I am so vile, so prone to sin,
I fear that I'm not born again."

Still I could not help hoping, so labored to get better, but could not, and finally had to go just as I was. I went to the Old School Baptist Church at Mesongo, and related the reason of my little hope, and was received, and on January 11, 1873, was baptized by Elder Thomas M. Poulson. On the next morning after my baptism I attempted to recall my old trouble, but I could not find it. But I do still find that in my flesh dwells no good thing; from the sole of my feet, even to the head, there is no soundness in my fleshly nature, and I feel a fellowship for those who have the same feelings. I feel to say,

"Blest be the tie that binds
Our hearts in christian love."

But O, am I one of that blessed number? If I am, I am the least of all. One thing I know, I am in the hands of God, and he doeth all things right. If he should send me to destruction, he is just; and if he saves me, it is through his grace abounding to the chief of sinners. And I feel to say, Bless his holy name. The greatest pleasure I have on earth is to meet with the brethren and hear them talk of their hopes and fears, and hear Christ preached as a whole Savior. As soon as one preaching is over, I begin to look forward to the next. I desire to be reconciled to the will of God, for the apostle says, "All things work together for good to them that love God, to them who are the called according to his purpose." But when I encounter difficulties, I have so little patience that I fear I am not one of the called according to his purpose. I desire the prayers of all the saints that I may honor the profession I have made, and glorify him who is worthy of all honor, power and dominion.

JAMES MARTIN.

CAMPBELL, Coles Co., Ill., July 21, 1874.

BROTHER BEEBE:—By permission, please publish the inclosed letter, written by Elder Thomas P. Dudley.

ISAAC TAYLOR.

LEXINGTON, Ky., June 25, 1874.

DEAR BROTHER TAYLOR:—Your very kind and brotherly letter of the 10th instant came duly to hand, and has been attentively considered. It is matter of some surprise that after my views of bible truth have been so fully and unmistakably expressed, from the pulpit, the press, and in an extensive private correspondence, and so severely stigmatized and criticised, and I flatter myself have been so fully vindicated by the divine record, that there should be those who yet do not understand them, or who willfully pervert them to some unholy end. I have never attempted to make my faith a standard for others, although of its truth I am as firmly convinced as I can be; yet I have invariably urged brethren to try that faith by the infallible standard, the word of God. If not sustained by that word, reject it. Unfortunately for the good of society, others have

undertaken to speak for me. I protest against this injustice, and have frequently said, I am willing to be held responsible for what I have delivered, since my earliest ministry, but protest against being held responsible for what others say I have preached.

I have ever protested against the heresy that "all who were created in the earthly Adam were redeemed by Christ," as necessarily resulting in Universalism, or denying the responsibility of the larger portion of the human family to God—either of which doctrines I consider no better than open infidelity. I have, moreover, controverted the notion that "Adam, by transgression, died a spiritual death," for the conclusive reason that in his original creation he was not possessed of spiritual life, and he could not lose that which he had not. "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."

Hence we see the beauty and harmony of the divine record. "There is one God, and one Mediator between God and men, the man Christ Jesus, who gave himself a ransom for all, to be testified in due time." The law was given to, and was violated by, and the curse incurred, by the universality of mankind, in their oneness with their earthly head. "In the day that thou eatest thereof thou shalt surely die." "The wages of sin is death." "Sin is the transgression of the law." "Where there is no law there is no transgression." "Without the shedding of blood is no remission." Do our adversaries mean to contend there were no transgressors but those who were redeemed by Christ? I presume they will not dare contend that Cain, Ishmael and Esau were redeemed! If the law did not bind Cain, where was his offence in killing his brother Abel? How could "sin lie at his door," if the law did not bind him? And if he was not one of his creatures, and the subject of law, how can we reconcile the justice of God with pronouncing the curse upon him?

If the law was not given to, and transgressed by spirits, what need of Christ dying for spirits?

Men, as I have shown, were the subjects of law, and transgressors; therefore the man Christ Jesus "was made sin for us, who knew no sin, that we might be made the righteousness of God in him." Let Paul explain: "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. For verily he took not on him the nature of angels, [disembodied spirits] but he took on him the seed of Abraham. Wherefore it behooved him in all things 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. For in that he hath suffered, being tempted, he is able to succor them that are tempted." Remember that Christ was "put to death in the flesh, but quickened by the Spirit;" that "he bare our sins in his own body on the tree;" that "he died for our sins, according to the scriptures, was buried, and rose again, according to the scriptures." What more monstrous heresy than that the Godhead died, was buried, and rose again!!

Although modern Hymenases and Philetuses do greatly err in saying the resurrection is past already, let us attend to the more sure word of prophecy. "If the dead rise not, then is not Christ risen; and if Christ be not risen, then is your faith vain; ye are yet in your sins." "But now is Christ risen from the dead and become the first fruits of them that slept." "Who shall change our vile body, that it may be fashioned like unto his glorious body." "But we know that when he shall appear we shall be like him; for we shall see him as he is." When? "When this corruptible shall have put on incorruption, and this mortal shall have put on immortality."

No doctrine in the bible is more conclusively established by divine testimony than the future resurrection of the bodies of all the heirs of promise.

What I have written will assure you that I repudiate the following heresies: First, "That all who were created in Adam were redeemed by Christ." Second, "That Adam died a spiritual death." Third, "That Christ died for spirits, and not men and women." Fourth, "That the Divinity or Godhead of the Lord Jesus died." Fifth, "That there will be no future resurrection of the just and unjust."

I have not written the foregoing without considerable inconvenience, resulting from the loss of sight of one eye, and impaired vision of the other.

I am entirely confident that those who have been personally acquainted with me from my earliest ministry, now reaching through a period of fifty-three years, in all my published articles on the subject of religion, together with my private correspondence, will bear me witness that I have constantly and invariably maintained the same system of truth, and will unhesitatingly say the charge of change on my part is untrue.

I should be gratified to visit your section, but when I consider my advanced age and infirmity, together with the distance, I hesitate to give a promise.

Kind regards to the brethren and sisters who may care to hear from me.

Your brother in hope,

THOS. P. DUDLEY.

INDIANOLA, Iowa, May 31, 1874.

DEAR BRETHREN IN CHRIST:—I feel that our family paper, the "Signs of the Times," is one of those bles-

sings that the dear Redeemer secured for his poor and afflicted people here on earth, in this day and generation, when he "led captivity captive, and gave gifts unto men." Were it not for the many comforting and instructing communications from the dear brethren and sisters who, like myself, have traveled in darkness and in thorny paths, which they knew not for the greater portion of the way, I should doubtless feel my afflictions pressing with far more severity than they do. There are so many dark and mysterious places in God's dealings with me, so many disappointments, losses and crosses, that were it not that others have traveled the same rugged roads, I fear I should be found charging God foolishly. But though my poor finite vision cannot comprehend these things, yet the Lord has said that he will make the rough places smooth, and the crooked things straight. The Lord's portion is his people, Jacob is the lot of his inheritance. He will never leave them nor forsake them, and he has loved them with an everlasting love. He is their shield and hiding place, a covert from the wind, a shelter from the storm. He has chosen them unto salvation, having predestinated them unto the adoption of children by Jesus Christ to himself, before the foundation of the world. Though they feel so poor and unworthy, in and of themselves, yet the Lord their God is rich in love and to all that call upon him. And they shall not teach each other the knowledge of the Lord, for thus saith the Lord, "They shall all know me, from the least of them unto the greatest of them." And no great wonder then that the God of Israel has never instituted Sunday Schools, Missionary Boards, and kindred institutions, to teach his people how to love and obey him. For he has written his laws in their hearts, and printed them in their minds. And he says, "I will be their God, and they shall be my people."

In view of my own poverty and leanness, I am often made to wonder why many afflictions and dark seasons come upon me. Yet there is one reason, if there be no other, and that is, that I may stand as a monument of God's love and power in sparing me so long.

The children of God may well look up and take courage, though they are a poor and afflicted people; for their dear Lord was afflicted in all their afflictions, and he bare them and carried them all the days of old.

May the Lord support you, dear brother, in your arduous labors, and enable you to still stand up in defence of the truth, against its opposers, and to comfort the little ones, is the prayer of your sister in tribulation.

Do with this as your judgment may dictate, and all will be right with me.

JERUSHA KEARNEY.

NO. IV.

EPHESIANS VI. 12.

Regenerated Israel has warred through all ages. The greatest of all her kings, David, was a man of war; nor was he forgetful from whom he received strength and military cunning. "Blessed be the Lord," says he, "my strength, which teacheth my hands to war, and my fingers to fight." Whilst in bondage, Israel was exempt from war, and was therefore unacquainted with the use of arms. Nor did she then desire liberty, at least not until the time drew near for her to be freed; then a new spirit was given her. And though at first this spirit of freedom was like a grain of mustard seed, the smallest of all seeds, it grew and waxed strong, until her bondage in Egypt became intolerable. The women cast out their young to die, rather than rear them to such servitude. But by faith, even in that dark hour, Moses was hid by his mother in the ark, and was preserved by the very power that doomed him to death. He was Israel's savior. In due time Israel went out, an army of six thousand men. They were not delivered from Egyptian bondage by their arms, but the enemies against whom they were to use them were yet to be encountered. The fact of being armed implied enemies to be encountered in their progress. And if one was better armed than another, it was only because there were fiercer battles in store for him. They may have been a little exalted at first, and proud of their arms, as bondmen just freed are apt to be, and perhaps thought no enemy could ever stand before them; but they found out better than that before they put their armor off. They were simply raw recruits, and had many days of hunger and thirst before them, many dark nights to bivouac in the wilderness. So that it is not to be wondered at that sometimes their spirit fainted in them, and they wished themselves back in Egypt where they could get plenty to eat, such as they had been reared upon in bondage, because their rations were such light food in the wilderness. They had captains of fifty, of a hundred, and captains of a thousand. The captains of a thousand had many more responsibilities than the rank and file, and even the captain of fifty or a hundred. In short he is that much less than the rank and file, for a man can only lead others against those enemies which he has encountered successfully himself. And if he has had sore struggles with pride, vanity and envy, and yet denies the existence of such spirits in him, he is unfit to lead others against them, for they are his master, and he their bond-servant; and however he may fight other evils, these are the Agags he spares; these the predominant sin, the king, and he should "fight with neither small nor great, save only with this king."—1 Kings xxii. 31. But it is rarely the case that a man, even a christian, will acknowledge to the possession of an envious spirit; and in truth all are not pos-

sessed of this spirit to the same extent. In some it is seldom stirred; but he who acknowledges to total depravity, acknowledges of course to this little stream that flows from that great fountainhead of all sin. Samson could fight the Philistines in earnest after they had taken his Philistian wife. The remembrance of their treachery would nerve his arm to fight, even if others should turn back in the day of battle; and turn back they certainly will, if necessity is not laid upon them. There were only three hundred who could go with Gideon against the Midianites. These three hundred knew them better, and hated them worse than all Israel, and hence were armed for them. They not only routed them, but pursued them, and pursued them when they were faint. The rank and file may sleep, but the captain must watch, as the great captain watches night and day. And whoever may be slothful in camp, seek his own ease, worldly honor and praise, sleep at his post, turn back in the day of battle, be ignorant of the enemy's position and strength, he at least must endure hardness, and approve himself to his Master as his minister, "in much patience, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report; as deceivers, yet true; as unknown, and yet well known; as dying, and behold we live; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things."—2 Cor. vi.

The truth is, it is of necessity; and it was of necessity that Israel came out of Egypt and continued her wanderings. The first enemies she encountered in the wilderness were the Amalekites, a principality on the borders of the promised land. She had no fear of Amalek in Egypt; the power of Egypt shielded her; and when that power became a galling oppression, she did not fear Amalek, for then her trouble, like Moses' rod, swallowed up all smaller troubles, as spiritual troubles swallow up natural ones. As evil weeds have a sickly and stunted growth, though the soil be rich, under the shadow and around the roots of a great tree, and lo, in one night, like Jonah's gourd, they are almost full grown; so it is under great affliction and trouble, pride, vanity, envy, covetousness, &c., are almost subdued and dead; their growth is so stunted and sickly that we are almost ready to flatter ourselves that they will never trouble us again. But let the affliction pass away, and at once they spring forth as armed men ready to do battle. But there could be no struggle with Amalek in Egypt; her great troubles forbade it; as a husband, if his wife

was dying, could not be annoyed by the cattle breaking into his wheat, which, if all were well, and there was no bigger trouble than that, would be so big that it would fret him perhaps half to death, and make him think that Job's trials were no bigger than his. Many times we are made able to bear trials by afflictions, when without them we could not do it. I used to be astonished at people complaining at their poverty, when they were strong and healthy, and that they had no meat to eat, when I had not eaten any in three years, and would have been glad then to have made a covenant with the Lord never to eat any more, if he would give me health. But I have found that returning health brings a hard struggle where there was no struggle at all in affliction. And I have no doubt that many men are now sorely troubled by things that would have had no such tendency just at the expiration of the late war. I have felt at times such an assurance of faith that I thought (how vainly!) that it would be impossible for me to doubt again; but even then the adversary would change his ground, and thrust this lance at me, "If you have faith and do believe that Jesus Christ is the Son of God, it is nothing to you, for you may believe that and be no christian. And I always win, as a horse does when pricked with a spur, but keep on my course a little faster. I have not given it up yet, and it seems as if I can't do it; and yet it seems often that I am rushing blindly on, not knowing whether I am going. I have no doubt many christians have harder struggles than others, and it is because harder ones are necessary for them. It is much harder for some to join the church than others. It would be a harder struggle for President Grant to join the church, (when I say church, I mean the Primitive Baptists) than it would be for a day laborer to do it, because he would have much more of the world to give up than the day laborer; and this he could not do without a struggle. But all his extra struggles would only bring him to where the day laborer was already without a struggle. True he would know much more, and have many more scars; but it would be only because he could not have got along without them. He would be prepared to lead others in struggles against religious errors, worldly praise and honors. So one who has been far astray in religious error would be a champion against those errors, though the means through which he attained this experience would always make him go halt, as Jacob did, and keep down spiritual pride. If our faith, love and hope are weak, the struggle will be hard. I had a hard struggle with pride, worldliness and vanity when I joined the church. These spirits were so strong in me that unless my infirmities had been helped by severe affliction I could not have overcome them. But the enemies were made to turn their swords against themselves for my deliverance; for the

fear of death, a great enemy, was made to rout pride and worldliness for me, that I was thus enabled to venture before the church, as Esther did before the king, "If I perish, I perish." I believed I would die if I did not go. And thus the fear of death rather than the love of God overcame my pride, vanity and worldliness, and made me willing to bear the world's reproaches, and give up all my high hopes of worldly honors. In fact it was because my love was little that my pride, vanity and worldliness were so strong. How much more assurance I would have of being a christian if I only knew that my sacrifice was offered in love. I would then have no Amalek to contend with; for I am sure that my works were right, in the letter, if they were not in the spirit. The fear of death also overcame the deep sense of my unfitness that arrayed itself against me as a giant-like man of Moab, ensconced in a pit and armed with a spear in his hand, and made me venture against him with nothing in my hand but a staff. Truly the odds were great against me, looking simply at myself alone and my equipments; but the spear with which to slay my enemy was put in my hand at the right time. Had I have had the spear and staff both, the enemy would have been unarmed, and there would have been no struggle. And it has always been thus with me, notwithstanding which I can't help trembling when I am about to engage in one of these fierce encounters. But it has been, and is even now, a consolation to me to know that I did feel unfit for the church, though at that time it was a spear in the enemy's hand against me, as the sword was in the hand of Goliath against Israel; but afterwards, when David could get no other weapon, there was then none like it. And there is scarcely any more effective weapon in the hands of a struggling saint than that, he once felt to be a sinner, though at the time, that seemed to him a good reason why he could not be saved. These Amalekites never had such a feeling as that; but like their brethren of a later day, "were never in bondage to any man." They knew nothing of bondage: though they were the servants of corruption, their service was willingly rendered, and was no burden to them. It required no struggle in them to do the letter, because they did not have its spirit; but to Israel who had the spirit, it was a struggle. Fools will rush presumptuously where angels fear to tread; they have not trouble as other men. They will take up preaching as a profession, as they would law or medicine. It is no cross to them to pray. They can bring on a revival at any appointed time. They know nothing of captivity, nothing of slavery; have never hungered and been fed with heavenly food, nor thirsted and drank water out of the flinty rock. But they have a great contempt for these poor wanderers in the wilderness without a settled home, "no foot of land, no cottage in this world's wide wilder-

ness," have the children of God. The children of God would not have it so if they could help it, but would rest in the land of ease that the children of the flesh rest in, if they could find peace there; but this they cannot find; hence the struggle; for they have the same flesh. Amalek was Israel's kinsman, and hence the struggle was in a certain sense one against self, and was like shedding their own blood. Had Israel been a band of freebooters, red handed with plunder, Amalek would have received them with open arms; they would then have seen merit in them; but seeing a band of freedmen poorer than when they were thrust out of bondage, and under no king law, they trembled, like the Pharisees did, for their own possessions. It is hard, and even more difficult for a man to give up his own righteousness, than his gold and silver. The same sort of spirit was in the rich churl Nabal, who taunted David in the hour of his distress with, "Who is David, and who is the son of Jesse? There be many servants now a days that break away every man from his master." And there is no doubt but that Israel often feared she was not lawfully delivered from Egypt, else whence our present trials and distresses? and was after all nothing but runaway slaves, still under the law of Egypt. But she was not to be entangled in the corruption of Amalek, for it would have been a worse slavery than Egypt; for in Egypt her labor was, to say the least, systemized, even if it did go to build up Egyptian greatness; and she was a slave, and professed nothing else; but in Amalek she would be professing herself free while she was the servant of corruption. Haman was an Amalekite who sought the destruction of the Jews in their captivity. He was exalted by the letter of the law, but was destitute of its spirit, and hence his king was no higher than Agag. But Israel's King is higher than Agag, and his kingdom exalted. Their king is no greater than moral reformation and abstinence from outward pollutions; they do not desire freedom from any other bondage; they know nothing of Egyptian bondage at all, but think if they can abstain from outward sins that they are free indeed; thus making the stream clear whilst the fountain bubbles forth corruption, and corruption only. The great king, total depravity, is enthroned in their hearts. It is from this bondage that Israel has fled, and with these enemies that spring from that source she contends. And hence she is struggling when none but an Israelite would struggle, and to the world it is strange, and a freedom that they say they would not give a straw for. They would not have such religion, which amounts to nothing more than a hope; but such a one that they do not dwell upon at all, and hence one in which there is neither struggle or warfare; ignorant that it is the struggle that carries Israel through and beyond their polluted resting places. And if they believed such doctrine

as Israel believes, they would take their fill of sin! which is a plain declaration that they were never in the intolerable bondage of Egypt. Israel had war with Amalek several hundred years after she got into the promised land. Saul, her first king, was commanded to go against Amalek and extirpate them; but though he slew a great many, he failed wholly, because he spared the king Agag. Like an intelligent Methodist man did lately at one of my meetings. I preached from the words, "He feared and set himself to seek the Lord, and proclaimed a fast," &c. I spoke of fear as being the first work of God in the heart; that fear was an involuntary emotion; that the true fear of God was a spiritual conception, and the man in whom it was wrought could not cast it out himself, nor could it be done by the church even, but by God alone; that it controlled the man, and not the man it; and hence it made him seek the Lord and proclaim a fast, or repent; that this fear was the cause of his seeking and repenting; that God must necessarily be the cause of the fear; that the whole culminated at last in faith, when the fear was overcome, &c. He said to me, "There is no difference between us worth talking about. I believe that none will seek the Lord unless they first fear, and that none will fear unless the Lord works that fear in them." This was slaying oxen and ass, women and children, and seemed to leave nothing alive of Amalek. "But," said he, "I believe the Lord gives his spirit to all, to work this fear in them." Here is Agag spared; all the other slaughter is nothing, so long as this king lives. After I had insisted, and insisted strongly in my discourse that this fear controlled the man, and not the man it, that he could not divest himself of it, nor could the church, but God only, he said, "I believe he gives his spirit to all, to make them fear him and seek him, and they will not do it." What is the use, thought I, of my preaching, if it can't be any better understood than that!

Here I leave the principality and power part of the text, and shall conclude with but little more than a suggestion on the other two heads.

Israel fought, in the day we have been speaking of, with literal swords and spears, and with enemies of real flesh and blood; but the time was foretold when such warfare as the worship of God should cease, and the swords be beat into ploughshares, &c. But still we know we have yet a warfare, as christians, but not with guns and swords, to enforce or religion, nor with civil communities, nor with their rulers and governors; but still with false religion. Spiritual wickedness in high places may refer to intestine wars. These Israel had when Israel was arrayed against Israel. Wars in the church. These have been, and must be.

Perhaps I will write one more paper on the last part of the text. What is written is but mine, if false.

J. R. RESPESS.

CASEY, Iowa, July 10, 1874.

ELDER G. BEEBE—DEAR BROTHER IN CHRIST:—The business part of my letter being finished, I wish to say to the dear children of God scattered abroad, Go on in full assurance of hope, meet at your stated times and places, and fill your covenant engagements; bear one another's burdens; let your light shine, by a well ordered walk and godly conversation. Be kind one to another, and exhort one another to love and good works. Contend earnestly for the faith once delivered to the saints. If any err from the faith, endeavor to restore them in the spirit of meekness. Pray the Lord to sustain all his children, and to keep them in the strait and narrow way. And, my dear kindred in Christ, when it goes well with you remember me at the throne of grace. Though we are strangers in the flesh, yet my request is that you will pray the good Lord to make duty's path plain to me, a weak and wayworn pilgrim, and enable me to boldly take up my cross and walk therein.

To you, my dear kindred who write for our family paper, I will say, your communications are sweet and encouraging to me, and often tend to strengthen my weak hope. Lest I be tedious, I bid you farewell for the present.

Will you, brother Beebe, tell me through the "Signs" what Peter meant in his second epistle, first chapter, fifth to eleventh verse inclusive, and may the spirit of wisdom direct your mind in so doing. May you be long preserved to wield the sword of the Lord and of Gideon.

Yours in bonds of christian love,

E. W. MOORE.

REPLY.—For an expression of our views on the text proposed, we refer brother Moore to the Circular Letter of Warwick Association, written by our young brother Benton Jenkins, and copied into the thirteenth number of our current volume. ED.

SPRINGFIELD, Ill., June 22, 1874.

MY DEAR BROTHER BEEBE:—Being on a visit to our dear brethren in this part of the country, and being at the regular meeting of the Horse Creek Church of Regular Predestinarian Baptists, I was called on, with other brethren, to form a prebytery for the purpose of ordaining three precious young brethren to the work of the gospel ministry—one of the most precious times I have enjoyed for many years of my life. What made it more so, two of those dear brethren are sons of our venerable brother, Elder Elisha Saunders, and the other his son-in-law. It must indeed be comforting to our dear and aged brother to see the goodness of God manifested to him in the declining hours of his life. I was bound to rejoice with him in the manifestation of the goodness and mercy of the Lord to him and the dear brethren of the churches in this vicinity, in bringing in our dear young brethren to the gospel ministry. I am personally acquainted with them,

and admire their soundness in the faith of the gospel. May God Almighty bless our dear old brother Saunders, and these dear young brethren, and may he make them able ministers of the New Testament, to be a comfort to the poor and afflicted people of God wherever he may be pleased to cast their lot in this world.

By request of the brethren in this state, and in Missouri, I will send you an account of my visit among them, on my return home. Farewell for the present.

Yours in tribulation,

JOHN H. GAMMON.

CORRESPONDING LETTERS.

The Siloam Association of Regular Predestinarian Baptists, now in session with the New Hope Church, in Washington County, Oregon, to the associations with whom she corresponds, sendeth christian salutation.

VERY DEAR BRETHREN IN THE LORD:—Having been once more enabled, through the abounding goodness of God towards us, to meet in our associational capacity, and to see our brethren and sisters from the various churches composing this body, and also to listen to the proclamation of the gospel of the Son of God, by our Elders, as well as the reading of your epistles of love which you have so kindly sent us, we feel to take courage, and still run the race with patience, looking unto Jesus, the author and finisher of our faith. And having got through with the business of the association in peace and harmony, and being about to separate and return to our homes, we address you this short epistle of love, not knowing but that to many of us it may be our last while sojourning here on earth; for the heads of many of us are growing gray, and we are sensible that we must soon bid adieu to all transitory things; but we have a hope that we have a home prepared for us in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal; there we hope to meet and be complete, and long to gether dwell; there to meet the blood-washed throng, and join with them in ascriptions of praise to the worthy name of Jesus, for ever and ever. But while we remain here, we still hope to hear from you, and of the goodness of God toward you, in bringing his redeemed children into his fold, to sit at his table, and to feast upon his love. May we all be on our watch, for we know not what hour the thief cometh, nor in what garb he may appear; praying that the Lord may enable us to be found faithful, and ready to say, Come, Lord Jesus, come quickly; for in him alone is our trust.

You will see by our minutes which we send you what we have done while together, and when and where we propose, the Lord willing, to meet again. Finally, dear brethren, farewell.

JOHN STIPP, Mod.

J. T. CROOKS, Clerk.

CIRCULAR LETTERS.

The Siloam Association of Regular Prdestinarian Baptists, in session with the New Hope Church, Washington County, Oregon, to the churches composing her body, sendeth christian salutation.

DEAR BRETHREN AND SISTERS:—

As you will expect a circular address from us at this our annual meeting, we will endeavor to comply with our former custom, that you may not be disappointed. When we take a review of the subjects embraced in our former Circulars, we can hardly see any new ground to occupy, for almost every subject relating to the christian religion has been treated on; therefore we hardly know how to interest you at this time any better than by calling your attention for a short time to the amazing love of God to us poor sinners, and how we in return should honor and adore him for his marvelous love toward us, by obeying him in all his commands. We read in the scriptures of truth relative to this love of God, "For when we were yet without strength, in due time Christ died for the ungodly." Also, "But God commendeth his love toward us, in that while we were yet sinners Christ died for us."—Rom. v. 6, 8. And still to confirm the subject stronger, that salvation rests entirely upon the love of God, and not on any thing which we have done or can do, the apostle adds, verse 10, "For if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Thus the apostle argues the question, and plainly establishes the ground upon which our salvation rests. And as we hope we have thus been reconciled by the death of Christ, we hear him saying, "As the Father hath loved me, so have I loved you; continue ye in my love."—John xv. 9. And again, verse 12, "This is my commandment, that ye love one another." O what a blessed injunction this is! Dear brethren and sisters, do we heed this commandment of our dear Savior, who loved us so while we were sinners, wretched, miserable, blind and naked, that he condescended so low as to take upon him our nature, (sin only excepted) became united to us even in our fleshly relation, being made of a woman, made under the law, to redeem them that were under the law. Dear brethren, this was our situation, under the law, under its curse, vastly in debt, and nothing wherewith to pay. Yet Christ's love for us was such that he canceled our debt by dying in our stead, shedding his own precious blood, and set us free, and said, "Greater love hath no man than this, that a man lay down his life for his friends." And he also said, "Ye are my friends if ye do whatsoever I command you." Then we should love one another. Our Savior's teachings abound with injunctions of this kind, as well as the teachings of the apostles. O if we could only live up to this rule, how much more cheering would our pilgrimage here below

be; how it would strengthen the bond of union, could we live up to our Savior's command, "That ye love one another." Our enemy is often placing obstacles in the way, raising up prejudices, getting up some little petty strife, to catch our unwary feet, and before we are aware, we are caught in the snare of the fowler. These snares, delusions and follies, like Eden's fruit, tempt our unguarded hearts. Therefore we have need to watch and pray, and to search our hearts as with a candle, to see by what spirit we are actuated. Is it of love—love for Christ, love for his cause and people? Do we feel to pray for the peace and prosperity of Zion? Or is there lurking some evil surmisings, jealousies, mistrust, and a want of confidence in our brother or sister, or a feeling of wanting to be greatest in the kingdom of heaven? And if so, do we follow up the law of Christ in this matter, which is designed to heal the wound and restore peace?

Dear Brethren, it is now ten years that we have been living in the bond of peace and union. Can we not all say, like the psalmist, "Behold how good and how pleasant it is for brethren to dwell together in unity?" This is necessary, not only for our comfort, our peace and happiness, but also for our protection from the enemy. The nearer we can live together, the more formidable will be our strength. For while thus united in one solid, loving band, following our invincible Leader, all uniting under his banner of love, what a tower of strength! We can say then, as did the sweet singer of Israel, "For thou hast been a shelter for me, a strong tower from the enemy. I will abide in thy tabernacle forever; I will trust in the covert of thy wings."—Psa. lxi. 3, 4. Also the wise man saith, "The name of the Lord is a strong tower; the righteous runneth into it and are safe."—Prov. xviii. 10. Then while in this position we have a sure defense. A tower signifies strength; but it gives us an idea of height; for while in this tower we are placed so high above our enemies that their darts and weapons of war cannot reach us; all their efforts cannot do us any harm while we remain in this tower of love, the bosom of our Savior, whereon that loving disciple loved to lean, and the feeling of love and safety followed him all his days, and he left a living token of that love when shortly before his death he said to the saints around him, "Little children, love one another." Then, dear brethren and sisters, be always praying for the peace and prosperity of Zion. Those who love her gates, her walls and her palaces, will desire often to be there, bathing in the fountain of love. 'Tis there our Savior dwells; 'tis there he loves to meet his saints, and to lead them through the garden of spices, where those sweet perfumes of heavenly love flow on and up to the throne of God. 'Tis there we love to meet, and long together dwell. While there, no evil beast can come to mar our peace or cause interruption. 'Tis there we

can have a foretaste of that blessed mansion of rest which Christ has prepared for all those that love him. But when we get cold, and wander from this tower of strength, how like one whom Solomon represents, who said, "I sought him, but I could not find him: I called him, but he gave me no answer. The watchman that went about the city found me; they smote me, they wounded me; the keepers of the walls took away my vail from me." While in this situation we lament our sad state. The archers shoot at us, wagging their heads, crying, "Where is your Beloved now? While in this state we are anxiously inquiring, "I charge you, O daughters of Jerusalem, if ye find my Beloved, that ye tell him that I am sick of love." But we are answered by those daughters, for they are many, "What is thy Beloved more than another beloved, that thou dost so charge us?" We may go on to tell of the beauties and graces of our Beloved, but the enjoyment of his presence is gone, until he puts his hand by the hole of the door, and our bowels are moved for him. 'Tis then that he leads us again into his garden of spices. 'Tis then we can say, My Beloved is mine, and I am his. How sweet it is to be under the influence of divine love, to love Christ, to love his laws, his church and people. May this be our happy lot through life, that we may always feel to be at the feet of Jesus, and at the feet of our brethren, praying for the peace and prosperity of Zion. And when we have served out our time here on earth, as we fully know many of us have now nearly done, O that we may all be prepared to say, Come, Lord Jesus, come quickly. What gratitude we will then feel to our heavenly Father to know that he has enabled us while here to love our brethren, and to be humble at their feet, learning of them. May the Lord bless you all. Farewell.

JOHN STIPP, Mod.

J. T. CROOKS, Clerk.

SECOND VOLUME OF THE "EDITORIALS."

The liberal manner in which our friends have advanced their subscriptions for the second volume of the book of Editorials has enabled us to increase our force on the work, and we are now pushing it forward as fast as possible, but as the book is large it will consume a month or so yet, during which time we will continue our offer to mark, without extra charge, the names on the books of those who send on their remittances. The reason we are able to make this offer is because the stamping can be much cheaper and handsomer done if the names are furnished the binder at the time of the binding than if the stamping has to be done extra after the binding is finished.

MARKING THE NAMES CORRECTLY.

We have made our receipts to each individual subscriber, so that they may see whether we have their names correct or not. If any should discover their name wrong in the receipts, they will please let us know immediately, for the books will be marked just as the names appear in the receipts.

TO OUR AGENTS.

The notice we sent for the fifteenth of July we will extend to the first of September, and all who have sent on will have the amount added to any further remittances.

B. L. BEEBE.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 1, 1874.

ROYALTON, Ohio, June 17, 1874.

BROTHER BEEBE:—Please give your views on 1 Samuel xviii. 10. "And it came to pass on the morrow, that the evil spirit from God came upon Saul," &c.

THOMAS COLE.

REPLY.

The frequent recurrence of the words, *And it came to pass*, clearly implies the fulfillment or accomplishment of some purpose, design or prediction previously entertained or made. And when they are used, as in this text, to signify some dispensation of the power and providence of God, they signify to us the pre-determining counsel, foreknowledge and predestination of him who has declared the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure.—Isa. xli. 10.

In the preceding chapters of this first book of Samuel, we are informed of the circumstances connected with the elevation of Saul to be king over Israel; and in Hosea xiii. God says of Saul, "I gave thee a king in mine anger, and took him away in my wrath." In the eighth chapter of 1 Samuel we are told that "all the elders of Israel gathered themselves together, and came to Samuel unto Ramah, and said, Make us a king to judge us like all the nations." Samuel prayed, and the Lord said unto Samuel, Harken unto the voice of the people, &c; for they have not rejected thee, but they have rejected me, that I should not reign over them. Yet the Lord commanded Samuel to protest solemnly, and shew them the manner of the king that should reign over them. This solemn protestation the prophet made, and foretold, in the name of the Lord, the evils which should result to them from his wicked reign; and, said the prophet, "Ye shall cry out in that day because of your king which ye have chosen you; and the Lord will not hear you in that day. Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us, that we also may be like all the nations; and that our king may judge us, and go out before us and fight our battles."

It may be profitable for us to pause a moment before we proceed farther, and consider the wickedness of Israel, for which this scourge was sent as a chastisement.

God had set this people apart from all the families of the earth to be in a peculiar sense his people, and had proclaimed himself their King. As a *Theocracy*, they were to be governed by him; and in his covenant he had engaged to fight all their battles, to supply them with corn, wine and oil, to protect them from the sword, famine and pestilence; to be their King, their Lawgiver and their Judge, so long as they should observe all his precepts and walk in them. But in that legal covenant it was provided

number who have come up out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.

Yours in affliction,
SAMUEL BRADY.

DIED—At his residence in Stepheson County, Ill., on Saturday, April 11, 1874, brother **Murry Howard**, in the 68th year of his age. The subject of this notice was born in Dutchess County, N. Y., in 1806, where he lived until 1847, when he moved to Illinois, and remained in the same settlement until he died. He experienced a hope in the Lord some thirty years ago, but on account of a sense of his unworthiness he did not make a public profession until about the year 1865, when he related his experience and was baptized in the fellowship of Providence Church in that settlement, where he remained a worthy member until his death. It has been the privilege of the writer to be acquainted with the deceased for nearly three years, and I have found him indeed to be a pillar in the church. He always attended his meetings, regardless of the weather, and during a time when the church was without a house, for meeting, they met at his house, and the Baptists were always at home with him. In his last sickness he bore his affliction with Christian courage. His disease was bone erysipelas, with which he suffered twelve days, when death released him from his sufferings, and his troubled spirit was waited home.

Discourses appropriate to the occasion were delivered by Eld. B. Sallie and brother E. H. Gillette, after which his remains were deposited in the burying ground at that place, to wait the glorious resurrection.

May the Lord sustain the bereaved family in their affliction, is our humble desire.

Far from this world of toil and strife,

He's present with the Lord;

The labors of his mortal life

End in a large reward.

J. W. ROUSE.

Polo, Ill.

DIED—At the residence of her father, (W. H. Bickers) On the 24th of April, 1874, **Susan F. Bickers**, aged 22 years, 1 month and 18 days. Her disease was consumption, but she was confined to her bed only three weeks and one day. She had never attached herself to any church, but was enabled by divine grace to leave a comfortable evidence that she is now in the world of bliss and happiness. She seemed to be impressed from the first of her sickness, that she would not recover, and towards the last talked much about dying, and said she had a hope that her sins were pardoned, and did not fear death. She talked very calmly, and gave instruction to the dear friends around her, how she wished to be buried. On the night before she died she asked her father if he did not think she was going, to which he replied that he could not tell, but he thought not. She suffered much until a short time before she died, when she became easy, and calmly fell asleep, as we trust, in Jesus.

She has left an afflicted father, one sister and many relatives and friends to whom she was very much attached, to mourn their loss, which we truly believe is her eternal gain.

O that God would be with and sustain my near and dear brother in his sad bereavement, and also her surviving sister. May they be prepared by grace to meet her in heaven, where parting shall be no more.

ALSO,

DIED—At the same place, on the 27th of April, 1874, in Mercer County, Kentucky, my dear father, aged 93 years, 3 months and 28 days. He was baptized in the fellowship of the Baptist Church at Goshen, by Eld. John Penney, in 1819, and remained a faithful member up to the time of his death. He served the church, either as Clerk or deacon, for a number of years. When the split took place in 1839, he was one of the first to oppose missionism, with all its kindred institutions, for which he received many reproaches, but bore all with that firmness which characterized his whole pilgrimage. He was a man of very strong constitution, and went about and attended to his domestic affairs until within six months of his death, when he became helpless, and gradually weakened,

and suffered very little pain. I was very often to see him during his confinement, and had many conversations with him in relation to his faith and hope in Christ, and truly it was very comforting. Death did not alarm him, but he daily prayed for the Lord to take him from this troublesome world. He often told me he was afraid he did wrong in being so anxious to go, but he desired to wait patiently all his appointed time. About three days before he died he became speechless, and lay very calmly, and breathed very easy until his spirit took its flight, as I trust, to that bright world of glory where saints immortal reign.

He was a kind husband and father, and a good neighbor. He was the father of twelve children, and lived to see his dear wife and six children buried. There are six children left to mourn our loss, but we should not mourn as they who have no hope, for we truly believe our loss is his eternal gain. Then let us not weep, but say, Thy will, O God, be done.

Our home is sad, no sister's there;
Our home is sad, no grand-pa's there;
They're gone to dwell with saints above,
Where all is joy and peace and love.

Composed and written for the sister of the deceased.

A. J. BICKERS.

Anderson Co., Ky.

DIED, of consumption, June 23, 1874, **Joseph Baker**, aged 52 years, 7 months and 1 day. His remains were brought from his residence in Rochester, at his request, to this place, and buried by the side of his brother, who died in March. His funeral services were held at this church, and a comforting sermon was preached by Eld. A. St. John, from 1st Cor. xv. 21-23, who accompanied me home from the Western Conference to spend a few days with my parents. The Lord's afflicting hand has been laid on us again and again.

ALSO,

Amanda Bloomingdale, departed this life the same week, aged 66 years and 3 months. They were my mother's brother and sister. My Aunt Amanda was baptized by her father, (Eld. Alderman Baker, a Baptist before the division) when young, and she has continued a lover of the truth as it is in Jesus. She was a reader of the "Signs," as was also her husband, John Bloomingdale, when living. His interesting writings on Revelations were very edifying to me. Mother's health was hardly sufficient to attend the two funerals, so close to each other, but the Lord's supporting hand sustained her. My aunt's funeral was attended last Sunday by an aged Baptist minister, Elder Warren, who preached from John xii. 21. "We would see Jesus." She leaves five sons and two daughters. Her eldest daughter Martha died soon after the death of her father. Thus, one by one, we are being called to our home above; but I can say for them according to the testimony left behind, "For, for me to live is Christ, and to die is gain." Their late residence was Alabama Centre, Genesee Co., N. Y.

Yours in sorrow,

M. J. RHODES.

HINDSBURG, N. Y.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

W Weatherford Ore 3 50, John Brown Ore 6 90.—Total 10 40.

SECOND VOLUME.

E S Yarbrough Ark 3 50, Chas E. Stewart 2 30, G T Cotton Miss 2 30, J M Nance Miss 2 30, S J Grace Miss 2 30, J H Norton Miss 2 30, J W Norton Miss 2 30, Eld Wm A Thompson Ill 2 30, Eddy Ketcham Ill 2 30, Layton Stewart Pa 2 30, Deborah Dillin O 2 30, Henry Hazleton O 2 30, Wm Newman O 2 30, G B Barton Mo 2 30, W Weatherford Ore 3 50, Mrs Rebecca Pugsley Iowa 2 30, S E Sayer N Y 3, A B Neal Texas 2 30, J D Parker Texas 3 50, A Boyd Ky 2 30, Wm L Pate Ten 2 30, Andrew J Collins 2 30, John F Walker, Ore 2 30, Caleb Woodward Ore 2 30, John Brown Ore 2 30.—Total 72 20.

RECEIPTS.

NEW YORK—H J Vail 2, Alfred Wilcoxon 1, Dea H Horton 2, C D Wood 2, Eld J N Badger 2, Joseph Beckwick 2, Mrs R Davis 2, Mrs M Harding 4, C Keator 4, John Clark 4.....	\$25 00
MAINE—Eld Wm Quint 2.....	2 00
NEW JERSEY—A S Cook 2.....	2 00
PENNSYLVANIA—Jonathan Yerkes 2, S J Aukim 4.....	6 00
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VIRGINIA—Eld Wm M Smoot 2, Eld J L Purington 12 50, Eld J R Martin 2.....	16 50
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OREGON—W Weatherford 2.....	2 00
WASHINGTON TER.—Loring Wilson 2.....	2 00
Texas—Joseph Barker 2, John Morse 4, M C Baker 3 50, T D Frazer 4, Elizabeth Howard 2.....	15 50
TENNESSEE—Elizabeth Robinson 2, Chas Poston 2.....	4 00
LOUISIANA—N S Williams 5, E S Yarbrough 2.....	7 00
GEORGIA—Eld A Dekle 1, Eld D W Patman 5, J G Kemp and J D Vaughn 2, Wilson Conner 4 50, J B Dunn, 5 35, Eld M L Battle 4.....	21 85
MISSISSIPPI—S M Holloway 4, Jas Jones 2, G T Cotton 8.....	14 00
NORTH CAROLINA—Mrs M A Joyner 2.....	2 00
ALABAMA—A G Holloway 5.....	5 00
OHIO—H A Blue 2.....	2 30
INDIANA—N Chambers 2, Elias Newkirk 2, Thos Ballard 2.....	6 00
ILLINOIS—Wm Cox 2, Mrs S E Eppler 5 65, R N Cline, 1 20, S R and J L Patton 4, Jos Davis 4.....	16 85
MISSOURI—John Evans 1, J H Sallee 2, Wm H Yeates 2.....	5 00
KANSAS—Wm E Flannary 2.....	2 00
IOWA—Hannah Jackson 2.....	2 00
KENTUCKY—Jas Dudley 2, Chas E Stewart 9 50.....	11 50
ONTARIO—Zech Gilles 1 50, Mrs L Errett 2.....	3 50
Total.....	\$179 70

ASSOCIATIONAL.

The Sandy Creek Association will be held with the Barren Grove Church, situated in Henry Co., Ill., to commence on Friday before the second Sunday in September, at 10 o'clock a. m.

Those who come on the Chicago, R. I. & P. R. R. will be met at Anawan on Thursday.

Those coming on the Chicago, B. & Q. R. R. will be met at Kewanee on Thursday.

J. E. KETCHUM, Clerk.

The Tygarts Valley River Association of Regular Baptists will be held with Ammon Church, Taylor Co., W. Va., to commence at 12 o'clock on Friday before the fifth Sunday in August, 1874, and continue three days.

Those coming by Rail Road will come to Fetterman, 4 miles west of Grafton, on the Baltimore & Ohio R. R. It is about 6 miles from Fetterman to the place where the meeting will be held. Address brethren James A. Poe or David Miller, at Fetterman, Taylor Co., W. Va., and they will meet you promptly at the depot, and convey you to the place of meeting.

Trains pass daily each way.

J. S. CORDER.

If the Lord will, the First Regular or Old School Baptist Association called Kansas, will convene with West Union Church, at the house of brother A. D. Simmons, 18 miles west of Atchison City, and 5 miles north-west of Effingham, on the C. B. U. P. R. R., to commence on Friday before the last Saturday in September, 1874, and continue the two succeeding days.

Brethren of our order are requested to attend, especially ministering brethren.

Those coming by Rail Road from the east or west will get off at Effingham, Atchison County, Kansas, from whence they will be conveyed to the place of meeting.

A. D. SIMMONS.

The Maine Old School Baptist Conference

will be held with the church at North Berwick, Maine, commencing on the 18th day of September, 1874, at 10 o'clock a. m. and continue three days.

WM. QUINT.

The C——— (we cannot make out the name) Association of Old School Baptists will meet with the Brush Creek Church, Highland Co., Ohio, on Friday before the first Sunday in September, 1874, 12 miles south of Hillsboro, on the Pike leading from Hillsboro to Belfast. We invite our ministering brethren, and all others of our order.

Those who come can call on brethren Jas. and John Dalrumples, Wm. and Abraham Newkirk, near the place of meeting.

Cannot brethren Biggs and Powell, and others at the north, meet with us? We are a little band in the midst of many lo heres, and lo theres.

E. M. REAVES.

The Spoon River Association will hold her 43d. annual session with the New Hope Church, at Greenbush, Warren Co., Ill., commencing at 10 o'clock a. m. on Friday before the first Sunday in September, 1874, 8 miles from Avon, and 7 miles from St. Augustine, on the C. B. & Q. R. R., and 8 miles from Roseville, on the R. R. I. & S. R. R., at which stations brethren will be met on Thursday evening and Friday morning, with conveyances to the meeting.

R. M. SIMMONS, Clerk.

The Indian Creek Association will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, to commence at 10 o'clock a. m. on Friday before the third Sunday in September, 1874.

Those coming from the east, will come to Hamilton and take the Junction Rail Road and stop at Wood station within three miles of Oxford. Those from the West will take the Junction Road at Connersville, and stop at Wood station, where they will be met on Thursday evening and Friday morning, and taken to the meeting. The ministering and other brethren and friends are invited to meet with us.

SAMUEL BRADY.

The Mt. Gilead Association of Regular Baptists will meet with the Mt. Pleasant Church in Brown Co., Ill., 4 1/2 miles north of Mt. Sterling, (a station on the T. W. & W. R. R.) to commence at 10 o'clock a. m. on the 8th, 9th and 10th days of August, 1874, when and where the brethren, sisters and friends are cordially invited to attend.

By order of the association,

LARIS PULMAN, Clerk.

The Maine O. S. Baptist Association will be held with the Baptist Church at Whitefield, Me., commencing September 11th, 1874, and continue three days. A warm-hearted invitation is extended to all who love the truth to visit us.

Those coming from the south and west, will have to start so as to be in Boston on Thursday morning, (10th) and leave there on the 8:15 train from the Eastern depot. By doing so they will be taken through to Gardiner without change of cars. At Gardiner they will be met by friends who will care for them. Those who intend coming will please drop a line to brother W. Turner, Whitefield, Maine. As they will have to be taken nine miles with teams, we wish to be sure that none are left to walk.

By order of the church,

H. CAMPBELL.

The Mad River Predestinarian Baptist Association will meet with the Thompson Church in Union Township, Putnam County, Ohio, six miles northwest of Columbus Grove, commencing at ten o'clock A. M., on Friday before the second Sunday in September, 1874.

Those coming on the Pittsburg and Fort Wayne Railroad will change cars at Lima, and those from the north and south on the Dayton and Michigan Railroad, will stop at Columbus Grove, where they will be met and taken to the meeting.

DAVID SEITZ.

The Corresponding Meeting of Old School Baptists will be held, if the Lord will, with Upper broad Run Church, Fauquier Co., Va., commencing on Wednesday morning before the third Sunday in August, 1874, and continue three days.

The saints and all sincere friends of gospel truth are affectionately invited to attend. Ministering brethren are especially invited to attend. Brethren who come by public conveyance will find Washington, D. C. and Alexandria, Va., prominent points reach on Tuesday before the meeting, so as to reach the place of the meeting on Wednesday morning.

J. L. PURINGTON, Pastor.

The Sandusky Old School Baptist Association will meet with the Van Buren Church, 7 miles north of Findley, Hancock Co., Ohio, on Wednesday before the first Sunday in September, 1874.

Those coming on the cars will be met at Findley on Tuesday before; also those coming on the Baltimore & Ohio R. R. will be met at New Baltimore and Bairdstown, in Wood Co., Ohio, and those coming on the L. E. L. R. R. from Fremont will be met at Arcadia, and conveyed to the meeting.

The Mount Pleasant Association will be held with the church at Providence, Trimble Co., Ky., 3 1/2 miles from the Short Line R. R., commencing on Friday before the first Saturday in September, 1874.

Brethren coming from Cincinnati or Louisville can leave either place after 12 o'clock on Thursday, evening train, and arrive at Turners Station the same evening before sundown, where they will find accommodations.

The Salem Association will convene one week before Mount Pleasant, and the Licking one week after, and the three associations not over thirty miles distant. The brethren coming to one can be conveyed to the other, if not on the rail road.

N. A. HUMSTON.

The Salem Association of Predestinarian Baptists is expected to be held with the church at Little Hope, Owen Co., Ky., to begin at 10 o'clock a. m. on Wednesday before the fourth Friday in August, and continue three days.

Those coming from the north and west will take the morning train at the Little Miami Depot at Cincinnati, via Ohio Short Line R. R., to Glencoe, arriving at about 9:35, where they will be met and taken to the meeting. Those coming from the south will take the morning train up, arriving at Glencoe at or near 7 a. m. If any should prefer to come on the Tuesday evening train, they will find some of the friends in waiting to receive and care for them. Brethren and friends are cordially invited to attend.

J. C. HOPKINS.

The Upatoi Association will convene (if the Lord will) with Bluff Springs Church, in Macon County, Georgia, on Tuesday after the first Sunday in September, at 10 o'clock a. m., and continue three days. The church is 4 miles north-west of Andersonville, and 8 miles south-west of Oglethorpe.

Brethren coming by Rail Road will come to the above named places on Monday, where they will be met and carried to the place of meeting. Those from the north will stop at Oglethorpe, and those from the south-west at Andersonville.

All persons who may feel an interest in the meeting are solicited to attend.

S. H. ENGLISH.

The Lexington Association will be held with the First Church of Roxbury, Delaware Co., N. Y., to commence on the first Wednesday in September, 1874, and continue three days.

The Licking Association of Particular Baptists will be held with the church at Long Ridge, Owen Co., Ky., commencing on Friday before the second Saturday in September, 1874.

The Salisbury Old School Baptist Association will be held with the Salisbury Church,

THE SECOND VOLUME OF THE "EDITORIALS."

SINCE the publication of the First Volume of this work, many applications have been made for the succeeding volumes, by those who love the truth and wish to preserve for themselves and for the use of their posterity, a faithful record of the history of the Old School or Primitive Baptists, from the time of the division occasioned by the apostasy of what are now known as the New School or Missionary Baptists, up to the present date.

Among the articles contained in this volume will be the debate of the Editor with J. J. Pierce Esq., October 3d, 1842, upon the following propositions:—

1st. That the fundamental principles of the "Temperance Society," that to "make, vend or drink liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural, and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said Society assumes to be "wise above what is written," by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship, and also of political preferment, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the Church and State; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

This article alone is worth more than the price of the whole book.

We have commenced the work on this volume and will complete it as soon as possible, a few weeks at most. But as

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in Wicomico Co., Md., (Eastern Shore) commencing on Wednesday before the fourth Sunday in October, 1874.

The Sangamon Association will meet with the New Providence Church, in Dewitt Co., Ill., one-half mile east of Kinney Station, on the Gilman & Springfield Rail Road, and six miles south-west of Clinton, beginning on Saturday before the fourth Sunday in August, 1874, at 10 o'clock a. m., and continue the two following days.

We cordially invite our brethren from a distance to meet with us. Those coming by Rail Road will be met at the above named stations on Friday and conveyed to places of entertainment.

PHILEMON STOUT, Clerk of Ass'n.

The Scioto Predestinarian Baptist Association will meet with the Deer Creek Church, at Waterloo, four miles from New Holland Station, on the M. V. R. R., Pickaway County, Ohio, commencing on Friday before the third Sunday in August, 1874.

The Little Black Association will be held with Emmaus Church, at Cumberland, Choctaw Co., Miss., on Friday before the first Sunday in October, 1874.

The White Water Association of Regular Baptists will meet with the Fairfield Church in Franklin Co., Ind., at 10 o'clock a. m., on Wednesday before the second Saturday in August, 1874, and we extend a cordial invitation to the ministry of our faith and order to meet with us.

Those coming by public conveyance from the south and east will take the cars at the Indianapolis and Cincinnati Depot, on the White Water Valley R. R., and stop at Brookville. Trains leave the city at 6:30 a. m. and 4:30 p. m.

Those coming from the north will take the cars at Hagerstown and intermediate points, on the morning of the association, stopping at Brookville, where they will be met and taken to the meeting.

Those coming by Rail Road from the west will take the Cincinnati & Indianapolis Junction R. R., and stop at College Corner, being the nearest point on that Road to the place of meeting.

W. H. BECK, Clerk.

The "Signs of the Times,"

DEVOTED TO THE
OLD SCHOOL BAPTIST CAUSE,
IS PUBLISHED
THE FIRST AND FIFTEENTH
OF EACH MONTH,
BY GILBERT BEEBE,

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OF THE

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DEATH AND RESURRECTION.

May 26, 1874.

DEAR BROTHER BEEBE:—Please say to your readers that the little work on "Death and Resurrection" is exhausted, and no more orders can be filled.

Your brother in tribulation,

D. BARTLEY.

Willow Hill, Jasper Co., Ill.

[We have a few copies on hand yet, which we will continue to mail as ordered, until exhausted.—Ed.]

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL.-42.

MIDDLETOWN, N. Y., AUGUST 15, 1874.

NO. 16

POETRY.

OUR DAILY BREAD.

"Give us this day our daily bread."

It is not mine to pick and choose
My daily fare, nor to refuse
What Heavenly Wisdom may afford
To furnish life's oft varying board.

If bitter herbs one day be spread,
I own them still the "daily bread"
Which comes in answer to the prayer;
And though they be not dainty fare,
Nor please the craving appetite,
The hand that gives them proves it right.

But sometimes even harder still,
To pampered taste and stubborn will,
Though wholesome, plenteous stores abound,
Nor salt, nor savor there is found;
Yet can the Great Physician tell
What diet suits his patients well;
He tempers thus their fevered blood,
Restrains the too impetuous mood.

Yet not thus, doth he always prove
By seeming harsh restraints his love;
For oft when strength and courage fail
And earthly cordials naught avail,
As earnest of his endless feast
Bestowed when tears and fasts have ceased,
He gives me from his stores divine
Refreshing draughts of heavenly wine,
So fresh, so rich, so nobly pure,
That angels could not ask for more.

J. T. TUTWILER.

For the "Signs of the Times."

"IF YE LOVE ME, KEEP MY COMMANDMENTS."

Oh! trembling, feeble lambs of God,
Who stand so long outside the fold;
Leave all your doubts, and come with me,
A scene of beauty to behold.

The day is shining bright and fair,
No cloud obscures the summer sky,
And mingling with the voice of prayer,
The sound of waters murmur by.

A peaceful calm pervades the scene,
A soft, pure light falls on the place;
No painter's skill, nor poet's dream,
Could find a charm of sweeter grace.

Beside the deeply shaded stream,
A few devoted Christians stand;
With faith and hope their faces gleam,
And love unites their heart and hand.

A servant of the Most High God,
With solemn awe, and reverent air,
Implores a blessing on the head
Of one, the least, the feeblest there.

Who leaving all the world behind,
Counts all gain loss, for Jesus sake,
And who upheld by grace divine,
Endures reproach, her cross to take.

In obedience to the great command,
She walks where once her Savior trod;
And rising from the liquid grave,
Her soul is filled with love to God.

O! blissful scene, and cherished place,
Though past and gone, ye still remain
Sweet tokens of eternal grace,
Untarnished links in memory's chain.

S. M. B.

July 3, 1874.

CORRESPONDENCE.

ARTON, Ga., May 6, 1874.

ELDER BEEBE—DEAR BROTHER:—The following letter was written by sister P. A. Carter, to her grandmother, my aged sister, and at her request I forward it to you for publication in the "Signs." Sister Carter's uncle, to whom she refers, is Elder A. Parrish, son of her grandmother, my sister. I copy and send you so much of the letter as relates to her experience.

E. J. WILLIAMS.

DEAR GRAND-MOTHER:—I never saw myself a lost and ruined sinner before God until more than a year after I was married. You will recollect the time when I was so badly off, that from Monday until Saturday I was insensible. When I became conscious it seemed as if I had been dead. I was in great trouble. It seemed so easy a matter for God to cut me off in my sins, and I was so unprepared to die. I saw I was a sinner, and had never felt so bad before. I thought my sins were the cause of my suffering so much, and of my having to give up my babe. But these feelings wore off after a time, and I ceased to think of my condition as I had before, though I did not feel satisfied. I think it was about a year after my great trouble, when my trouble returned with double force. I felt that I was going to die, and, what would become of me? I tried to pray the Lord to have mercy on me, and to spare my life a little longer, for I dreaded to die in my sins; but I grew worse and worse. My husband would read and talk, and try to comfort me, but I could not take any of the gospel promises to myself. I could not tell him my trouble. I could sleep but little; I wept and prayed, but still seemed to grow worse. In my prayers it seemed as if I had been mocking instead of praying. There is one thing now that troubles me; I never felt that my doom was sealed for torment, nor that weight of condemnation resting on me that I have heard others speak of. I did feel that I must soon die, and was afraid I should be forever banished from the presence of God. I would take my little testament, when no one could see me, and search it to see if I could find anything to comfort me; but I could not, and all I could say, was, God be merciful to me, a sinner, and that the eye of the Lord was upon me. One evening I felt so miserable I could hardly live. I had company, and O how I desired that

they would leave, for I could not converse with them. I went out by myself into the cane patch, where no one could see me, and tried to pray the Lord to have mercy on me, and give me relief; but no, the time had not come. I did not even kneel, for I felt so little, weak and poor, and that the Lord was looking on my little sinful self. I was in so much trouble, my husband would ask me what was the matter. I would tell him I did not know, but thought I was going to die. He knew what was the matter. I seemed to grow worse all the time. I went to meeting, and after the preaching I would wish myself away where no one would see me. Grandmother, you was down to our meeting, and after service I rode with you some distance, and when we parted, you told me to think on what I had heard. I could not speak a word. I wanted to bid you good-bye and to tell you of some of my feelings, but I was choked up. I thought I never would see you again. I would think, O is there any one like me? No joy or comfort for me. One night, when I seemed as low down as I could be and live, I thought there was no mercy for me, and it seemed as though I could not live till morning, I was weeping, and my sins were so plainly before me, these words came sweetly to me: "Ye shall weep and lament, and the world shall rejoice; but your sorrow shall be turned into joy." Then and there I hope my eyes were opened to see how poor sinners like me could be saved, and I then received a hope of the pardon of my sins; and O how I loved the Lord and his people. I felt to inquire—are these precious words for me? I now felt better, and could sleep; but alas, my troubles were not all over; for I soon feared that I was deceived, and my joys were all imaginary. I had never read these words, nor did I then know they were in the bible; but I afterwards found them. John xvi. Still doubts and fears arose in my mind, although my love to the people of God was fervent, and a desire arose in my mind to be baptized. But I thought that would not do, for I was so sinful, too unworthy, and that I could not satisfy the church that I had really met with a change. My husband said he hoped that we could both go together to the church. I told him not to wait for me; for he had a good experience and hope when he was but a boy, and I thought his was far superior to mine. But the scriptures say, "We know that we have passed from death unto life, because we love the

brethren," and I felt sure that I loved them, and desired to be with them. But it is impossible for me to tell you of all the temptations I experienced while in this state of mind. I wanted a brighter evidence; for I had not had such a deliverance as I had heard some tell of, and that made me fear that I was deceived. But, not long after this, Elder T. W. Statings came to our house, and talked with us. He said we could get no better, nor feel better till we were baptized. I thought if I had such an experience as my husband had, I would go to the church, but I did not want to deceive the church. But I concluded I would go and tell the church of my exercises, as well as I could, and leave them to judge, and then perhaps I would be better satisfied. So at one of the meetings I thought my husband was going to talk to the church, and I greatly desired to go with him. On Friday night I tried to entreat the Lord to let me know in a dream, if it was right for me to go, and I dreamed that I had been and was received. My husband also had a beautiful dream, and we felt encouraged, and thought the Lord had granted our petitions, and that we ought to go. When the conference was opened, he went, and I could not forbear telling them how I loved them, and in much weakness, what I hoped the Lord had done for me. I had not satisfied myself when they said they were satisfied, and we were received, and on the next day we were baptized. O that was a good day to me. I felt light and easy, and thought I should continue to feel so. But doubts and fears soon returned, and I have been hobbling along ever since, sometimes doubting and fearing, and sometimes hoping and trusting.

Dear grandma, I do desire to praise the Lord for his tender mercy, but I am so full of corruption; sin is mixed with all I do. To will is present with me, but how to perform that which is good, I find not. I think I have been brought down as low in my feelings since I was baptized as I was before it pleased the Lord to take our dearest idol, our darling child from us. The Lord laid his afflicting hand upon us, but it is in mercy he afflicts. I felt as though I had nothing more to live for, but the Lord has strengthened me, and given me comfort in my affliction, for it brought me low at his feet. I had murmuring thoughts when all my little ones were taken from me; but when I took a view of my poor dependant self, I asked, what am I, that the Lord should be

mindful of me? I had felt as though God's mercies were clean gone forever; but a still small voice said to me, "Be still and know that I am God." I think the more trouble we have, the more welcome our blessed Savior. I think those troubles have weaned me more and more from the love of the world; the world has lost its charms for me. But, The Lord is my Shepherd, I shall not want. He leadeth me in green pastures, beside the still waters.

"One day amidst the place
Where my dear Lord has been,
Is sweeter than ten thousand days
Of pleasurable sin."

I am much of my time cast down and mourning, and then the "Signs of the Times" are so much comfort to me. I am alone much of the time, but I am not lonesome; for reading affords me great delight. I now take the "Signs of the Times," and in them find communications from brethren at a distance who describe my feelings, and O how I love them. They are the company in whom I delight.

My dear grandmother and uncle, can it be possible that I am deceived? If I can witness with their sufferings, and the sufferings of Christ! O I sometimes think I can; and the apostle says, "If we suffer with him, we shall also be glorified together. I feel that this world is not my rest, but hope I am traveling to a better land, where pain and sorrow are not known. This is a glorious prospect to poor pilgrims. "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."

My hope rests upon the Rock of Ages; and with the righteousness of Christ imputed to me, I hope to stand, but without it I must fall; for in my flesh dwells no good thing. The Lord says, I will never leave thee, nor forsake thee. If I am embraced in this promise, I am not afraid.

I have not written to my own satisfaction, but I will close by asking for the prayers of all God's people, that I may be kept in the right way.

Farewell, P. A. CARTER.

NEWTON, Jasper Co., Ill., May 1, 1874.

DEAR BROTHER BEEBE:—I have been a reader of the "Signs of the Times" for a number of years, and I love to read them very much, and I have sometimes thought of writing some of my travels for publication in the "Signs," and if you think this is worthy of a place in your valuable paper, publish it; but if not, cast it aside. If I could write like some of the sisters, I would delight to do so, but I am a poor hand to write.

I was born in Bradford County, Pa., in 1811. My mother's maiden name was Eunice Morse, and my father's name was Thomas Barrows. When I was in my eighth year my parents moved to Crawford County, Indiana. When I was nine years old I used to wish I could dream of going to heaven. We had a pamphlet entitled "Dr. Watts' Dream," in which he dreamed of going to heaven;

and of his mounting up from sphere to sphere with his angelic guide. I was much interested in it. I had some very serious thoughts about this time, and heard others talk of a hell, and describe its torments, and my aunt taught me some words of prayer to repeat when I went to bed. In the winter when I was eleven years old, a man came around who said the world was to be destroyed in three weeks. I was deeply impressed, and went where I thought no one would see me, and prayed as well as I could; for I did not know what would become of me if I should die. Time passed on, and my troubles measurably wore off; but at times I had very serious thoughts, and desired to be a Christian. When I was fifteen or sixteen years old, I went up to be prayed for; but it did me no good. I was as bad as ever. Others went up and were prayed for, and said they had "got religion." Sometimes I would go where I thought no one would see me, and pray the Lord to have mercy on me, a poor sinner; but it seemed that my case was a hard one, that there was no one like me. Others told me I must give myself wholly to God; that he would not accept of part; he would have the whole or none. I knew not what to do. I tried to give myself to God, saying, "Here, Lord, I give myself away. 'Tis all that I can do." I went up several times to be prayed for, and I tried to pray three times a day. I felt ashamed to have others think I was so much worse than any one else. There was a camp meeting held at Whiskey Run, in Crawford County, Indiana. I attended; the preacher preached about the unfruitful fig tree, and compared all sinners to it, and said, if they did not bear fruit they would be cut down. I thought I was surely one that must be cut down, but the thoughts of being cut down in my sins made me feel very bad. I did not know what to do. I went to be prayed for every time they called for mourners. On the second night my trouble left me, and I felt peaceful and calm, and thought I had met with a change. On the next day I had an opportunity to join the Cumberland Presbyterians. Before the meeting broke up one was baptized by immersion, and I thought I would like to be baptized in that way, but my parents were Presbyterians, and had had me sprinkled in infancy. I felt that that had done me no good. The next fall I was married and moved to Illinois, in 1830. There was a church there of the same order, and I joined it by letter. Finally I went with my husband, (Bennet Beals) to hear the Old School Baptists preach occasionally. But the Baptist Church was so far off. After a few years we moved to within one mile of a Baptist meeting, and remained there one year. I soon began to like the Old Baptists best, but I had doubts, and feared that I was not born again. I felt much troubled and cast down, and finally concluded to give up all the hopes I had before, and pray earnestly three times the best I could, and

see if I could not get a better hope. So I prayed three times as well as I could, but it did me no good; for I felt worse off than before. I was in a strait; I felt awful; without hope and without God in the world, and I was afraid I had committed the unpardonable sin. But these words came forcibly to my soul.

"Why art thou cast down, O my soul? Why art thou disquieted within me? Hope thou in God, for I shall yet praise him, who is the health of my countenance and my God. My troubles all left me, and my tears of sorrow were turned to tears of joy. O how I rejoiced in the thought that I should yet praise him. I thought if my husband were present I would tell him; but when he came home I said nothing to him about it, for I had begun to fear that I was deceived. Or,

'Tis a point I long to know,
Oft it causes anxious thought;
Do I love the Lord or no?
Am I his or am I not?
If I love, why am I thus?
Why this dull, this lifeless frame?
Hardly sure can they be worse,
Who have never known his name."

I desired to unite with the Old School Baptists and be baptized if I were fit, but I felt so unworthy, that I was not good enough. After several years, however, I did join the Old School Baptist Church, at Big Spring, in Cumberland County, Ill., about the year 1850, and was baptized by Elder Thomas Threlkeld, and I felt to rejoice in God my Savior. Little did I then think I would have so many doubts and fears still to encounter. Sometimes I feel to loathe myself, I have such a wretched wandering mind. But when I am enabled to look unto Jesus, from whom all my comforts come, I can and do rejoice. When I can feel that the Lord is mine, and I am his, what can I want beside. Bless the Lord, O my soul, and all that is within me, bless his holy name. He is Lord of lords, and King of kings. The Lord God omnipotent reigneth.

I have become so hard of hearing that I cannot hear the preaching except when they speak very loud. I do love to read the "Signs of the Times" for they tell my feelings better than I can. I must stop my scribbling. I have written more than I expected to. Do with it as you think best. It is from your unworthy sister in Christ, if a sister at all.

EUNICE BEALS.

OCCOQUAN, Va., July 21, 1874.

DEAR ELDER BEEBE:—The following letter was handed to me by brother H. C. Steers, of Bethlehem Church, in this county, with the request that I should copy it and send it to you for publication, if you deem proper so to do.

I am well acquainted with the writer, and believe her to be an humble, devoted and zealous traveler in the way of truth.

I remain, as ever, yours in love and gospel fellowship,

WM. M. SMOOT.

FAIRFAX CO., Va., Feb. 14, 1874.

DEAR BROTHER AND SISTER STEERS:—As you both desired to

hear from me, and as I have but little time to write, I have concluded to write to you both at the same time.

I received your letter about a month since. I often wonder at the brethren desiring to see me, be in my company or hear from me, as I many times feel like running away from myself, if it were possible, sensibly realizing the fact that "in me (that is, in my flesh) dwelleth no good thing. Yet I would beg of the brethren, in the language of Ruth: "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." I frequently feel that I am not worthy to be with such a people, yet I find myself making preparations to visit them, leaving my home to find them, and to hear them preach. I care nothing for any other kind of preaching, and the "Old School Baptists" are the only people that I care to be with. Dear sister, I often find comfort whilst listening to the Old School Baptists, and sometimes I am comforted when entirely alone. But it is most always night with me. Doubts and fears arise, and I am made to say,

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

The 602 hymn of Beebe's Collection has been a source of comfort to me lately;

"Could I with men and angels vie
In language without love;
Nought but a sounding brass would I
Or tinkling cymbal prove."

I also find comfort in the language of John, "We know that we have passed from death unto life, because we love the brethren."

I was about fifteen years of age when I first heard an Old School Baptist preach. I did not understand the preaching, yet I liked the people. I did not see the pride in them that I saw in other denominations. I could see them searching the "Signs of the Times," which was to me a sealed paper, for I could see nothing in it worth searching for. I concluded, however, that when a convenient opportunity was presented, I would look over the paper, and endeavor to become interested in its contents.

In August, 1859, I heard Elder Lloyd Kidwell preach; his text embraced the subject presented in the 2d chapter of Acts, at least as far as the 39th verse. The preaching affected me considerably, for it described my condition exactly as a helpless sinner. A few months after this, (the 1st of January, 1860) I was attacked with the inflammatory rheumatism, and was unable to leave my room for about three months. A portion of the time I was very weak, scarcely able to speak above a whisper. I could hear my friends whispering in my room, expecting every moment to be my last. I wondered why they were so uneasy about it, for I felt calm in my mind, and knew that I was in the hands of the Lord, to do with me as it seemed good in his sight. After about three months I recovered to some extent, but a new

trouble arose, for it appeared that I would be nothing more than a cripple all the days of my life from this attack of rheumatism, and consequently would be nothing but an expense to my husband. I could merely crawl around the room a little, and shove myself about with the aid of a chair. And so time passed on, and it was not until after the war that I was again permitted to stand upon my feet in a recovered state of health. I felt that I would give worlds, were they mine to command, to hear an Old School Baptist preach, but there was no preacher in the neighborhood, Elder Leachman being absent from Virginia at that time. The trouble of mind, the burden of sin which had continued with me through all of this time, now became to be almost unbearable. But it pleased the Lord at this time to grant to me deliverance from that burden of sin; for one day while feeling particularly burdened in my mind, there was a light shone around me which dimmed the very brightness of the sun; and O, the indescribable feeling of happiness that filled my soul. The very trees seemed to be praising God, and my burden of sin was gone.

The ordinance of baptism now began to rest upon my mind, and I was troubled considerably in regard to it. Elder Leachman had now returned to his home, and you remember that I came to your house in order to see him, and remained there four days, but I was unable to see him, as he was at that time visiting his friends in Loudoun County. I returned home with a heavy heart, thinking that I would never see him again. My health had again been failing for some time, and I was unable to leave my room a large portion of the time. The doctor said that I was low-spirited, and that I ought to have some books or papers to read to take my attention. He sent me some papers, but I could not read them, they had no charms for me. Some would bring me flowers, but I desired them to be taken out of my sight. I think that I felt the sentiment expressed in the words,

"Weary of earth, myself and sin,
Dear Jesus, set me free,
And to thy glory take me in,
For there I long to be."

During this time, (in 1869) I received a message stating that there was to be Old Baptist preaching at about two miles from where I lived. The same person who brought me this message, brought me also a copy of the "Signs of the Times." I now read this paper with delight; I found that there were a people who had been traveling as I had from my childhood up. I felt that I must attend this meeting if possible, and began to try to improve my strength a little. My husband would tell me that he knew there was nothing but the thought of that meeting that kept me up. I felt like there was new life in me, and when the time arrived, though so weak and feeble I could hardly ride, yet I was permitted to be present.

Elder J. L. Purington preached from Acts viii. 32. "The place of the

scripture which he read was this, He was led as a sheep to the slaughter, and like a lamb dumb before the shearer, so opened he not his mouth." The subject was Philip and the eunuch. I could no longer hide my feelings. He preached again at the same place that night, and I was present, but O, how wretched I felt. I knew that I had felt the goodness of God at one time, but I now feared that he had forsaken me forever. I could only cry, Lord, have mercy on me; "Lord, save, I perish." After preaching I was introduced to Elder Purington by one of the members, who asked me if I wished to talk with him. I thought, what have I got to say? I told him that I would see him the next day. That night my feelings underwent a change. I was filled with the goodness of God, and I was permitted to say he is indeed my God. My sister-in-law, with whom I was stopping, thought that I was sick, and remarked to me next morning that I had spent a terrible night. I replied that I had spent the night better than she supposed I had. I now had quite a desire to walk in obedience to the ordinance of baptism. I went early that morning to the house of one of the members of the church, living in the village of Occoquan where I was stopping, and where the meetings the previous day had been held, and requested her to send for Elder Purington, for I desired to talk with him. She complied with my request, and I had the privilege that morning of talking to him and some of the members of the church, and was received for baptism and baptized that morning. I never saw any person baptized before. It was to me a lovely ordinance. While in the water, the following words came to my mind,

"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 have never regretted the act of being baptized. I have seen more comfort and satisfaction since I have been with the church than I ever did before, if I am only one of them; that is left for others to judge, not me. I have troubles and trials to undergo, doubts and fears to encounter. Sometimes I feel that if I were left to myself I would sink at once, but the still, small voice of the Spirit is heard, "Peace, be still," and there is for a little season a calm.

I must now close, for I think that I will weary you with this. I hope to hear from you again soon. My love to you both.

From a little sister, if one at all,
MARIA CURTIS.

KELLEY'S CORNERS, Mich., July 28, 1874.

BELOVED BROTHER BEEBE:—Many brethren and sisters requested me to write an account of my visit among them, for publication in the "Signs," which I will now do.

I left home with my wife April 15, and arrived in the bounds of the Olive and Hurley Church on the 17th, and was met by brother Wm. Brown, and kindly cared for until Sunday, when we were conveyed to the meet-

ing house, where we met many beloved brethren and sisters who received us in fellowship. We tarried in the bounds of this church until May 8th, and held meetings at various places, and in every place witnessed the best order. We had no anxious benches, but found many anxious hearts, anxious to receive the truth. Then we went into the bounds of the Middletown, Delaware Co., Church, where we met my highly esteemed brother, Eld. F. Hewitt, and his devoted wife. In church meeting we had a good season, at the closing part of which a young sister and a young brother related their experience to the church and were received, and on the next morning baptized by Eld. Hewitt. The Lord has blessed the labors of our brother greatly in this church. There has been received by baptism in the year past, about fourteen or sixteen, and all young people. I think I never saw so many young members together as there were at that church meeting, and in such union. That scripture came to me, "Behold how good and how pleasant it is for brethren to dwell together in unity." I preached at brother Ransom Sanford's on Saturday evening, and on Sunday, the 10th, at the school house, to a crowded assembly, and on Monday evening at the same place, and on Tuesday evening at the Methodist meeting house in ——. Then on Saturday, the 16th, we reached the pleasant home of brother and sister Hewitt. Here I received a despatch calling me back to Olive, to preach on a funeral occasion, which I did, to a very large assembly; and then returned on Monday to brother Hewitt's. On Thursday evening, the 21st, I preached at the Bragg Hollow school house, in company with Elders Hewitt and Hubbell, from the words, "There is one body, and one spirit; even as ye are called in one hope of your calling;" after which brother Hewitt made some very appropriate remarks. I then went with brother Hubbell and his esteemed wife to their pleasant home, and on Sunday, the 24th, we had an appointment at the Union Grove Church. Here we met with loving brethren and sisters. The Lord has greatly revived this church the past year, by adding to them many precious souls, which I trust he will have to be saved. On Monday evening, the 25th, I tried to preach at brother Ziba Sanford's, to a goodly number of hearers; and after meeting I said to the brethren I would preach the next evening if they desired it; brother Sanford said his house was open for meetings, and it would be a privilege to him; so we met again, and in both these meetings we had a pleasant time. O how good the Lord has been to poor unworthy me. He has greatly blessed our dear old brother and sister Sanford, in calling eleven or twelve of their grand-children to the knowledge of the truth; they are among those who have joined the Middletown church. On Wednesday, the 27th, I preached at a school house near brother Hubbell's, to a full house,

and was joined by brother Hubbell. On Saturday, the 30th, I was at church meeting with our beloved brother Cole, at Olive and Hurley, and on Sunday we both tried to preach. After preaching, a woman expressed a desire to tell her mind to the church, which she did, and was received. She had been sick all winter, and was still very feeble, but desired to be baptized, so we went to the water, and I baptized her the same day. On Saturday, June 6th, we set out with brother Every and others to attend a funeral, at which I had been requested to preach; and on Tuesday we set out to attend the Warwick Association, and arrived the same night at the house of brother Beebe, were received kindly. Here we found Eld. F. A. Chick and others, and on the next day we at the meeting house were introduced to many kind brethren and sisters in fellowship. Here we heard twelve sermons, and there was no discord in all the preaching. On Saturday we heard our beloved brother Beebe preach at the funeral of Mr. A. T. Thompson, who had been killed by the cars in Middletown; then we went to the pleasant home of brother Beebe, where we were very kindly received by sister Beebe and their daughter, sister Carmichael, and on Sunday we attended the meeting at the meeting house in Middletown. Here I tried to preach to a large congregation; and after the first sermon we took some refreshments, and then went to the water, and Elder Beebe administered the ordinance of baptism, and we returned to the meeting house, and Elder Chick preached, after which Elder Beebe gave the right hand of fellowship to the candidate, and then administered the Lord's supper. It was a solemn time to me. In the evening Elder A. St. John preached, and on Monday we returned to the bounds of the Olive and Hurley Church. On Wednesday, the 24th, we went in company with brother Every to attend a council with the First Church of Roxbury to consider and advise in regard to a difficulty that had arisen in the bounds of the Lexington Association, in regard to the doctrine of Eternal Union of Christ and the church. Destroy this doctrine, and you will sap the foundation of the church. On Thursday, the 25th, we attended the funeral of sister Clarrie Conford, who had hung herself. Elder Hewitt preached from the words, "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." After meeting Elder Hewitt said I must stay and attend the church meeting with the First Roxbury Church, which I did, in company with brother Hubbell. I had no fault to find with the doctrinal views of the brethren and sisters. I preached to them on Sunday, then went home with brother and sister Morse. Here we spent a pleasant evening, ready to depart in the morning. Our parting was very affecting. We sung and prayed with them, and then brother Morse conveyed us to the cars, and we returned to Olive,

and remained there over Sunday. And on July 8th, we set out for home, which we reached on the 9th, and found all well; for which I desire to be thankful to our covenant-keeping God for his watchful care over us.

In conclusion I would say to our dear brethren and sisters among whom we sojourned, we return them our sincere thanks for their kindness to us, and for their liberality. I think I never enjoyed myself so well in all my life. I was so wonderfully blessed of the Lord in speaking thirty five times. Now, dear brethren and sisters, Only let your conversation be as it becometh the gospel of Christ, that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind, striving together for the faith of the gospel.

Yours most truly,

THOMAS SWARTOUT.

PHILLIPPI, West Va., July 13, 1874.

DEAR BROTHER BEEBE:—Your valuable paper, the "Signs," comes to us regularly twice a month, bearing many precious things for the edification of the household of God. I read so many precious letters from the brethren and sisters, published in the "Signs" that I thank God and take courage, that the Lord has not left himself without a witness in the world, to point out the high gates of Babylon, the anti-christian powers, which seem to be at this time the wonder of the world; and to shoot arrows at Babylon, as the Lord directs in the fiftieth chapter of Jeremiah, to warn most solemnly against all the isms of the day, according to the glorious gospel of the blessed God. It seems to me that the whole land is covered at this time with idolatry; such as masonry, odd-fellowship, templars, and last, but not least, grangers, men and women, out in the dark hours of the night, swear into secret parties and combinations, paying their money into the hands of leaders and grandees of the land, to make them immensely rich upon the ignorance and prejudice of the people. All denominations in this country have gone into them, so far as I know, but the Old School Baptists. I don't know of one member in this Association of nine churches, that has touched the unclean thing, which all are to perish with the using, after the doctrines and commandments of men. And what agreement hath the temple of God with idols? The church of Christ, which cost his blood and his life, is 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. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you. A New School Baptist said the other day, that he would rather leave his church than to leave his secret, worldly organization. We can't expect anything better of them, as it is said, Ephraim is joined to idols; let him alone.

We are told to keep ourselves from

idols; and I hope the Lord will help keep us from such foolish things, that our minds may be taken up entirely with the instruction of our heavenly Father, looking forward to the happy time of our deliverance, when we shall walk with Christ in white, if we are found worthy. Brother Beebe, I will say here, that at our January meeting, at Mt. Olive, I had the pleasure of baptizing a little sister, I think about sixteen years old, who came to the church, told her experience and was received. The church had been in a cold condition for some months past. At our March meeting my little niece, Arminnie Corder, came to the church, told of her troubles and deliverance, and her hope in Christ, was received, and went down with the writer into the water the next day, where she was buried with Christ in baptism, according to the word of God, in the presence of many witnesses. She was just thirteen years old the very day she came to the church. I had noticed her crying very bitterly, a meeting or two before, and remarked that she cried as with a broken heart, and that it was one thing to have a convicted flesh, and another thing to have a broken heart. I took her by the hand as she passed out of the church house, and remarked, "Daughter, I hope the Lord will guide you." This was one month before she came to the church. A number of her little cousins had gone with the New School Baptists, not more than two miles off. She told her friends that she could not be a New School Baptist, for they trusted too much in their works; that she had read in the bible, where a man had tried to help the Lord along with his work, and the Lord had killed him, as he did not need his helping hand. I have not seen such faith in a child, in modern times.

At our April meeting one was restored to the church. At our May meeting sister Lucretia Thompson came to the church, told her experience, and was received and baptized by the writer the next day. She is the wife of our brother, deacon William C. Thompson. Elder H. Thompson and wife have reason to be glad that their children are walking in the truth.

At our last meeting, June, sister Harriet Boyles came forward, told her experience, and was received by the church, and baptized by the writer the same evening.

I was at Little Bethel Church in March, twelve miles south-east from where I live; and there and then had the pleasure of baptizing two worthy candidates, a brother and sister. I was also there the first Sunday in this month, where I met with pleasure, brethren in the ministry, David T. Murphy, Elam D. Murphy, Abraham Canfield and James Murphy. We had a pleasant interview with many of the dear saints, and heard two excellent experiences by a brother and aged sister. I baptized the sister, and brother Elam D. Murphy the brother, on his way home. This church is under the care of old

brother D. P. Murphy, who is sound in the faith.

We are all in peace among ourselves so far as I know, and the blessed God seems to be among us, for our churches have received several by experience and baptism. Your unworthy brother, if a brother at all,

J. S. CORDER.

EAGLE, Ontario, April 27, 1874.

ELDER GILBERT BEEBE—MY DEAR FRIEND:—The following pastoral letter of the late Elder Thomas McColl, of Canada, was written many years ago, and circulated extensively among the brethren, in order to fortify their minds against the insidious encroachments of the fanatical, irreligious, intoxicated dogmas and machinations of the pharisaical advocates of teetotalism; similar to that unscriptural drunken movement of silly "praying women" existing in your country at present. Yours truly,

E. MCCOLL.

Provision was made for the temperance of the church of Christ, in the gift of the Holy Spirit. It is especially stated in the holy scriptures, that temperance is the fruit of the Spirit. If it be, as is faith, love, joy, &c., a fruit of the Spirit, why should it require temperance societies for its maintainance in the church? The other fruits of the Spirit, we believe, can be left to the care of the church, but it appears this cannot. Shall the church of Christ with its divine organization, its subjects of spiritual life, and its fruits of love, faith, joy, peace and charity, require the aid of an adventitious institution to maintain temperance among its members? True to their spirits, these societies insist on a higher order of abstinence, than did the Savior himself. May we not therefore justly fear that they have been brought forth by the same spirit which was wont to call Christ, in view of his eating and drinking, a wine bibber and a glutton, a friend of publicans and sinners? Then let us beware of a spirit that would reproach Christ, his truth or his church. A question may be asked here, which involves a serious answer at least. Shall we abandon the scriptural doctrine of temperance, and adopt another which vainly assumes a higher, and a different ground from that which was taught by Christ himself? To abandon, in this way, the doctrine, precepts, and example of Christ, is an implied approval of the reproaches of the ancient pharisees, that Christ was a wine bibber, &c., or an admission of defection of church discipline to say the least. If the precepts and admonitions given to the church on the subject of temperance do not prevail, may we not fear they have not been acknowledged through the Holy Spirit. Because we strive to maintain the order and dignity of the best of rules, by not joining temperance societies, we are called toppers, whiskey drinkers, and the friends of publicans and sinners. These are hard names, but far

lighter relatively, than those with which Christ was assailed. No temperance lecturer in these days deems his lecture fashionably complete without uttering some bitter invectives against us. Many far-fetched iniquitous anecdotes are related, at these times, which never occurred among us, and unjust aspersions are heaped upon us, with an unsparing hand, and with the intolerance of that spirit, which knows no difference between that temperance which is a fruit of the Spirit, and that which is the product of Phariseism. Shall we leave the church of God, or a good conscience, and go into a temperance society, for the cultivation of temperance? Is the human institution more holy? Shall we leave the word of God and take counsel of men? Shall we prefer the pharisaical product of a temperance institution to that temperance which, in the word of God, and in the life of the christian, is associated as a fruit, with those of love, joy, peace, charity, &c. We contend earnestly for the highest order of temperance known to man upon earth, even that temperance which is the fruit of the Spirit, and when drunkenness occurs among us, church discipline is employed for its correction. We do not object to habitual drunkards forming and maintaining a temperance society on any plan they choose to govern and restrain themselves. The present fashionable temperance societies of various designations, when employed as a stepping stone to the church, is arminian sophistry. Arminianism is not in her pupilage, but has long since taken the highest degrees of all earthly institutions, and presides over all of them, giving laws, spirit and power to each and every one. The good old way where the weary has rest, is almost forsaken by all professors of religion and human reasoning, and human institutions and inventions are predominant. What shall the end of these things be? He who contends for a right construction upon the word of God, in regard to all things which accompany salvation, is wantonly ridiculed or openly laughed at, and is said to be behind the times. "When the Son of Man cometh shall he find faith upon the earth?" Again any professor of religion going to the bar of a tavern, publicly or privately, and taking a glass of spirituous liquors, when not needed for medicinal purposes, takes it for the love of it, and for lust after it. The same man is a stumbling block in the way, causing sorrow to those whom God hath not made sorry, strengthening the hands of evil-doers, and destroying his own peace with God, if he ever had it, for such ought rather to be exemplary in well doing for their own benefit, and the good of others who are acute spectators of the deportment of those who profess to be the children of the kingdom. Read and circulate. Your unworthy pastor,

THOMAS MCCOLL.

KEWANEE, Ill., July 20, 1874.

ELDER BEEBE—DEAR BROTHER IN THE LORD:—In reading the "Signs of the Times" I have been much comforted and encouraged, and especially in reading the experiences of those whom I believe to be the children of my heavenly Father. I have been very much exercised on the subject of sending you a short account of the way in which I have been led, and after repeated solicitations I have concluded to make the attempt.

The first part of my life, I suppose, was not materially different from that of others, and nothing of any note occurred to change the monotony of my life, until I was about twenty-five years old, unless I should except times when I got to thinking about death. I knew I was unprepared to meet God, and a terrible gloom would settle over me, which remained sometimes for days. Then I would engage in some worldly amusement, and my mind would be drawn off from the contemplation of my terrible fate in case I should die in my sins. I often went to meeting and heard preaching, as I supposed, and almost invariably hell was threatened the disobedient, with all the terrors that tongue could tell and human ingenuity and cunning craft could invent, in order to terrify the natural mind and stir up the feelings to that point that they would join the church. This had the effect of hardening me, and I concluded that religion surely was nothing but a creature of the imagination. My father and mother belonged to the Baptists, and I would sometimes go to hear them preach. I thought they were very good people, but very inconsistent in their doctrinal views, and uncharitable toward others that were as good as they.

Thus time passed on with me until I was about twenty-five years old. While at a party with my young associates, a kind of amusement that I dearly loved, but from some cause that I could not explain or account for in any way, my enjoyment was all gone, and my associates seemed to look different to me from what they ever had before. Instead of their society being agreeable to me, it had suddenly become disgusting. After this a heavy gloom seemed to settle over me, a fearful foreboding of some terrible calamity that was about to befall me, and instead of being happy as usual all my comfort and pleasure were gone, and time seemed to drag heavily on my hands. About this time I was about to be united to a companion for life, and I concluded that she must be the cause of my distress, so I determined to ask her consent to break our engagement, and accordingly visited her for that purpose; but when I saw her the golden tie that bound us together was made stronger, and so I was driven to the conclusion that this was not the cause of my trouble. Still my troubles seemed to increase daily, and the cloud grew thicker and blacker, and came closer and closer, until I thought I could see the bottomless pit open before me, and it became a settled con-

viction on my mind that death would soon seize my vitals, and hell with all its torments would be my certain doom. And now I began to see the justice of God in my condemnation, and thought I would go to the scriptures and certainly there find relief; but instead of justification, I found nothing but condemnation. "The soul that sinneth it shall die," thundered in my ears, and the commandment which was ordained to life, I found to be unto death. All this time I saw Jesus only as a man, no more and no better than Moses or Elias. I could read of his life, his sufferings and death on the cross, and be unmoved by pity or compassion; but now, be astonished, O my soul. When I read of the agony of his soul, of his heaviness and sweat in the garden, of his groans and death, I could not stay the flood of tears that constantly flowed down my cheeks. I thought if I could only pray I might find some relief; but the very thoughts of my imagination seemed an abomination in the sight of God, and that it was blasphemy to even think of his name as the Savior of one like me. I thought he could have mercy on others, but they were not so vile as I, and nothing but blackness, darkness and despair seemed to be my fate throughout the endless ages of eternity. Many were the sleepless nights I passed, mourning and weeping over my terrible condition. I thought if I should go to hell I would go pleading with God for mercy. My companion would try to comfort me. You can pray, she would tell me. Seek, and ye shall find; knock, and it shall be opened unto you. But I would tell her that the prayers of the wicked are an abomination in his sight, and surely the smiter was on my track, and where, O where shall I go, and what shall I do? was my cry; for my burden was getting so heavy that I thought I must shortly sink to rise no more. And right here I want to tell something that will no doubt astonish some of my brethren, and for aught I know, they may say there is no truth in it. While I was in the gall of bitterness and bond of iniquity, something told me that if I should be delivered I must go and tell to sinners round what a dear Savior I had found. And long before the first ray of hope shot across my pathway, this became one of my greatest troubles, and I told my wife that at some day I should have to leave her in the hands of the Lord and tell the people that Jesus had died for sinners, and I dare not hope for pardon, for surely the blood of Jesus never was poured out to save such a wretch as I.

Thus time passed on until July, 1866. My mind had settled down into a kind of dreamy stupor, dragging along between hope and despair. Many times I would have been glad to exchange conditions with the lowest of God's creation; no reptile so mean and despised, none of the animal creation but what they were to be envied, for when they died that would be the end of them; but not

so with me. Still there was a longing for pardon, and the bible was my companion; I searched it continually, and my prayer was,

"Yet save a trembling sinner, Lord, Whose hope still hovering round thy word, Would light on some sweet promise there, Some sure support against despair."

About the time above referred to I was working alone in the harvest field, and being very much pushed for help, I was obliged to work in the night; and while thus engaged one evening, it seemed that my time had come, and every thing seemed drooping and dressed in mourning; even the little birds that were aroused by me at an untimely hour fled from me in dismay; and all nature seemed to sympathize with the sad state of my mind. Now I concluded that my doom was certainly sealed, and only awaited the execution of divine vengeance. No tongue can tell nor pen describe the agony that I suffered in that dreadful hour. But all at once, without any apparent cause, my load of sin and guilt was gone, and all nature seemed to be rejoicing, and instead of gloom all was brightness and joy. Passage after passage of scripture passed through my mind. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled. Blessed are they that mourn, for they shall be comforted." Now I was filled and comforted. My first impulse was to go to the house and tell my wife, because this was too good to be enjoyed alone. So I started to tell her what I hoped the Lord had done for me; but before I got to the house something said to me, You are deceived; now don't deceive your wife. You have no hope; it is only a vain fancy of your imagination. But my burden was gone. This, I think, was on Saturday evening and the next day while resting my wearied body on the bed I had a view of Jesus as the Savior of sinners. I saw him suspended on the cross, his head bowed, the blood streaming from his side, his feet and his hands. The impression to tell to sinners round what a dear Savior I had found came over me, and I commenced talking to my companion of the goodness and mercy of God, and how he died the just for the unjust, and what I hoped he had done for my poor soul. He had taken me up out of a horrible pit and miry clay, had set my feet upon a rock, and put a new song in my mouth, even praise unto God. I could say with one of old, "Come and hear, all ye that fear God, and I will declare what God hath done for my soul." I thought I could never doubt again, and indeed many were my seasons of rejoicing. The bible, which before was a sealed book, was now a source of great comfort to me. All this time I was maintaining profound silence to all except my wife, but went to all the meetings in the neighborhood, in hope to hear something that would comfort me. But it was all "do and live." I had tried to do and live, but the more I did the worse I got, so I concluded I had been deceived and was laboring under a terrible delusion. About this time I

went to hear Eld. J. B. Chenoweth preach. I went more for the purpose of seeing some of my old companions than to go to meeting, but when he commenced talking I thought some one had been telling him the state of my mind, for he told me all that I had ever done, and it was nothing good I can assure you. Imagine my astonishment when he came to me after meeting and asked me if I did not think I ought to join the church. I told him, No, I was too unworthy. After this, although I seldom heard any Baptist preaching, I could not cross a stream of water without the language of the Ethiopian eunuch being presented to my mind, "Here is water, what doth hinder me to be baptized?"

Those impressions that had been so strongly fastened on my mind that I would some day have to preach, now seemed to grow stronger than ever, and I often thought I never would join the church, and then surely I never would have to try to preach; but I found that although man may propose, it is God that disposes. When there was a favorable opportunity, in spite of my determination, I found myself forward, and I tried to tell my little story to the church, but could not tell a hundredth part of what I desired to; but they seemed to be satisfied with me, although I thought if they knew me as I knew myself they would reject me. On the day following, Monday, August 1, 1870, together with six others I was baptized by Eld. Wm. A. Thompson. I think I never saw as dark a day in my life. The others seemed to be rejoicing, and wanted to praise the Lord continually; but not so with me, for a terrible gloom seemed to have come over me; and although my load of sin and guilt was gone, yet I could not rejoice like the others. After this my trouble came on me worse than ever, and instead of experiencing relief it was only the beginning of sorrow, and now temptations, pits and snares that never had troubled me before, were multiplied, and beset me on every hand. There being quite a number of Baptists in the vicinity, they began to talk of organizing a church. This I was opposed to, although the preached word was sweeter than honey to me, and it seemed that I never would tire of hearing of the goodness of God; yet anything that looked toward the possibility that I should be obliged to try to preach, I opposed with all my might, even to denying the Lord that had bought me. I could not enjoy the company of my brethren and sisters, on account of the terrible fear that they would say something to me about my duty. I thought if they did their duty they would let me alone. My troubles oppressed me so much that I came to the conclusion I would leave the country and go among strangers. Accordingly, in company with my brother, I started with a team to hunt a home in the far west, hoping as soon as I got away and out of sight that I would forget my troubles, at least for a while; but instead of losing my

troubles, they seemed to accumulate, and I was now worse off than ever, and like poor Jonah, found myself in the belly of hell, with the sea weeds wrapped around my head; but still I pushed on, determined if possible to get away; but like the old prophet that undertook to curse Israel, I saw death staring me in the face, and my way was hedged up with a flood. It now occurred to me that I had gone far enough, so I proposed that we should go back home. But the team, I thought, went very slow, and I began to be impatient. I thought if the Lord would only permit me to get home again, I would stay there, and never again undertake to run away. I now concluded that though I should make my bed in hell, God is there; and though I should take the wings of the wind and fly to the uttermost parts of the earth, he is there. So I concluded to go home and quietly submit to my fate.

Arrangements had been made to constitute a church on the third Sunday in November, 1870. This I knew before leaving home, but did not care to be at the meeting. After starting for home I was very anxious to get home in time to be at the meeting, and like Jonah I could say, I will pay my vow, Salvation is of the Lord. After the church was constituted, and had proceeded to the transaction of business, my greatest fears were realized, for they liberated me to speak within the bounds of the church; and now, instead of the meetings being a source of comfort to me, they were only a terror to me, and were looked forward to with a feeling of dread. I often wished that something would happen so that we could not have meeting, and at one time I stayed away from church meeting on a very flimsy pretext. And sometimes when asked if I had anything to say, I would say I had not, and would go away with a lie in my mouth and a terrible and almost unbearable burden on my heart.

Things continued in this way with me for some months, and my sufferings became so intense that I thought I would tell the brethren what an awful creature I was, and let them see what a fool I was, and they then would certainly let me alone. About this time our minister disappointed us. The people gathered for church meeting, and there was no one to go forward and open the meeting. With bated breath and in terrible suspense I sat there in a back seat, until some of the brethren insisted upon my going forward and opening the meeting. And now came the most terrible ordeal that I was ever called to pass through. The very thought of what I was about to try to do almost overwhelmed my soul. I had never made a prayer in my life, and even the thoughts of my imagination were only evil, and that continually. After reading and singing a hymn, I sank down on my knees and uttered a few words, I know not what, nor did I know at the time, but I think there was not a word of prayer in it. I then read and tried to talk a few minutes from Exodus xiv. 13. What

I said I do not now remember, but I thought I surely had satisfied my brethren that I never could preach; but now they were the more encouraged, and tried to encourage me; but instead of being encouraged, I was now totally disheartened and disgusted with myself, at what I thought was an awful failure. But things were destined soon to wear a different aspect, and I began to feel the chastening hand of the Almighty bearing heavily upon me. I thought I should not live very long, and indeed I often thought of putting an untimely end to my unprofitable life. There was no comfort of any kind for me, and even my companion and little ones were no longer dear to me. It seemed that every body and every thing shunned me, and I would often wander far away by myself and meditate upon my condition. I thought if I could only pray, I would experience relief, which I often tried to do, and as often failed, and even broke down in trying to ask a blessing at the table. And now my state of mind can better be imagined than described.

About this time I formed a resolution to hold family worship, but kept putting it off from time to time, until it seemed that I could not bear up any longer. Accordingly I took my bible and read a chapter, and tried to unburden my heart before my heavenly Father. This relieved me greatly, and I continued it for some time. I even went forward and opened meeting for our pastor, and felt some liberty in trying to pray. This gave me great relief, and I concluded that obedience was better than sacrifice, and to hearken than the fat of rams. From this date the first dawn of light and liberty broke upon my mind. I now commenced trying to fill appointments made for me. Sometimes in darkness I groped my way, and sometimes on the mountain top, and sometimes away down in the valley, and often in the slough of despond, frequently resolving that I would never again open my mouth, and as often breaking my resolution. I was trying to preach, and trying to quit, and could do neither to my satisfaction. But I received great encouragement from the brethren and sisters, who seemed to sympathize with me, and stood by me and held up my feeble hands. Had it not been for this, I certainly should have sunk under my burden.

I have but little more to say upon this part of my experience, but if necessary I could write a great deal more. I hope this will satisfy my kind brethren in obedience to whose wishes I have tried to tell what I hope the Lord has done for me. If I have been enabled by my Master to comfort my brethren, they can speak for themselves. This I can say, that when I have been trying in my weakness to tell of the goodness of God, I have seen the silent tear stealing down the cheek, thus showing that the seed has fallen into good ground. I have been treated with uniform kindness wherever I have visited the different churches and associations,

for which I wish to return my heartfelt thanks.

In conclusion, I wish to say a few words to those who, like Jonah, are trying to hide from the presence of the Lord. Remember that those who offered only a turtle dove made just as acceptable an offering as he who offered a bullock. You say, My hope is too small; my gift is too small to be of any use to the church; if I could talk like this one, or that one, I would be willing to try. If all of God's ministers could be excused from duty on such plea, I can assure you that you never would hear a gospel sermon preached; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. And think of the shame and disgrace that Jesus endured for us, and remember his gentle words, "If any man will come after me, let him deny himself, and take up his cross and follow me." And until you do this, and confer not with flesh and blood, you will writhe under the lash. At one time I came to the conclusion that my gift, if indeed I possessed one, never would be of any use to the church, and looked upon those to whom the Lord had given great gifts with envy, and would say, Why could not I have been one of those highly favored ones? Thou shalt not covet, was the only response, and shame and confusion was the consequence of my covetousness. And thus we must learn by sad experience to be satisfied with such as the Lord has been pleased to bestow upon us. We read that there are a diversity of gifts, yet all by the same spirit, and all for the edification of the church.

But I will close, for fear I weary your patience, and crowd upon time and space which might be devoted to better advantage. I desire an interest in the prayers of God's people, for if ever a poor sinner stood in need of grace to help in time of need, I more.

Yours to serve in the kingdom and patience of our Lord and Master,
SMITH KETCHAM.

COUNCIL BLUFFS, Iowa, May 20, 1874.

MY DEAR BROTHER BEEBE:— Finding the Council Bluffs Church in a divided state, and no immediate prospect of returning fellowship, I concluded to send back my letter to the Harmony Church, in Warren Co., where my attendance was before we moved. I received a letter from Eld. Kearney last month, that my name was enrolled on their church book, and was a member of that church.

If I could have the smiles of my Father's face, and receive wisdom from on high, I would be glad to write something of the relationship and the oneness of Christ with his people. And yet it would seem almost supererogatory, because so much has been said and written on the subject that I cannot expect to say anything new. And besides this, there is not much dissent from the "general doctrine of the oneness of Christ and his people," even as taught by anti-christ, after they are brought by "conversion" into a manifestive relation to him—

through supposed good works, or some other way. If I did not believe there exist among the Baptists some that believe, and teach, too, that the union of Christ is not nearer to his sheep than that of a literal shepherd to his flock, I would not now ask a little space in our family paper, to enter a protest against it. Some who have been hitherto deemed sound in the belief of the ETERNITY of "Jesus Christ, the same yesterday, to-day, and forever;" if I did not believe, I say, that some had turned away from this heavenly truth, and had gone after seducers, who, indeed, admit "a spiritual union of Christ and his people before he appeared in the flesh; but a union in the flesh could not exist before man had any flesh."

Now, I feel that I am so inferior to many others I could name, both of brethren and sisters, that I almost shrink from the task of controverting it. And yet, the sentiment above noted seems so rife with error, and is so repugnant to what I feel and know of God, and of his great salvation by the Spirit's teachings, if indeed I have been taught at all, that I hardly know how to forbear a word of dissent, while I draw such portions of holy scripture to prove the wrong as God shall enable me.

It is only the natural bent of human reason to apply TIME and SEASON to God, as it does to man. But this is a sad mistake. I am sure of the ETERNITY of God, and also of Jesus Christ with the Father, who, from first to last, has but one eternal thought, embracing the circle of eternity! Hence comes the significant yet incomprehensible name, I AM! He is *that* I AM! Using, as we ought, *emphatically*, the demonstrative adjective pronoun *that*, we shall better apprehend its meaning, and understand (if, haply, the Spirit may also teach us) the reason for the great name of God, so infinitely exalted above man. When it is said, the name of Jesus is exalted above every name, he only is excepted who put all things under him. He counted it no robbery to make himself equal with God. And though he existed in the beginning with God, and was God, yet the same was made flesh, made under the law to redeem them that were under the law. And what if it was only "in these last days God has spoken to us by his Son?" Was he not "a Lamb slain from the foundation of the world?" And has he not "saved us and called us with a holy calling, which is 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 these "perverters" will say, "That was in spirit," forgetting that I AM has all this in charge, and with whom it is always now! Not only was Jesus with him in eternity, but we also were there in the mind of the "everlasting God," "who is of one mind, and none can turn him."

I remember of reading an editorial article of yours, brother Beebe, some years ago, in which you put forth the

view that WISDOM, as personified in Prov. viii., seemed to you rather to mean the bride, the Lamb's wife, or the church, than him who is Head of the church. I remember that the reason which you gave for this understanding of it was, that Christ is always presented by using the male gender; but wisdom is there presented as female. In verse 2 and 3 of chapter viii., we read, "She standeth in the top of high places," &c. "SHE crieth at the gates at the entry of the city," &c. And in chapter ix., "SHE hath killed her beasts; she hath mingled her wine; she hath also furnished her table; she hath sent forth her maidens; she crieth in the highest places of the city." When you presented WISDOM as the personification of the church, I thought it was true, and both established the *oneness* of the church with Christ, and beautifully illustrated the truth spoken by Jesus on the mount, "Ye are the salt of the earth." Not only is the earth preserved for the sake of the saints, but they shall sit in judgment with Christ, and be raised with him, as legitimate heirs and sons of God, to a seat on his throne of judgment. How does that compare with the assertion that "there is no more relationship between Christ and his sheep, than between a literal shepherd and his flock?" Yet it compares well with the inspired words of David in Psalms cxxxix. 15, 16. My substance was not hid from thee when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being unperfect; and in thy book all my members were written, which in continuance were fashioned, when as yet there were none of them. It is not hard to understand this, after God has taught us his own *eternity*, and his unchangeableness. "I am the Lord, I change not," he says, "therefore ye sons of Jacob are not consumed." And who does not know (having been taught of God) that every one of us would be consumed if in him were any variableness or shadow of turning? If he knows more of now *now*, and is *now* doing more for us than when he spake and it was done, than when he commanded and it stood fast, then we have the undeniable proof of a change in him; because all was not done at his word, and did not stand fast at his command. Then it would be possible for some power to overreach God, and bring his affairs into jeopardy, and his promises might fail, and even his oath be made a nullity. Yet we are sure that there is no danger of this; for what he now knows he always did and always will know. What he now sees he always saw, and what he does he always did, because when he spake it *was* done, and no power was, is or ever will be able to change it.

This being so, it is easy to believe, that the "substance" of which Christ's body is composed, was open to his eye, when it was unperfect, just the same as when in continuance it was fashioned; and, the members of all were written in his book, when

as yet there were none of them ushered into life. Then, who can tell the difference between our union with Christ *now*, and the time when, as yet, there were none of us? When there were no fountains abounding with water, and before the highest parts of the habitable earth was made, then it was that we (personified by wisdom) were as one brought up with him, we were daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth; and (Wisdom's) our delights were with the sons of men.

What though such a thought as this dazzle our reason, makes us reel, and stagger, and fall! Shall we limit the power of the great and everlasting God, because our pigmy thoughts are unable to grasp it? What do we do less than infidel scoffers, when we cavil with words so plainly spoken, declaring our reason unable to grasp them, and insisting that it must do so, to gain our assent. Shall the great God and his stupendous wonder-workings be compressed into the narrow shells of human skulls, that cannot even grasp an inch of the area that spreads abroad to infinity! Shame on him that pretends to limit God's province to the narrow scope of his own comprehension. Away with the "reason" that only "leads to bewilder, and dazzles to blind." It is not pretended by anybody, in the gross, that reason can comprehend the intricacies of nature, even. But, in the abstract, every fool will absolve himself from the duty of believing, for no better reason than because he cannot understand it. And shall we who profess godliness, take the cue from them, and cast ourselves under the dim ægis of reason; while the Spirit's voice rings the glory of the depths of the riches of wisdom, and the knowledge of God through our whole souls? No, never, never. Is it not our birth-right to believe in God, as Abraham did, and have it accounted righteousness to us, as it was to him? Then, let us not be found in the foolish labor of setting bounds to him, and of fixing dates to his workmanship, in the spirit. The Spirit searcheth all things; yea, the deep things of God.

The flesh and the reason fail; but we have a more sure word of prophecy, to which we do well to take heed; as to a light shining in a dark place, until the day dawn, and the day stars arise in our hearts. Let us not neglect this, to enter in the chase of an "ignis fatuus," only seen in the quays, and the mires of "muddy brains;" and, that, in its highest attainments cannot take in the thought that Jesus is God. "The same yesterday, to-day, and forever." It cannot see the Immanuel—God in the flesh; nor the relation of flesh to him, when, as yet, there were none of us. But the Spirit within us perceives it and feels it, too. And it rejoices with ineffable delight in the glory of his speech, saying, IT IS DONE! The tabernacle of God is with men. Unto us a child is born, unto us a son is given, with a wonderful name, that

is above every name; he is the Everlasting Father, without a beginning, and cannot have an end. And, O the glory of the thought that we should be called sons of God, through his mediation in the flesh. Glory to his name, the Word was made flesh. When? At the birth of Jesus, when he was born of the virgin? O no; the Word was God, and the same was in the beginning with God: and, it was only its manifestation to us that had a beginning. It was our life in him that he then hid. It is now, and always has been, and always will be hid with Christ in God. Can we conceive of the smallest change in God, without dashing our hope, as a potsherd? Is it not the only comfort of the saints, that God is all, and we are nothing. If it were not so, when a snare has been broken, and we have felt deliverance from sin and temptation to evil, we might exult that our own right arm had delivered us, and our own hand had saved us. But far from this, the saints glory only in the cross of Christ, who giveth the victory, only to make us willing to confess his honor, and give him the glory.

May the God of all peace build us up and establish us, and make us valiant for the truth as it is in Jesus. May our ears be open to hear his speech, and our eyes able to discern the brightness of his glory. And may our hearts cling to him who is the image of the invisible God, exalted above all principalities and powers, and is above every name either in heaven or in earth. Your brother in the hope of salvation through Christ.

WM. B. SLAWSON.

CYNTHIANA, Posey Co., Ind., July 29, 1874.

DEAR BROTHER BEEBE:—According to a promise made to my dear brethren and sisters among whom I traveled while on my visit to Illinois and Missouri, I take up my pen for the purpose of complying therewith. In company of my wife and youngest son I left Evansville, on the St. Louis train, at one o'clock a. m. on the 12th of May, arrived at St. Louis at eight o'clock a. m., in time to take the train for Girard, where we arrived at eleven and a half o'clock a. m., and was met at the depot by brother Boggess, with whom we staid two days and nights, enjoying the hospitality of himself and sister Boggess, when brother Enoch Hall came for us, having an appointment for me at his school house. The next day, in company with brother and sister Hall, we returned to Girard, it being their regular monthly meeting, and I think I can say that I was truly glad to meet the dear saints again composing this church, and to witness the sweet union and fellowship that abounded among them as a gospel church, for I consider them among the soundest Old School Baptist Churches in central Illinois. Here I met with our dear brethren in the ministry, Elders W. Y. Wright, (the pastor of the church) Fitzgerald and Wood, of the Kaskaskia Association, with whom I was well pleased as

sound and able ministers of the New Testament. The Hon. Lewis Solomon, my wife's cousin, met us here for the purpose of taking her and my son to his residence, so that she might visit her connections. Arrangements having been made with brother Fitzgerald, in company with him and brother Wood I left for a series of meetings in the bounds of the Kaskaskia Association, and on Wednesday and Thursday tried to preach at Bethel Church, Montgomery County, and got acquainted with Eld. A. J. Willeford, the pastor of the church, though I did not have the pleasure of hearing him preach. From there I returned to brother Fitzgerald, where I tried again to preach, and on Saturday and Sunday went with brother F. and wife to the church meeting at Little Flock, where I thought the Lord was with us, the church enjoying a precious season. Sunday evening I tried to preach at W. I. Fogleman's, near Litchfield, and on Monday left in company with Elders Keel and Beer, and tried to preach twice at Spring Creek Church. Friday, May 29, went back to Girard, to attend the Union Meeting, and found the following ministers present: Eld. Branstetter of Missouri, Eld. S. R. Williams of Mt. Gilead Association, Ill., Eld. Saunders of Sangamon Association, together with the most of the Elders of Concord Association. Meeting twice a day. I think surely the Lord was with the brethren. We had able preaching, and the saints were made to rejoice. Sunday evening, in company with Elders Branstetter and Williams, I left for Missouri, preaching that evening at brother Conlee's, for the benefit of his father, old Eld. I. Conlee, who is prostrated with paralysis. I preached the next day at the M. F. Meeting House, in Morgan Association, and the next day we took the cars for Louisiana, Pike Co., Mo. In consequence of missing the connection, we had to wait until the next morning, and reached brother Branstetter's in time for dinner. We then went to Siloam Church, and I tried to preach that evening at Curryville, where I met with Eld. F. M. Turner, of Two River Association, with whom I was much pleased. We returned to brother Branstetter's that evening, and the next morning started to the Siloam Association, in company of brethren, preaching on the way at Niniveth and Zion, and staid that night with brother Ball and wife, a cousin of our dear sister Terry of Cadiz, Ky. The next morning, June 6, arrived at the association at Jonesburg, Montgomery Co. Elders present, Goodson from Yellow River, Sisk from Fishing River, F. M. Turner and J. W. Dudley from Two River, Sears of Mt. Pleasant, Lee of Salem, Mo., Williams of Ill., and myself from Indiana. We had a pleasant time, though I heard some things hard to be understood. I discovered that there are two parties among the Old Baptists of Missouri, some willing, and as I was informed, actually do receive the baptism of other bodies outside of the visible church.

These things are bound to cause trouble, as the true Old School Baptists will not submit to such an innovation of their order. After trying to preach there on Saturday and Sunday, I left to fill two appointments at Troy, in Lincoln Co., and on Thursday the 11th filled an appointment at Sand Run, and the next day took the train on the North Mo. R. R., to meet the church at Mexico, the county seat of Audrian Co., where I staid that night with M. Daniel, formerly of Kentucky, whom I had not seen in nearly thirty years. The next day, in company with Elder Guthrie, an old Kentucky minister, I met with the church. Eld. J. W. Dudley and wife again met us here; also I met with brethren whom I had often met with, but never seen, brethren Pearson, Powel, A. F. Dudley and sister Mary B. Dudley, with whom I was much pleased, and admired their soundness in the faith. After, in company with brother Branstetter, preaching to the brethren on Saturday, Sunday and Monday, left on the train for Roadhouse Station, Illinois, brother Branstetter accompanying me as far as his station, Curryville. Bidding him farewell, I reached the station at Sundown, and was met by brother Simmons. The next day I tried to preach twice at Union Church, and the next day at M. F. Church, from whence I was kindly taken to the Hon. Lewis Solomon's by our dear brother James Sims. The next day I filled the appointment at Girard, of their regular monthly meeting, Elder Wright being unable to attend. The next day I started to Horse Creek, Sangamon Co., to attend the ordination, and on Sunday evening went home with our dear brother Philemon Stout and wife, and the next day preached at Liberty, and the next at Fancy Point, and on Saturday and Sunday met with the church at Apple Creek, where our dear brother Hall met us and took us to his house. After spending a day with them, he conveyed us to the residence of our dear brother C. A. Jackson, at Virden, to take the cars the next day for home. Brother and sister Metcalfe, brother Wright and wife, brother Bogges, where we all took dinner together. After a most affectionate parting I left these dear brethren and sisters the next morning for home, stopping for a little time at my brother-in-law's, in Jefferson Co., and tried to preach at their church three times. I arrived home and found all well, after being gone two months and four days. I feel to return my thanks to the Lord for his goodness to me. I also desire to return my thanks to the brethren for their kindness and hospitality.

I omitted to state that I was at the Bethlehem Church, in Green County, Ill., with brother Simmons, with whom I was well pleased.

Your brother in tribulation,

JOHN H. GAMMON.

July 4, 1874.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—I am once more permitted to address you, and I feel that I am

highly favored in enjoying such a privilege. When I remember all the way the Lord in his tender mercy has brought me, I can say with the dear apostle, "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out." That I, the vainest and most sinful creature, should be remembered by the great and exalted Lord God of heaven and earth, and loved with an everlasting love, is more than I can fathom. Truly his judgments are unsearchable, and his ways past finding out. "Be still, and know that I am God. I will be exalted among the heathen, I will be exalted in the earth." So it is according to his will and good pleasure; for if I had been dealt with according to my merits, I should have been forever lost; but blessed be the name of Jesus, he came to seek and to save that which was lost, and I never shall in this world be able to thank and adore his wonderful name as I would, but I pray that I may walk as becometh one who professes to be a follower of the meek and lowly Lamb. If I know my own heart, my greatest desire is to walk humbly and circumspectly in this evil world, to be kept from the evil, and to adorn the doctrine of my Lord and Master in truth and sincerity, and to be able always to contend earnestly for the faith once delivered to the saints. Oh, the wilderness seems terribly dark and dangerous sometimes, especially when doubts and fears arise; but I go back and gather up the evidences, away back to the dark and horrible night of sin, when I felt that I was lost forever, and justly so; then to the glad morning of light and joy, when, I hope, Jesus spoke peace to my troubled soul; then down to the baptismal waters, and there I love to linger and contemplate the blessedness of the scene. I seemed lifted far above time and sense, and all trials and troubles seemed at an end. These words rang in my ears all day, "Peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." And these: "For my yoke is easy and my burden is light." But since that happy day many hours of darkness have been mine. I have wondered if I am not deceived, and deceiving others, and have then searched the scriptures to pick out some precious promises, but could not claim them. Still this one evidence is always clear and comforting, "We know that we have passed from death unto life, because we love the brethren."

But I am writing more than I intended. O that I could understand the scriptures as you do; but our heavenly Father has placed you on the walls of Zion, and there may you long stand and comfort the poor and afflicted, cry aloud and spare not, and let the people know that the Lord still has a people on the earth who trust alone in him; for we are not reckoned among the nations (denominations) of the earth.

Yours truly and affectionately,

S.

EDITORIAL.

MIDDLETOWN, N. Y., AUGUST 15, 1874.

REMARKS ON 1 TIM. II. 4.

"Who will have all men to be saved, and to come unto the knowledge of the truth."

Sister Sarah A. Wilson, of Hartford, Md., has requested an expression of our views on the above text through the columns of the "Signs of the Times." It would afford us great pleasure, were we competent, to expound all the dark passages of the holy scriptures to the edification, instruction and comfort of all who are honestly inquiring after the truth, with sincere desire to walk therein, and that the truth may make them free.

The passage proposed for consideration has been variously construed by those of different and conflicting religious sentiments, and greatly perverted by many, either through ignorance or design, and some of the saints have been unable to see the harmony of this declaration of the inspired apostle when compared with very many other portions of his testimony in his epistles.

Should we understand the words *all men*, in this text, to mean all the family of mankind without distinction, and the words *saved and come unto the knowledge of the truth*, to mean eternal salvation, and a coming to an experimental knowledge of the truth, one of two conclusions would be inevitable. Either that the eternal God has, and does fail to do all his pleasure, and to work all things after the counsel of his own will, or that all mankind are and will be saved with an everlasting salvation. The first of these positions has been held and contended for by the Arminians, who affirm that God does earnestly desire the eternal salvation of all mankind, and that he has done all he can to secure that end, and that he is now wooing and beseeching sinners to allow him to save them; and that God's will in the salvation of sinners cannot be accomplished, without the consent and co-operation of those whom he desires to save. But if this doctrine be true, can it be said in truth, that God really does work all things after the counsel of his own will? Can we admit the blasphemous sentiment without impeaching the veracity of him who has said, "My counsel shall stand, and I will do all my pleasure?" Again the Son of God is heard to say, "In the volume of the book it is written of me, Lo I come to do thy will O God." When he was here in the flesh he declared that he came to do the will of his Father, and to finish the work. Did he do and finish this work which the Father gave him to do? "And this, (said he) is the will of the Father which hath sent me, that of all that he hath given me, I should lose nothing, but should raise it up again at the last day." It must be admitted either that our Lord Jesus Christ has executed the will of God in the salvation of as many as the Father has given him, or that his mediatorial work is a failure. If then he has, as

he said he had, finished the work which his Father gave him to do, which work was to save as many as the Father has given him, then the testimony is true that he "hath saved us, and called us with a holy calling; not according to our works, but according to his own purpose (will) and grace, which was given us in Christ Jesus before the world began." Now if it were true that God and Christ have failed to do the will of God, and that men accomplish their will, either in the salvation or damnation of themselves, which holds the greater power? which will be crowned with the greater glory? Again, if it be true that God wills and desires the salvation of all mankind, and a portion of them will not allow him to save them, what is to become of those whom he has tried to save, but has failed, because they would not be saved? Is it likely that they will consent for him to damn them? If they are so much more mighty now than God, that they can successfully resist his will, will God be more potent or they less mighty in the final issue?

Whatever comfort will worshipers may find in such awfully blasphemous doctrines, it is the rejoicing and joy of all who are born of God, and taught by his Spirit, to know that our God has all power in heaven and in earth, that he will not give his glory to another, or his praise to graven images. In the spirit they pray as taught by their Lord, "Thy will be done in earth as it is done in heaven; for thine is the kingdom, and the power, and the glory, forever and ever, Amen." If it were true that God desires the eternal salvation of all mankind, and has done all he can do to save them all, and yet a large portion of them are lost, would it be proper and consistent to pray to him to do more, if we were sure that he had already done all he can, and has failed? Again, if he has exhausted his power to save all sinners, and has done as much to save them that are lost, as he has to save those who are saved, can it be said in truth that those who are saved, are saved by the Lord? It is said by cavilers, that God cannot save men against their will. If they will they can secure their own salvation. But they teach that God's will cannot secure the salvation of any, but man's will and works can accomplish what God's will and works have failed to accomplish. Now, if this be true, the apostle should have said, It is of him that willeth and of him that runneth, and not of God who showeth mercy. The scriptures affirm that God, of his own will begat us by the word of his power, and that those unto whom he has given power to become the sons of God, were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. There are but two horns to the dilemma in which they stand, who contend that it is the will of God to save all mankind from sin and death and hell; the Arminian, who denies the power of God to do all his will and pleasure, or the Uni-

versalists, who hold that all will be saved. And truly, if the premises laid by the Arminians could be established, the conclusion drawn by the Universalists would certainly follow, unless it be shown that God has not power to execute his own will. Nothing in our judgment is more clearly demonstrated in the scriptures than the power and wisdom of God to do all his will and pleasure in heaven and in earth, and that He will have mercy on whom he will have mercy, and whom he will he hardeneth. But that God wills the eternal salvation of all the human family, and that all will be finally saved is not a bible doctrine. We are informed that God will turn the wicked into hell with the nations which forget God, and that the inhabitants of Sodom and Gomorrah are already suffering the vengeance of eternal fire. But as it is not with Universalism that we have to do, we will not at this time extend our arguments against that fatal delusion, but come to the affirmative part of our subject, and tell our sister Wil-son, and our readers generally, what we understand the text to mean.

The apostle in giving a reason why the saints should pray for kings, and for all that are in authority, that they (the saints) may lead a quiet and peaceable life in godliness and honesty, says, For this is good and acceptable in the sight of God our Savior. Under the Jewish theocracy the people of Israel were not to pray for the kings of the Gentile nations; for they were all regarded as hostile to the government of God over Israel, and none under the provisions of the old covenant were to participate in the peculiar blessings secured to Israel. A middle wall of partition divided between God's chosen people Israel and all the heathen nations. But now that the separating wall is removed, and salvation has come unto the Gentiles, the peace and quietude of Gentile Christians required the interposition of the power of God in restraining the kings and judges of the earth, and so inclining them as that his people among all the tribes and nations of the earth may have peace and quietude. For God has a people in every nation that fears him, and who are accepted with him, and whom he will have to be saved, and come to the knowledge of the truth. This people of God, embracing Jews and Gentiles, were frequently spoken of as *all men, the whole world*, and other expressions equally broad. When either the saints or the ungodly were spoken of as embracing Jews and Gentiles, the same words, or words of the same import were used. As in 1 John ii.

"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 for the sins of the whole world." That is, there is no other propitiation for either Jews or Gentiles. In the same epistle, v. 19, it says: "And we know that we are of God, and the whole world is in wickedness." This form of

expression was common at the time the apostle wrote. It was said, "And the angel of the Lord said unto them, (the shepherds) Fear not, for, behold I bring you good tidings of great joy, which shall be unto all people." "When Herod the king had heard these things, he was troubled, and all Jerusalem with him." See Luke ii. 10, and Matt. ii. 3. "Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, *all men* will believe on him; and the Romans will come and take away our place and nation." John xi. 47, 48. "For the promise is unto you, and to your children, and to *all* that are afar off; even as many as the Lord our God shall call." Acts ii. 39. It is clearly to be seen that in the scriptures the words *all men* are used in no less than three applications, and the particular sense intended is to be determined by the connection in which they are used: as all of any particular class; all the children of God, including Jews and Gentiles, as the Holy Ghost describes them in Rev. v. 9, as embracing all the redeemed of the Lord, out of every kindred, and tongue, and people, and nation. Sometimes the same words are used to signify all classes as kings and subjects, as bond and free, as male and female, young and old, &c. And sometimes as meaning all mankind. In the sense in which the words are used in our text, all praying men, or all the true worshipers of God in every nation, and throughout all time, who are interested in the governments of this world by kings, and by such as are in the providence of God placed in authority over them, are to pray, intercede, and give thanks for them. That is, we are to pray that God may rule our rulers, govern our governors, judge our judges, and be a king over all earthly kings, and so overrule their administrations in every land and nation, that we, his children, composed of all men, redeemed from every tribe of mankind, may lead quiet and peaceable lives; and when God hears our prayers we are to give thanks for his goodness. "For this is good and acceptable in the sight of God our Savior." God is the Savior of all who are saved, not only from the condemnation and wrath of the holy law, but also from the despotism of kings and rulers of the earth. God's people are not exhorted, nor led by the Spirit of holiness to make supplication, prayers or intercessions, only according to the will of God. No other prayers, even of the saints, are good and acceptable in the sight of God our Savior. His Spirit in his saints, makes intercession for them according to the will of God, and such intercession is always good and acceptable in his sight. And the reason why all the saints should pray for all the kings and rulers of this world, as expressed in our text, is that God has a people in all parts of the universe, liable to be annoyed, oppressed and persecuted by the tyranny of kings and rulers, and it is

his will that they shall all be saved and come to the knowledge of the truth, and because we know that this is the will of God, we can pray for it in faith, and in obedience to the apostle's exhortation.

In harmony and confirmation of this view of the text, the apostle adds: "For there is one God, and one Mediator between God and men." The will of this one God, secures the eternal salvation of all who are redeemed by the one Mediator, in whatever nation or kindred they may be; and at whatever period they may be developed in the flesh. His immutable promise to his Israel is. "I am the Lord thy God, the Holy One of Israel, thy Savior. I gave Egypt for thy ransom; Ethiopia and Seba for thee. Since thou wast precious in my sight, thou hast been honorable, and I have loved thee; therefore will I give men for thee, and people for thy life. Fear not; for I am with thee; I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name; for I have created him for my glory; I have formed him; yea, I have made him." Isa. xlii. 3-7. This one God will have all men, that are called by his name, that he has created for his glory, to be saved; "every one of them," and come to the knowledge of the truth.

And this one Mediator between God and men, who gave himself a ransom for all who are to be thus testified; or made manifest by a first and second birth, in due time, will have them all to be saved and come to the knowledge of the truth. His intercession in their behalf is, "Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory." John xvii. 24. Read his words also, John x. 15, 16, and 27, 28, 29 and 30. "As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep; and other sheep I have, which are not of this (the Jewish) fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." "My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them me is greater than all, and no man is able to pluck them out of my Father's hand. I and my Father are one."

This one God, and one Mediator, is the only God and Mediator. There is salvation in none other. In all the world, and from the entrance of sin into the world, to the end of time, there is no possibility of salvation in any other manner, or in any other way, and all his saved people in every land and age must depend on this one God and Mediator for all they need, both of spiritual life and temporal security, on God alone; for he says to them, "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.

CIRCULAR LETTERS.

WRITTEN BY ELD. D. L. HITCHCOCK.
The Ocmulgee Association, of Georgia, to the several churches of which she is composed.

DEAR BRETHREN:—As a foundation for our Circular Letter, we call your attention to Psalm xlii. 1. "God is our refuge and strength, a very present help in trouble." Since the introduction of sin into the world, trouble and suffering have been the lot of man. Natural men in their ignorance and unbelief have no just conception of God, and while in trouble and sorrow, either mental or physical, they resort to such means, aids and agencies as in their judgment will deliver them out of their distresses. These, whatever they may be, are *their* refuges. The sinner quickened by the grace of God, realizing his awfully exposed condition before God, his guilt and just condemnation, looks for a refuge in distress, and vainly thinks it consists in prayers and repentance, a moral reformation. On these for a time he relies, until he discovers they are no hiding-places from the wrath of God, whose awful voice is thundering from Mount Sinai, "The soul that sinneth, it shall die." After looking in vain in every direction for help, trying all his own strength, finding every dependence fail in the trying hour, the avenger in swift pursuit, destruction (as he thinks) inevitable, sinking down beneath God's righteous frown, he gives up all hope, expecting to perish. In this moment of extreme anguish God is revealed as his Savior, his Redeemer, his refuge and strength, a very present help in trouble. All is now joy and peace. The refugee has found a shelter, a home, a dwelling place, a sure retreat into which he has entered, and is safe. He will see his cruel enemy no more; the horse and his rider are perished. He was made to feel the need of a refuge, and realizes that salvation was wholly of the Lord. All such are commanded to come out from the world, to be separate, to unite with those of like precious faith, to observe all the laws and ordinances of the King in Zion; then they have the blessed assurance of his protection.

God is the refuge, the stronghold, the place of safety to his church. They are complete in him. He is their munition of rocks. If they seek any other refuge, by going outside of his commands, to do something he has not required, it argues that he is not their only refuge. The cities of refuge were built only for the unfortunate, distressed and persecuted Israelites, and the strangers sojourning with them. They afforded no protection *outside* of the walls, even to their own nation. An Ashdod who unwittingly slew his fellow had no shelter here; they were not built for him, nor for any of Israel's enemies. It is vain for us, brethren, to claim the protection which God our refuge has promised to his church and people, if we set aside his commands, or if we attempt to improve

upon his laws by inserting any thing which worldly wisdom may suggest. Human reason, worldly wisdom, would say that our association was dwindling down to a point, and at no very distant day must dissolve, and therefore we had better get up some auxiliaries, some outside aid—not be so exacting and particular, and thereby swell our numbers, which would make us more respectable in the eyes of our neighbors—give us more strength. False religion, false reasoning and expediency, have already overthrown the government of our fathers. Not content with that, they have taken possession of the infant mind while in its mother's arms, luring them on in falsehood by fanciful representations in the name of godliness; they have taken the educational control of children from their parents, filled our land with churches, (so called) who worship under every green tree. The land in consequence is corrupt; every abomination, every vice, is perpetrated, almost with impunity. There is but little security for life or property; crime is fearfully on the increase. Great God! what a sad, sickening picture! Yet who so rash as to say it is overdrawn? Many who read this can remember the very introduction of these religious abominations. They are now only in their swaddling bands; what will they be in manhood? What presumption, what blasphemy, for those who violate and set at naught the word and laws of God, to say in sanctimonious, measured phrase, "God is our refuge and strength, a very present help in time of trouble!" They make lies their refuge; their strength remains firm; they have more than heart can wish; their eyes stand out with fatness; if they want more help, they call upon the people, whom they dupe, for more money; upon then the Government, whom they are courting, for more power. All their troubles are easily removed by the use of means at their control.

The poor, weak and helpless child of God, in view of all this, in view of his own nothingness—because he looks to and depends upon God alone—can by faith say, "God is our refuge and strength." He is the Almighty, before whom the workers of iniquity must perish. He will bring all their councils to naught, overthrow all their devices, and their weapons shall be turned against themselves. Our God is the God of salvation. Nothing shall be able to separate him from his people. They are one. He is our refuge. There is a union and oneness existing between Christ and his people—He their Head, and they the members of his body. They were created in Christ Jesus before the world began—have his life and righteousness. Because he lives, they live. They are his in every legal sense, by right and title. They ever had their standing in him, and ever will have. As the refuge holds or contains all the refugees, they have a right to its protection, and can truly say, our refuge. There is no power that can wrest them from that sure

and safe retreat. Salvation will God appoint for walls and for bulwarks. What a blessed privilege to be enclosed, fenced in, by God's almighty power!—to be the objects of his love and protection! We are under the strongest obligation to exalt the name of our glorious Refuge; let us obey him in all things. A name, an empty profession, can do no possible good. Let us be active, zealous in his service. A small, feeble church, earnestly contending for the faith once delivered to the saints, all in gospel order, walking in love and fellowship, has more strength than a vast multitude of fleshly, carnal, will-worshippers walking in confusion and strife.

"A very present help in trouble." Our God is not a great way off; he is always near enough to extend his hand in every trouble, from without or within. "A very present help." How tender and kind! He hears the feeblest sigh, sees every falling tear.

But we must abridge. Brethren, we live in a fearful period of the world's history; it is the last time. If we are not mistaken, we are on the eve of some momentous event; what it shall be, or when it shall transpire, our Father only knows. This should cause us who are in our Refuge no alarm, since "all things work together for good to them that love God, who are the called according to his purpose." But it should admonish each one of us to watch and be sober, and hope unto the end. If the coming trial should be bonds and imprisonments for the truth's sake, who will be able to stand? If it should be the final consummation of all things, the end of time—if we are in God, our glorious Refuge—all will be well. "Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." "The Lord of Hosts is with us; the God of Jacob is our refuge."

In conclusion, brethren: The past year has removed from our midst those dear to us and dear to the cause of truth. We feel sensibly our loss; our churches are small; all outward signs seem to be against us. Yet, though cast down, we are not destroyed; our only hope for life and salvation is in God, our Refuge. We are willing to submit our all into his hands, and await his will. Unto his matchless name be honor, power, might and dominion, now and forever! Amen.

D. L. HITCHCOCK, Mod.

D. G. MCCOWEN, Clerk.

APPOINTMENTS.

OTEGO, N. Y., July 4, 1874.

DEAR ELDER BEEBE:—Please say through the "Signs," for the information of our scattered brethren, that my arrangements for meeting with the churches are as follows:

At Otego, the first Sunday in each month. At Osborn Hollow, the second Sunday in each month. At Tompkins, Delaware Co., N. Y., at Knickerbocker Hill, the third Sunday in every other month. Next appointment, third Sunday in August. At Schoharie Hill, the fourth Sunday.

BALAS BUNDY.

OBITUARY NOTICES.

WARWICK, N. Y., July 27, 1874.

DEAR ELDER BEEBE:—Please publish the following obituary:

DIED—In Warwick, July 5th, after a brief illness of one week's duration, **Gideon S. Bradner**, aged about 64 years.

Brother Bradner has been a member of Warwick Church about twenty-nine years, during which time I believe he has maintained a consistent christian character, and deportment, beloved and esteemed by his brethren, and in truth a valued member. He was a sincere lover of the truth, and he loved those, too, who sustained it. The infirmities of the flesh were a heavy burden to him, and deep and heartfelt were his groanings under it. But he was sustained by a simple and abiding faith in a crucified and risen Savior. We shall miss him much for he was one whose place in our assemblies was seldom vacant. May Israel's God sustain our bereaved sister, his wife, in her severe and distressing trial, and be indeed the widow's God and Husband, and also a father to the two sons of our departed brother. And may he in great mercy remember the Church in Warwick, and give her grace sufficient for her.

As ever your brother in hope.

J. N. BADGER.

GREENBUSH, Ill., June 20, 1874.

DEAR BROTHER BEEBE:—I herewith send you the obituary of old father **John McMurtre**, written by his daughter, (sister Louisa Brown) together with some reminiscences of his mother. I baptized him in the fellowship of the Henderson Church in 1874, (his weight being about 260 pounds.) He continued a faithful member of that church until his death. I preached at his burial from 2d Cor. iv. 18, and v. 1. May God bless his dear children and relatives. Yours,

R. M. SIMMONS.

NORTH HENDERSON, Ill., April 10, 1874.

DEAR BROTHER SIMMONS:—I send you for publication the obituary of my father and mother. It is many years since the death of my mother, but I wish to say a few words in her memory. She was born in South Carolina December 2, 1796. Her maiden name was Williamson. Her parents were Baptists. She died May 18, 1833. My father and mother moved to Knox Co., Ill., in 1830, where she died, leaving six children, all girls, all of whom are now living. She died in the full triumphs of a living faith in Christ, and in hope of immortality. She glorified God for about two hours before her spirit took its flight, exhorting her husband and children and all around her. She said she would not be back in this world for ten thousand such worlds, and seemed to think she was in the world of eternal glory. I asked her if she saw the Lord, and she said, He enlightens me, and added, I am meeting my blessed Redeemer; I am God's child; then breathed quietly a few times, and fell asleep in the arms of her blessed Savior. She never belonged to the church in visible order here, but has gone to enjoy that crown which shall be given to all who love the appearing of the Lord. Eld Samuel Dark (then quite a young minister,) sang a hymn and prayed at her grave.

After the death of my mother (Mrs. Mary McMurtre) my father, John McMurtre, dreamed that he saw her, and she told him that she was in heaven, and he wanted to go to her, but she said, Not now, but at some future time when God should will it. This dream comforted him. The Lord did call him, and set his sins in order before him, and then, oh, how miserable he felt. One day, in his deep distress, he went up stairs to hide himself, laid down on the bed, and fell asleep, and dreamed there was a ladder at the outside window, and a little girl came up the ladder with a golden bowl and gave him a drink, and immediately he found himself standing on the floor, praising God for his great mercy. Then he remembered his former dream, and fully believed that he would at some day realize it without a veil between. He is now gone, and we humbly trust he is enjoying heaven in all its fullness.

He leaves six daughters with our step-mother, and many grand-children, and the church to mourn his absence, but not without hope.

He was born June 4, 1797, in Mercer Co., Kentucky, and died March 19, 1874, aged 76 years, 9 months and 11 days. His disease was mostly old age and general debility, and affection of the lungs. He bore his affliction without a murmur. His children were all to see him except one who lives in Missouri. His children, grand-children, brethren and sisters and neighbors were all very kind to him.

"Sweet bethy rest, till he bids thee arise,
To hail him in triumph, descending the skies."

LOUISA BROWN.

DIED—On the 9th day of March, 1874, at the house of her brother-in-law, N. A. Baker, Corington, Ky., our beloved sister **Sarah Jane Clarkson**, in the fifty-third year of her age. Our dear sister was received by experience and baptized in the fellowship of Sardis church, by Elder Morris Lassing, in May, 1863, where she remained a faithful and beloved member until called home. She was from early youth the greatest sufferer I have ever known from a complication of diseases, which at last terminated in consumption. Yet was she a woman of more than ordinary mind, and when not suffering was remarkable for intelligent cheerfulness. She had read a great deal, and for several years before she joined the church, and since, the bible, hymn book and "Signs" could generally be found on her bed. I have heard her say the "Signs" were more to her than preaching; "for at meeting," said she, "I get so weary and worn out, I cannot hear to profit; here I can read the same things, and when I get tired, shut my eyes and rest; then read again. Though her seat was always filled at our meetings when she could get there, and we sadly miss the dear frail form walking in with her pillow and comfort to rest on. Until a short time previous to her last illness, the idea of death and the grave seemed very terrible to her; but the last time I conversed with her, some time previous to her last illness, the sting appeared in a great measure to have been removed, and she could have adopted the christian paradox, "I long for death yet cling to life." I was told by those who were with her, that, a short time before she breathed her last, she sang,

"I would not live alway, so welcome the tomb,
Since Jesus hath lain there, I dread not its gloom;

There sweet be my rest, till he bids me arise,
To hail him in triumph descending the skies."

We may readily infer that death had lost its sting, the grave its victory over the dying saint. She was faithfully attended by her sister and family, together with many relatives and friends, until her body was laid in the grave.

A sermon was preached on the occasion by our beloved brother, William Winston, and while he was plainly and beautifully portraying how and why "Jesus 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," Death assumed the garb of special friend, the grave a sacred receptacle to hold the slumbering body till Jesus come that dust to ransom from the tomb. Many times that evening I found myself repeating some verses I memorized from the "Signs" years ago.

Hear O death, thou king of terrors,
Christ has took thy sting away;
But for this, I dare not face thee,
E'en thy looks would cause dismay.

Since my Savior drank thy venom,
Thee I hail, a welcome friend;
And thou'lt soon transport my spirit,
And my life of warfare end.

Hear O grave, thou greedy dungeon,
Thou no terror hast to me;
My Redeemer burst thy prison,
Sang aloud the victory.

Thou mayst take this feeble body,
Worms may feast and cause decay;
But thou shalt not hold one fragmen
O'er the resurrection day.

"Precious in the sight of the Lord is the death of his saints." Ps. cxvi. 15.

BROTHER BEEBE.—Another one of your patrons is gone from this present evil world. Our beloved brother Deacon **John T. Murdock**, departed to be with Christ the morning of the 2d day of April 1874, aged 70 years, 1 month and 1 day. His departure was very sudden. His physician pronounced his death to have been caused by heart disease. But sudden as it was, it did not find him unprepared. He had evidently been conscious for months past that the summons was surely coming, and might reach him at any moment. The symptoms of his disease had become more alarming within the last few weeks, but still he was able to be about the most of the time, attending the ordinary matters of his business. The morning of his death he walked about the house, and across the yard toward the orchard, and leaned upon the yard fence, looking into the orchard, toward the place where his body was soon to be laid, as if meditating upon the place and the occasion, then returned to the house, laid down on his bed, and in a few minutes closed his eyes as if going to sleep, and quickly breathed his last, even before all the members of his family could be called to his bedside.

Thus passed away one of the excellent of the earth. Quite a large collection of people assembled to follow his body to the tomb, and witness its interment. The assemblage was addressed by Eld. R. M. Thomas, from Phil. i. 21, followed by Eld. P. J. Burruss from 2d Cor. v. 1.

Brother Murdock leaves an aged companion, a most devoted wife and mother, and an exemplary believer in Jesus, and an interesting, lovely and estimable family, consisting of three sons and three daughters, two of whom, with their husbands, are members of the same church of which their father was so long an orderly and useful member. May the Lord bring in more of them. We have hope for them. All the children were present at the burial except one daughter.

Brother Murdock was esteemed as one of the best and most noble of men, not only by his kindred in the flesh and in the spirit, but also by the community generally wherever he was known, and I have often, since his death, been addressed by remarks like the following: "A good man is gone." "Our county and the community have suffered a great loss." "There were few to equal him, and none to excel him," &c., &c.

Brother Murdock was born in Westmoreland County, Va., emigrated to Kentucky in early life, joined the Particular Baptist Church at Elizabeth, Bourbon Co., Ky., in June, 1835, I believe, and was baptized by Elder Thomas P. Dudley, for whom he entertained the highest Christian regard throughout subsequent life. He served that church as clerk for several years, and I believe was ordained deacon there. He emigrated to Platte Co., Mo., in 1847, and some time after, joined the church at Unity, under the care of Eld. P. J. Burruss, to whom he became greatly attached. He served this church as deacon to the close of his life. He had also been her clerk for about ten years.

Our departed brother was a warm friend to you, brother Beebe. He prized the "Signs" highly, believing they supported and disseminated gospel truth. He was a careful, studious reader of the scriptures, a critical self-examiner, just, humble and exemplary, a lover of hospitality, as all who were ever about his house can testify, a lover of good men, ruling well his own house, having the glory of God, the honor of his cause, and the prosperity of the church continually at heart; he truly "used the office of a deacon well, and purchased to himself a good degree and great boldness in the faith which is in Christ Jesus. And now, he rests from his labors, and his works do follow him."

I will add that he was a faithful counselor, a christian brother, a true friend and nursing father to the poor, unworthy, grief-stricken writer, who most keenly feels his loss. But we may safely say,

"O happy soul, who, safely past
Thy weary warfare here,
Arrived at Jesus' feet at last,
And ended all thy care."

R. M. THOMAS.
PLATTE CITY, Mo., June 12, 1874.

HAMILTON, Ohio, June 20, 1874.

BROTHER BEEBE.—By request of sister Smaley, I send you for publication a notice of the death of our brother **Jonathan Smaley**, who died May 18, 1874, after a sickness of two weeks, together with a short autobiography, which he wrote some time before his death.

JEPHTHA CLAWSON.

I was born in Somerset Co., N. J., November 20, 1787. In 1792 we moved into Pennsylvania, and in 1805 we moved to Butler County, Ohio. I was married to Phebe More September 10, 1807, and the next year we moved on to the place we now occupy. We have raised nine children, three sons and six daughters. I have no more to relate until 1829. From this date I wish to relate a subject of more interest.

Up to this time I had lived in nature's darkness, as do all the race of Adam until God changes them by grace. I professed to live as moral a life as my neighbors. I sometimes thought on the subject of religion, but was ignorant of its reality. Death was a dreadful terror to me. I often thought, if there was a reality in religion I would like to know it. But I saw so many who professed to have it, that I thought were no better than myself, that I became doubtful of any reality in it. I frequently attended meetings among the Newlights and Methodists, and saw many make professions, and in a short time fall away, as they called it, that I concluded I would not go much more to their meetings. I then went to hear the Universalists, and became more attached to them; but after awhile I heard one of them in preaching show so much lightness in regard to the subject of religion that I did not want to hear them any more. I really believed there was a God, who had made the heavens and earth, and all that is in them. In the spring of 1829 it came into my mind that I ought at night to think of him who had kept me through the day; and in the morning of who had preserved me through the night. This I promised myself I would do, but sometimes I would forget and neglect it, and my conscience would condemn me. I attended church meeting, and when liberty was given to those wishing to talk to the church, I went up; not so much with the view of joining, as to learn what the church thought of my exercises; for if there is anything that will make a person honest, it is the spirit of grace in the heart. They do not wish to deceive. I said but little, and answered some questions, and was received and baptized, August 7, 1829. After this my mind was led to love the brethren. After this there was some dissatisfaction among the brethren, and how it could be that there should be dissatisfaction among brethren, I could not tell, if they possessed the spirit of Christ; that spirit brings no trouble into the church. Sometimes the "old man" wants to have some hand in the affairs of the church, and if permitted there is danger of trouble.

I had walked according to the course of the world for more than forty years; but I dare not say I was quickened and made alive. It seemed too much for such a poor creature as I felt myself to be to say. After this I seemed for a considerable length of time to enjoy what I hoped I had experienced. An aged sister said that I had been up in the mount the longest of any one she knew; but, said she, you will come down in the valley after awhile, and truly I have found it true. One of my greatest troubles is that I feel so much of my time so indifferent on the subject which is of such vital importance, when I do desire to have my mind continually on spiritual things. But I find it often on vain and foolish things. I feel as though I have no control of my own mind. But when I am with the brethren who are spiritually minded, and we converse on spiritual things, my faith seems to be strengthened, and I rejoice in my hope. Of all the subjects presented to my mind, the Resurrection keeps the lead. To think that this poor, sinful and corruptible body will be raised a spiritual and glorious body, like the glorious body of the blessed Jesus. O, what a glorious subject! I will tell you what I think we will do when we are prepared for it. We will thank and adore God who has given us so great and glorious a victory over death,

hell and the grave. The psalmist said he would be satisfied when he should awake with his likeness. If I shall be so unspeakably blessed as to be raised up with a body like the blessed Jesus, I shall be satisfied. As the first fruits insure the whole harvest, so the resurrection of the blessed Jesus ensures the resurrection of the church, which is his body, to dwell with him forever and ever. Amen.

JONATHAN SMALEY.

DIED.—On the 15th day of May, 1874, at his own residence, Union, Boone Co., Ky., of typhoid fever, our dear brother, **Deacon Jesse Riley**, about sixty years of age. Brother Riley was received at Sardis, says our old church book, "by an experience of grace in the heart," April, 1843, and was baptized by Elder William Hume. I don't think any member ever gained and retained the fellowship of the whole church more entirely than he did; and no one loved free, sovereign unmerited grace better, nor contended more earnestly for those precious truths so far as in him lay, than our departed brother. But he is gone to be ever with his Savior God. He was, I am told, perfectly resigned to the Lord's will, was willing to leave his two young orphans, a son and daughter, in the hands of him who has promised to be a father to the fatherless. His wife, our beloved sister Nannie Riley, fell asleep in Jesus in 1873, in her fortieth year, of consumption. She bore her protracted sufferings with patience and fortitude, humbly submissive to the will of her heavenly Father, and although a devoted wife and mother, she expressed an entire resignation to leave her earthly all in the hands of an unerring God. Sister Riley was a loving and beloved member of Sardis church, baptized by Elder Joseph A. Johnson, December, 1867, and her seat was never empty at our meetings when she was able to get there. Elder Winston preached on both occasions, to large congregations of sorrowing relatives and friends. We mourn our loss, but grieve not for them, for those who sleep in Jesus shall God bring with him.

"Asleep in Jesus, O for me
May such a blissful refuge be,
Secretly shall my ashes lie,
Waiting the summons from on high."

M. B. B.

ASSOCIATIONAL.

The Sandy Creek Association will be held with the Barren Grove Church, situated in Henry Co., Ill., to commence on Friday before the second Sunday in September, at 10 o'clock a. m.

Those who come on the Chicago, R. I. & P. R. R. will be met at Anawan on Thursday. Those coming on the Chicago, B. & Q. R. R. will be met at Kewanee on Thursday.

J. E. KETCHUM, Clerk.

The Tygarts Valley River Association of Regular Baptists will be held with Amnon Church, Taylor Co., W. Va., to commence at 12 o'clock on Friday before the fifth Sunday in August, 1874, and continue three days.

Those coming by Rail Road will come to Fetterman, 4 miles west of Grafton, on the Baltimore & Ohio R. R. It is about 6 miles from Fetterman to the place where the meeting will be held. Address brethren James A. Poe or David Miller, at Fetterman, Taylor Co., W. Va., and they will meet you promptly at the depot, and convey you to the place of meeting.

Trains pass daily each way.

J. S. CORDER.

If the Lord will, the First Regular or Old School Baptist Association called Kansas, will convene with West Union Church, at the house of brother A. D. Simmons, 18 miles west of Atchison City, and 5 miles north-west of Effingham, on the C. B. U. P. R. R. to commence on Friday before the last Saturday in September, 1874, and continue the two succeeding days.

Brethren of our order are requested to attend, especially ministering brethren.

Those coming by Rail Road from the east or west will get off at Effingham, Atchison County, Kansas, from whence they will be conveyed to the place of meeting.

A. D. SIMMONS.

The Maine Old School Baptist Conference will be held with the church at North Berwick, Maine, commencing on the 18th day of September, 1874, at 10 o'clock a. m. and continue three days.

WM. QUINT.

The C—— (we cannot make out the name) Association of Old School Baptists will meet with the Brush Creek Church, Highland Co., Ohio, on Friday before the first Sunday in September, 1874, 12 miles south of Hillsboro, on the Pike leading from Hillsboro to Belfast. We invite our ministering brethren, and all others of our order.

Those who come can call on brethren Jas. and John Dalrumple, Wm. and Abraham Newkirk, near the place of meeting.

Cannot brethren Biggs and Powell, and others at the north, meet with us? We are a little band in the midst of many lo. heres, and lo. theres.

E. M. REAVES.

The Spoon River Association will hold her 43d annual session with the New Hope Church, at Greenbush, Warren Co., Ill., commencing at 10 o'clock a. m. on Friday before the first Sunday in September, 1874, 8 miles from Avon, and 7 miles from St. Augustine, on the C. B. & Q. R. R., and 8 miles from Roseville, on the R. R. I. & S. R. R., at which stations brethren will be met on Thursday evening and Friday morning, with conveyances to the meeting.

R. M. SIMMONS, Clerk.

The Indian Creek Association will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, to commence at 10 o'clock a. m. on Friday before the third Sunday in September, 1874.

Those coming from the east will come to Hamilton and take the Junction Rail Road and stop at Wood station within three miles of Oxford. Those from the West will take the Junction Road at Connersville, and stop at Wood station, where they will be met on Thursday evening and Friday morning, and taken to the meeting. The ministering and other brethren and friends are invited to meet with us.

SAMUEL BRADY.

The Mt. Gilead Association of Regular Baptists will meet with the Mt. Pleasant Church in Brown Co., Ill., 4 1/2 miles north of Mt. Sterling, (a station on the T. W. & W. R. R.) to commence at 10 o'clock a. m. on the 8th, 9th and 10th days of August, 1874, when and where the brethren, sisters and friends are cordially invited to attend.

By order of the association,

LARIS PULMAN, Clerk.

The Maine O. S. Baptist Association will be held with the Baptist Church at Whitefield, Me., commencing September 11th, 1874, and continue three days. A warm-hearted invitation is extended to all who love the truth to visit us.

Those coming from the south and west, will have to start so as to be in Boston on Thursday morning, (10th) and leave there on the 8:15 train from the Eastern depot. By doing so they will be taken through to Gardiner without change of cars. At Gardiner they will be met by friends who will care for them. Those who intend coming will please drop a line to brother W. Turner, Whitefield, Maine. As they will have to be taken nine miles with teams, we wish to be sure that none are left to walk.

By order of the church.

H. CAMPBELL.

The Mad River Predestinarian Baptist Association will meet with the Thompson Church in Union Township, Putnam County, Ohio, six miles northwest of Columbus Grove, commencing at ten o'clock A. M., on Friday before the second Sunday in September, 1874.

Those coming on the Pittsburg and Fort Wayne Railroad will change cars at Lima, and those from the north and south on the Dayton and Michigan Railroad, will stop at Columbus Grove, where they will be met and taken to the meeting.

DAVID SEITZ.

The Corresponding Meeting of Old School Baptists will be held, if the Lord will, with Upper broad Run Church, Fauquier Co., Va., commencing on Wednesday morning before the third Sunday in August, 1874, and continue three days.

The saints and all sincere friends of gospel truth are affectionately invited to attend. Ministering brethren are especially invited to attend. Brethren who come by public conveyance will find Washington, D. C. and Alexandria, Va., prominent points reach on Tuesday before the meeting, so as to reach the place of the meeting on Wednesday morning.

J. L. PURINGTON, Pastor.

The Sandusky Old School Baptist Association will meet with the Van Buren Church, 7 miles north of Findley, Hancock Co., Ohio, on Wednesday before the first Sunday in September, 1874.

Those coming on the cars will be met at Findley on Tuesday before; also those coming on the Baltimore & Ohio R. R. will be met at New Baltimore and Bairdstown, in Wood Co., Ohio, and those coming on the L. E. L. R. R. from Fremont will be met at Arcadia, and conveyed to the meeting.

The Mount Pleasant Association will be held with the church at Providence, Trimble Co., Ky., 3½ miles from the Short Line R. R., commencing on Friday before the first Saturday in September, 1884.

Brethren coming from Cincinnati or Louisville can leave either place after 12 o'clock on Thursday, evening train, and arrive at Turners Station the same evening before sundown, where they will find accommodations.

The Salem Association will convene one week before Mount Pleasant, and the Licking one week after, and the three associations not over thirty miles distant. The brethren coming to one can be conveyed to the other, if not on the rail road.

N. A. HUMSTON.

The Salem Association of Predestinarian Baptists is expected to be held with the church at Little Hope, Owen Co., Ky., to begin at 10 o'clock a. m. on Wednesday before the fourth Friday in August, and continue three days.

Those coming from the north and west will take the morning train at the Little Miami Depot at Cincinnati, via Ohio Short Line R. R., to Glencoe, arriving at about 9:35, where they will be met and taken to the meeting. Those coming from the south will take the morning train up, arriving at Glencoe at or near 7 a. m. If any should prefer to come on the Tuesday evening train, they will find some of the friends in waiting to receive and care for them. Brethren and friends are cordially invited to attend.

J. C. HOPKINS.

The Upatoi Association will convene (if the Lord will) with Bluff Springs Church, in Macon County, Georgia, on Tuesday after the first Sunday in September, at 10 o'clock a. m., and continue three days. The church is 4 miles north-west of Andersonville, and 8 miles south-west of Oglethorpe.

Brethren coming by Rail Road will come to the above named places on Monday, where they will be met and carried to the place of meeting. Those from the north will stop at Oglethorpe, and those from the south-west at Andersonville.

All persons who may feel an interest in the meeting are solicited to attend.

S. H. ENGLISH.

The Lexington Association will be held with the First Church of Roxbury, Delaware Co., N. Y., to commence on the first Wednesday in September, 1874, and continue three days.

The Licking Association of Particular Baptists will be held with the church at Long Ridge, Owen Co., Ky., commencing on Friday before the second Saturday in September, 1874.

The Salisbury Old School Baptist Association will be held with the Salisbury Church,

THE SECOND VOLUME OF THE "EDITORIALS."

SINCE the publication of the First Volume of this work, many applications have been made for the succeeding volumes, by those who love the truth and wish to preserve for themselves and for the use of their posterity, a faithful record of the history of the Old School or Primitive Baptists, from the time of the division occasioned by the apostasy of what are now known as the New School or Missionary Baptists, up to the present date.

Among the articles contained in this volume will be the debate of the Editor with J. J. Pierce Esq., October 3d, 1842, upon the following propositions:—

1st. "That the fundamental principles of the 'Temperance Society,' that to 'make, vend or drink' liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural, and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said Society assumes to be "wise above what is written," by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship, and also of political preference, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the Church and State; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

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We cordially invite our brethren from a distance to meet with us. Those coming by Rail Road will be met at the above named stations on Friday and conveyed to places of entertainment.

PHILEMON STOUT, Clerk of Ass'n.

The Scioto Predestinarian Baptist Association will meet with the Deer Creek Church, at Waterloo, four miles from New Holland Station, on the M. V. R. R., Pickaway County, Ohio, commencing on Friday before the third Sunday in August, 1874.

The Little Black Association will be held with Emmaus Church, at Cumberland, Choc-taw Co., Miss., on Friday before the first Sunday in October, 1874.

The White Water Association of Regular Baptists will meet with the Fairfield Church in Franklin Co., Ind., at 10 o'clock a. m., on Wednesday before the second Saturday in August, 1874, and we extend a cordial invitation to the ministry of our faith and order to meet with us.

Those coming by public conveyance from the south and east will take the cars at the Indianapolis and Cincinnati Depot, on the White Water Valley R. R., and stop at Brookville. Trains leave the city at 6:30 a. m. and 4:30 p. m.

Those coming from the north will take the cars at Hagerstown and intermediate points, on the morning of the association, stopping at Brookville, where they will be met and taken to the meeting.

Those coming by Rail Road from the west will take the Cincinnati & Indianapolis Junction R. R., and stop at College Corner, being the nearest point on that Road to the place of meeting.

W. H. BECK, Clerk.

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BY GILBERT BEEBE,

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VOL. 42. MIDDLETOWN, N. Y., SEPTEMBER 1, 1874. NO. 17

POETRY.

For the "Signs of the Times."

PATIENCE.

Be still, poor soul, and cease thy strife,
For God knows all; and in his hand
Canst thou not lay both heart and life,
Content if he but guide the way?

Canst thou not trust thy Father's will,
E'en though he sends the weary part?
Canst thou not list the "Peace, be still,"
He whispers to the storm-toss'd heart?

As calm o'er waves of Galilee
Came at the bidding of the Christ,
So troubled hearts, like restless sea,
Are stilled by his divinest love.

God knoweth all, poor stricken heart;
No pang escapes his gracious ken;
Your life is precious in his sight;
He noteth all and judgeth well.

Trust, then, in hours both dark and light,
Be never troubled or dismayed;
Till gates of heaven before thy sight
Unclose to bring thee perfect peace.

ANNA MONTAGUE.

"WHEN THOU PRAYEST, ENTER INTO THY CLOSET."

My closet door stood open,
I entered gladly in;
I was tired of worldly seeking,
I was wearied with my sin.

A secret voice within me,
A solemn voice above,
Uttered the Father's promise
Of privilege and love.

"Ask, and it shall be given!"
My heart with joy was stir'd;
"But ask ye in this manner,"
My lips took up the word.

"Our Father high in heaven,"
My Father—I thine own—
"Thy holy name be hallowed,
Thy blessed will be done.

"Thy blessed kingdom prosper,
And thy saints be gathered in,
To worship at thy footstool,
And bow before thy throne.

"Thy will be done!" My Father,
My voice is faint for tears;
How shall I choose thy choosing
For all the varied years?

When hope lights up my dwelling,
And earthly skies are bright,
How can I at thy bidding
Step forth into the night?

When flowers beguile my footsteps,
Through gentle paths and fair,
How can I climb the mountain,
Because thou leadest there?

Oh! earth hath heights of beauty,
Of love and joy to gain;
How can I keep the valley
Of labor or of pain?

"Thy will!" O loving Father,
I tremble, yet I trust;
I lay my head against thee,
I feel that thou art just.

And though I weep and falter,
So weak the race to run,
I pray with true beseeching,
Let all thy will be done.

Give me this day, my Father,
Daily, convenient food,
For body and for spirit,
Each true and urgent good.

Whate'er I need for patience,
For knowledge, growth and love,
To raise my thoughts from nature,
To things which are above.

Thou art all wise and tender,
And faithful to thine own;
And when I cry for nurture,
Thou wilt not give a stone.

But if in human blindness
I ask or choose amiss,
I pray thy loving-kindness
Deny my heart in this.

Forgive my great transgressions,
My folly and my sin;
But oh! the stern conditions,
If pardon I would win.

"For if ye fail to render
Forgiveness full and true,
The Father will not answer
When you for pardon sue?"

What say my heart's responses?
Do I forgive, or no,
My brother's faults and errors,
The malice of a foe?

I pause for deeper question,
I sigh with fearful doubt;
Thy law uncovers darkness,
The depths it searches out.

But still I plead for mercy,
And o'er my failings grieve;
A penitent in sorrow,
I dare to urge, "Forgive."

"Preserve me from temptation;"
But what if thou shouldst say,
My paths are strait and narrow,
Thou look'st the broader way!

I know I've stood in parley
Where good and evil meet;
The form I saw was lovely,
The voice I heard was sweet.

And mid the mists and shadows
I scarce discerned the right;
The false was bold and specious,
The true was veiled from sight.

Full well I knew my yearning
For some forbidden sweet,
Brought dimness to my vision,
And stumbling to my feet.

Alas! the subtle temptings
My steps aside that draw!
How can so vile a being
Keep thy most perfect law?

For, with my best endeavors,
I sin with every breath!
Who shall my soul release from
The body of this death?

I thank thee, O my Father,
That Christ did so atone,
And did from wrath deliver,
And justified his own.

And so I plead, my Father,
Deliver me from sin,
From all the powers of evil,
Around me and within.

Thine shall be all the glory,
The kingdom and the power,
The praise of my salvation,
Forever, evermore.

O sacred, secret closet,
Seen only by the Lord!
O presence of my Father,
The open, full reward!

E. L. E.

CORRESPONDENCE.

ROCK FALLS, Ill., Jan. 22, 1874.

DEAR BROTHER BEEBE:—If it is not imposing too much on your time and patience to read my scribble, I will try to communicate to the readers of the "Signs of the Times" what I sometimes hope and trust Jesus has done for my poor soul.

I was born in Smyth County, Virginia, August 9, 1833. When two years of age my parents moved to Shelby County, Indiana. I do not remember of having had any serious thoughts until I was about eleven years old, and then only when I heard of a death. About this time it pleased the Lord to remove my father from time to eternity, and my mother being poor, I was obliged to leave home and cast my lot among strangers, where I soon learned to act out my Adamic nature in sin and folly. The fear of God was not before my eyes, and unless I heard some one talking about death, hell and everlasting torment, I could be as pharisaical as any one, and pretend to have great love for God; but my love and seriousness was not from the fear of God, but from the fear of hell and everlasting torment, which I now believe to be the foundation of all the religion of anti-christ. Insure them heaven and ultimate glory and all their religious devotion would cease; for how often are we told by them that if they could believe the doctrine of the Old School Baptists they would go on and take their fill of sin. It proves plainly that they have not been killed to the love of sin. The inspired apostle Paul asked the important question, "How shall we that are dead to sin live any longer therein?" We cannot. We often go for weeks, and perhaps months, with our heads bowed down like the bulrush, mourning on account of so much sin being mixed with all we do or say, and we often apply bitter reproaches to ourselves, on account of it. But to return.

I like all the rest, intended to have religion before I died, so as to escape everlasting punishment, but thought it was something that could be had at any time it was sought for. I thought I was not very bad, and in fact thought I was almost as good as any one. Thus my life was spent until I had arrived at the age of sixteen years. About this time I moved with my mother to Ohio. There I formed new associates, and in a short time had forgotten all my religious streaks, and gone deeper in sin and folly than I had before, and continued so until God in his providence

saw fit to call my mother to himself. This brought a damper on my career, for a short time. I thought, Where would I be if it had been me instead of mother? The answer was, In hell, of course, with all the nations that forget God. But it was not long before these feelings wore off, and I was the same as before. I then went to Delaware, Ohio, and all was well with me until about the first of February, 1852. The New School Presbyterians were carrying on a protracted meeting, and I attended quite regularly, to see and be seen, when one of the family remarked that the Presbyterians would have Abram yet. I got up and left the house, and made this remark, I defy the power of God to turn me. But O what anguish of mind I felt for the next years! What the matter was with me I could not tell. I could not bring my mind on my work. I came to the conclusion that I was going to die, and thought, O what will be my condition after death? I now thought it high time to turn and seek the Lord, and get religion; so to the law I went, prayed twice a day, attended all the meetings, and became a member of the Sabbath School and the young men's prayer meetings; but, to my surprise, instead of getting better, I grew worse. I took to reading the scriptures more diligently, but they only condemned me. I read that by the deeds of the law there shall no flesh be justified in the sight of God. I found that I was not only a great sinner against God, but was under the curse of his holy law; for I read that "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." Here I felt that I had come to a stand still, and had no where to go. My sins arose like mountains before me, and I found that it was impossible for me to keep the law in the least degree. I found my fig-leaf apron availed me nothing, that my own righteousness was as filthy rags, that I was ten thousand talents in debt, and had nothing to pay, and if Jesus did not cancel the debt I must be forever lost, and how he could do that, and still be just, I could not see, for of all beings under the heavens I was certainly the worst. I felt as though my doom was sealed, and I should sooner or later receive my great reward in the everlasting burnings. It seemed at times as though the heavens were brass, and that my prayers did not reach higher than my head. Others could receive comfort and consolation at the protracted

meeting, but I could not. I only grew worse. I well remember the day I returned to town from peeling tan bark, in the spring of 1853. The heavens grew dark, and all my sins seemed to loom up before me, and press me down into the very ground. It seemed as though I never should get home. I resolved to find some secret place and pour out my soul in prayer to God, that if it was consistent with his holy and righteous will, to remove my burden of guilt, and enable me while I did live not to sin against him; but when I arose from my feet I felt as though I had committed the unpardonable sin, that my prayer, as I called it, was nothing but mockery and blasphemy, and before I was aware of what I said, I cried out, O Lord, forgive me, and I will never attempt it again. That evening I started to attend the young men's prayer meeting, but soon returned, as it were on the very border of despair. I felt as though I should never see another rising sun; that before the dawn of another day I should be cast into outer darkness; but at the moment when I was looking for nothing but death, Jesus appeared to me as he bled and died on the tree, and it appeared as though these words proceeded from his lips, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls; for my yoke is easy, and my burden is light." From that moment my burden was gone, and every thing appeared to be changed. The very stars that twinkled in the heavens above appeared to praise God for his goodness. I felt as if I could exclaim with the psalmist, "He brought me up also out of an horrible pit, and out of the miry clay, and set my feet upon a rock, and established my goings, and hath put a new song in my mouth, even praise unto our God." I then had a view of the plan of salvation, and could see how God could be just in saving one so sinful as I. I then felt it my duty to follow my Lord and Master down into the watery grave, and unite with his people, if I could find out who they were. I had heard the Old Baptist spoken of as being a hard set, so I thought I should not trouble them. But where to go I knew not, for I had been to hear all the denominations I was acquainted with in Delaware, and they did not preach as I understood. They preached that salvation was by works, and I believed it was all of free and sovereign grace, from first to last. When I was about to give up all hope that I ever should find that gospel food, it was suggested to me that I had tried all the rest, and why not go and hear the Old Baptists? I was so much impressed that when Sunday came I could not stay away, but had no idea that I should like them. I had been to their meetings, but only to pass away time. I knew nothing about their belief, only I had heard they were a despised and degraded people, and that they would soon be all

swept from off the face of the earth. I had to go about eight miles, and did not get there till meeting had commenced. I rode up and hitched my horse, and as I was walking toward the house I caught these words, "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." This sentence seemed to do me more good than all the preaching I had ever heard in Delaware. That was a joyful day to me, and a day long to be remembered. It was the first time I ever heard the gospel preached. I felt as though I could take them by the hand, and exclaim with Ruth of old, "Entreat me not to leave thee, nor 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. So at their next meeting I related my little story to the Marlborough Church, in Delaware County, Ohio, on the 17th day of April, 1853, and to my great surprise was received as a candidate for baptism, and baptized on the ensuing day by Eld. John H. Biggs, in the fellowship of the church where I remained an unworthy member until after I came to this country. Since that time storms and tempests have been my lot the most of the time; but in all cases when troubles and trials, darkness and fears were ready to prevail, Jesus has revealed himself as my protector and preserver, assuring me that he will never leave nor forsake me. O, is it not a theme of rejoicing to behold the power by which the people of God are kept, which cannot be thwarted by wicked men or devils? Jesus said to Peter, "Upon this rock will I build my church, and the gates of hell shall not prevail against it." Paul says to his Roman brethren, "If God be for us, who can be against us?" "I am persuaded that neither life, nor death, 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."

One of the weakest of the fold, if one at all,

ABRAM B. LESTER.

EMINENCE, Henry Co., Ky., April 19, 1874.

BROTHER BEEBE:—Permit me, through the columns of your prized paper, the "Signs of the Times," to address a few lines to my brethren and sisters in the Lord, who so frequently, of late, ask why I do not write for our family paper. My answer is, my dear christian friends, On account of my incapacity and nothingness. I see so little in myself to admire, and come so far short of what I regard as christian deportment, that I feel it would be presumption for one so imperfect to write on so glorious a theme. I have often to use the language of Paul, and say, O wretched one that I am! and inquire, Is there any one like me? But when I turn to my bible and read, "The creature was made

subject to vanity, *not willingly*, but by reason of him who hath subjected the same in hope, I feel somewhat comforted, and try to thank my heavenly Father that he knoweth all our frame, and he alone hath power to help us poor, sinful creatures. There never has been the shadow of a doubt in mind as to his faithfulness to his children, but the inquiry is, Am I one of them? Oft it causes anxious thought. But one thing I do know, I love his children whenever I see them walking in the ordinances of his house blamelessly, and as our venerable brother T. P. Dudley remarked upon one occasion, in spite of myself. And John says, "We know that we have passed from death unto life, because we love the brethren." And sometimes when I begin to fear and doubt, this evidence alone gives me comfort. But at the same time I feel inadequate to write any thing for your edification. I sometimes think if I have a talent at all, it is only one, and that one is not improved.

Brother Beebe, your editorials, yes, and all the communications of the brethren and sisters, are very comforting and edifying to me, and no doubt they are to all your readers. Continue to write, my friends, of the glorious things of the gospel, for it is all the preaching that very many of your readers have, and my aged mother, Mrs. S. W. Ricketts, is one of the many.

I made arrangements to attend meeting at Pleasureville, Ky., to-day, but events over which I had no control prevented me. Alas for all human calculations; man may appoint, but God can disappoint. And I do rejoice that he knows what is best for us, better than we do. O that I could at all times be careful for nothing, but by prayer and thanksgiving make my requests known unto him who has promised to perfect all that concerns us.

If we are what we profess to be, let us heed the exhortation of Paul to his brethren, "Set your affections on things above, not on things on the earth." "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do, do it heartily as to the Lord, and not unto men." And again, "We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you, and to esteem them very highly in love for their work's sake."

In conclusion, my dear brethren and sisters, I humbly ask an interest in your prayers, that I may grow in grace and in the knowledge of the truth as it is in Jesus.

CORDELIA FOREE.

AUGUST 20, 1874.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven."

This is addressed to the saints, upon whom the Sun of Righteousness has arisen with healing in his wings; and to all such he says, "If ye love me, keep my commandments." Is the light of the saints shining when they put it under a bushel, or when they join any secret organization? Are they avoiding all appearance of evil when they frequent the race field, and every other worldly resort? We read in the bible that the children of God are not reckoned with the nations, and they are commanded to come out from them and be separate, and to touch not, taste not, handle not the unclean thing, and I will receive you, saith the Lord. Paul tells his Ephesian brethren to walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil. He also admonishes his Corinthian brethren to give none offence, neither to Jew nor Gentile, nor to the church of God. If we love the world and the things of the world, the love of the Father is not in us.

My mind has been deeply impressed, from the first introduction of this new order called the Grangers, that it was something the Old School Baptists should neither touch, taste nor handle, and I have raised a warning voice against it, in my limited sphere. I hope the dear saints who have been led away with its errors will pause and reflect from whence they have fallen. I hope the watchmen on the walls of Zion will raise a warning voice to their flocks, over which the Holy Ghost hath made them overseers. I wish to see something again from brethren Stipp's and Durand's pens on the subject; and not theirs only, but all others who see its great evils. O that the good Shepherd would keep us from going astray, and cover our defenseless heads with the shadow of his wings, until the calamities of this life be over, is the desire of my heart.

Peter, in his second epistle, ii. 20, uses these words to those who have forsaken the right way: "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them." And after further admonition he speaks to them thus: "Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."

I will now close this imperfect scroll, with the desire that is welling up in my heart, that the Lord would restore unto us the joys of his salvation, uphold us by his mighty power, and keep us from falling into the errors of this wicked world.

My christian love to all the faithful in Christ Jesus.

C. F.

NEWARK, Del., July 16, 1874.

DEAR BROTHER BEEBE:—To you the following letters are submitted. Sister Steuart has a good experimental letter in last volume of the "Signs of the Times," signed "L." Brother Steuart writes that his mother and sister were baptized with his wife at Mt. Carmel, Ky. "Martha and Mary" are twin sisters of fifteen summers. They were baptized at Indian-town, on the Eastern Shore, the last fourth Sunday.

D. BARTLEY.

JUNE 9, 1874.

DEAR ELDER BARTLEY:—Two days ago I was baptized, and have thought of you so often since that I have concluded to write to you. Many, many times did I think of what you told us of your feelings previous to being baptized, after you had been received by the church. I, too, felt condemned for the course I had taken, and felt that the Lord was dishonored by my asking admission into the church. I remarked to my husband, the evening before I was baptized, that I wished I could go away where I could not be found. I did not want the church to suffer, as I felt it would, on account of having me for a member. Very cheering then, at times, came the thought to me of your similar experience on a like occasion.

I feel more calm and hopeful now, but still not so happy as I have heard some express themselves. I wanted to do my duty, (if it was my duty to be baptized) but still there is an abiding fear that I may dishonor the sacred name of religion.

I looked at one of the members, four or five years my senior, who had been a member ten or twelve years, and the tears came to my eyes as I inwardly exclaimed, You will have done exceedingly well if for the next ten years you can walk as orderly as she has walked. It seemed for a time as though I could never more find fault with any. May God in infinite mercy and goodness forgive and pity me for the harsh words I may have spoken against those who, I hope, are my fellow-travelers to a "home of sweet repose," and help me to do it no more. But he will, no doubt, leave me to do wrong; often, that I may learn how frail I am.

I look at the old and gray-headed, who still stand so well in the church, and think that, unless the Lord intends for me to fall by the way, he surely will not permit me to remain here on earth long; for I feel so weak, so prone to do wrong, rather than suffer wrong. You will say that I am trying to stand in my own strength. Will you not pray the Lord to increase my faith, to strengthen my hope? My faith grows weak, my hope grows dim, often, amid the troubles and sorrows of the way. Sometimes I think that my journey through this life will soon be ended—I do not take enough interest in the things that pertain to earth. Since early girlhood I have been accustomed to look away from the joys and beauties of this world, with a longing de-

sire to the substantial beauties and joyous realities of that higher world where there shall be no more night.

It seems to me that I went to the church so empty, that I said so very, very little that entitled me to their confidence, that I wonder they received me. Truly I could say, "Nothing in my hand I bring." I always thought I would stay away until I could tell a pretty and lengthy experience; and now I've gone at last, and told scarcely any thing. Divested of all self-confidence, compelled to clothe my thoughts with a few plainest words, going at a time and in a manner I would not have chosen, stripped of every earthly hope of aggrandizement that I have sometimes cherished, I sit down among his humble followers, the youngest there, feeling myself the least as regards merit, begging that I may be kept from wounding him in the house of his friends, and for an humble place in his kingdom, that kingdom which shall never decay. O can it be that I, a poor, worthless mass of animation, have an interest in his kingdom?

I look sadly back to-day to my childhood, for it seems to me that I tried harder then to live as I should, than now. I have always expected very correct deportment from members of the church, and it hurts me to think that I shall be wanting if tried by my own standard. I hope the Lord will grant me grace to live as I should, for I feel very weak.

With the hope that God may abundantly bless you for the many cups of cold water you have given to his sorrowing little ones, I close this imperfect and hastily written sheet.

With sincere regard, I am your friend,

LUCY STUART.

SNOW HILL, Md., July 4, 1874.

DEAR ELDER BARTLEY:—I wish I was fit to call you brother, for you seem like a dear brother and father to me. As you requested me to write, I will try to do so, but I feel too unworthy to even attempt to write to you. I don't know of any thing that I can say that will be of any comfort to you, for surely no one feels their ignorance more sensibly than I do. Yet I will try in my poor ignorant manner to tell you of some of my feelings. My spirit loves to wander back to the day I was baptized, and to think how beautiful you all looked to me, and how kind you were to such a poor, little, ignorant one as me. For I often wonder how it was that you received me, for I felt as though sister Mary would be received, and poor, little me would be left out. And what would I do? I could not go back to the world, for I thought all you said was for me, and you were the dear people I desired to be with. I can't tell you how I felt at that time. Like one alone I seemed to be. And O how glad I was when I was received for baptism! I felt it a great privilege to follow my Savior into the water. And I thought,

"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."

My precious brother, I wish I could enjoy myself as I think you do. But I am sometimes hoping, and sometimes doubting whether I love the Lord or no. I hope I do.

"Lord, I fain would walk in love,
But, alas, how slow I move;
Pride, that haughty monster, pride,
Often makes me stand aside."

May the blessing of God enable me to know the truth, so that it shall make me free from all error.

If we meet no more on earth, I hope to meet you where separation can't compel the saints to bid the sad farewell.

May the Lord bless you, my dear brother, in temporal and spiritual blessings, and bring you at last to his eternal rest, is the prayer of your little sister, if one at all,

MARTHA A. TOWNSEND.

SNOW HILL, Md., July 4, 1874.

ELDER BARTLEY—MY DEAR BROTHER:—It seems too bold for such a poor, unworthy worm as me to call you brother, but it seems that I cannot help it. It is with fear and much weakness that I attempt to tell you my feelings. For while I thought I would wait until Elder Poulson came, to see if I would not get better, so that I would be fit to be with Christ's people, as I believed you all were, but it seemed as though I must go, and I went. And it seemed to me that every word you said was for me, and I thought you knew just how I felt. When the invitation was given, I thought I must go and try to tell them of my little hope. But when I got there I talked so queer I thought you all were ashamed of me, for I was astonished when I was received. I thought, surely those good people did not know how bad I was, or they would not have received me.

It was with much pleasure that I followed my Savior down into the water, and when I came up out of the water I felt calm and peaceful. But I thought I did not enjoy myself as well as you did. I can never tell you how good you looked, and how pretty you talked. Mother and sister Martha and myself often speak to each other of you in tears. We so much desire to be with you and hear you preach. O, I wish I could see you again and hear you speak of Jesus. My dear brother I cannot express my love to you, but I can say,

"Blest be the tie that binds
Our hearts in christian love."

Sometimes I feel rejoiced, and sometimes I find myself doubting and fearing whether I am a child of God or not. Sometimes I fear that I do not love at all, and sometimes I think I almost know that I do. Sometimes I fear that I have not experienced a change, and think it may just be imagination.

"O could we make our doubts remove,
Those gloomy doubts that rise,
And see the Canaan that we love,
With unclouded eyes."

May the God of all grace be with

you, now and forever, is the prayer of your poor, little, ignorant sister, if one at all,

MARY A. TOWNSEND.

WARRENSBURG, Johnson Co., Mo.

ELDER GILBERT BEEBE—VERY DEAR BROTHER IN CHRIST:—I have for many years desired to write my experience for publication, and now I will, in a short and concise way, tell you some of my travels, and of my hope in Christ.

Before I was eighteen years old, I was walking alone in a narrow path through the woods, and unexpected and by some unknown and invisible hand I was arrested, and for the first time in my life felt and saw myself a sinner. I stopped and looked, and wondered, being alarmed. I thought of returning home, but O my sins stood in such array that I feared to proceed or turn back. I then, for the first time in my life, thought I would try to pray God for mercy before I should die. I sought a secret place in the top of a fallen tree that was near by, but felt too guilty, too condemned, too great a sinner, to even raise my eyes toward heaven, or look to God in prayer. I stood there without uttering a syllable of prayer, a justly condemned and guilty sinner before God. Here are means and agencies enough to convince a sinner of his lost and ruined state before God. I finally returned home, in the most horrible trouble, which continued for about five years, and for several years I was so troubled that sometimes I would be in despair. At other times I would visit places of amusement to try to get rid of my trouble, and sometimes went into gay and lively company; but when I returned home, my guilty conscience and my condemned state seemed more than I could bear. Thus I continued, trying to live a holy life, and to pray a holy prayer, so that God would love me and save me for my good works. But alas! I found that such flimsy righteousness as mine never could save me. For about a year before I professed a hope in Christ I quit visiting young and gay company. My troubles settled down on me, and I continued praying day and night. I went to meetings, but received no comfort. My conviction was so pungent sometimes that I thought I could not live from one day to another. There was to be a Methodist two days meeting close by where I lived, and I anticipated that meeting with conflicting emotions, as I knew they preached the anathemas of the law, which was such a terror to me. I thought probably they might tell me how I might obtain relief from my troubles. I attended on Saturday, but received no benefit. My troubles still increased. I was not mannerly, for I could stay in the house but a short time, till I would have to leave. Like David, I felt as though the pains of hell took hold on me. I would go into the house again, and finally I went home worse, if possible, and more troubled than before. However I went to the meeting on Sunday, that if possible I might hear

something that day. But I still got worse. I was still running out and in until the first sermon was through. The last time I went in, a darkness, like that which fell on Abraham, and great terror, came over me. I thought every person had turned against me, and that God was turned against me and become my enemy. I then thought I would go into the forest and never again see or associate with any human being. I got up and started for the door, and when near the middle of the house I fell down. Then for the first time I resigned all into the hands of my Maker, and, strange to tell, I thought I was dying. They were singing or praying over me, and the sound became more and more indistinct, and darkness began to close in. When it seemed to me that I was dying, it seemed like a taper burning out. I hope I did die to sin, and to the love of it. In a moment I sprang on my feet, and I was as happy as I could be. Everybody seemed to be my friends, God was my God, and Jesus was my Savior. I was praising God for what he had done for me, and in the ecstasy of my joy there was brought before my mind a beautiful house, the side next to me being open, and the floor was just breast high to me, and I stood close to the edge of it. In that house, and near me, sat the Savior. I do not know how I came to know him, though I was assured it was him. He was in size as a man, and was clad in a robe all over his body, and his robe was as white as the driven snow, of a different texture to any thing I ever saw. His crown was indescribable, and if I had the vocabulary of heaven, and knew how to use it, I could not more than describe its beauty. It was a bright yellow color. His look was so loving, so gentle, so mild, so inviting, it was glorious to behold. I have thought if I ever should be so happy as to get to heaven, I should be no happier than I was then. (July 22, 1832.) I returned home, slept some, and before day I retired to the woods to pray; but O, I had lost the ecstasy I had the day before. Then my doubts and fears began, and I still am doubting. I go through life rejoicing and sorrowing, doubting and fearing.

Dear brother Beebe, I am a few days over seventy-one years old. I have been afflicted nearly a year with rheumatism of the heart and lungs, yet I am still preaching to three churches when the weather is not too bad. My days are well nigh numbered.

Dear brethren and sisters, if any of you have been wrought upon in a similar way, do tell me through the "Signs," for it would strengthen me to know that any Christian has been wrought upon in a similar way.

May the grace of God, the comfort of the Spirit, the love of Christ, be with the household of faith.

Your unworthy brother,

A. P. TANNEHILL.

UTICA, N. Y., June 1, 1874.

DEAR BROTHER BEEBE:—Inclosed I send you a letter from brother and sister Alexander, of Utica, N. Y., which you may dispose of as you deem best.

I remain your brother,

BALAS BUNDY.

UTICA, N. Y., May 20, 1874.

DEAR BROTHER BUNDY:—We very gladly received the second letter from you since your return from visiting us, on Monday, the 18th inst., the first of which seems to need no further reply than to acknowledge our gratitude to the great giver of all our mercies, that you as a servant of the Most High God was enabled to enjoy the interview to the extent you have expressed, with us, poor, weak and feeble folks, yea, and less than the least of all God's children, if indeed children at all. And further, let us add, dear brother, that this precious interview of which you so highly speak did not arise at all from our labors of love and kindness which you so humbly acknowledge, which were only by us bestowed as our reasonable service and pleasurable duty. No, no, but from a deep and unwrought sense of your own unworthiness, which you are so wont to bemoan; for if we know anything of the secret, this feeling sense of your unworthiness is what sweetens every blessing, enriches every grace, and honors him who taught as never man taught. Therefore we, as a church, and you as an ambassador of Christ, are ready most freely to acknowledge that we were mutually comforted and edified together. We hope the time will again come when we may be indulged to sit together in heavenly places in Christ Jesus, and find his words equally sweet to our taste.

But to reply to the second, received last Monday. As before stated, we acknowledge our gratitude and hearty thanks to our dear and aged Elder Beebe, through you, for his words of instruction, comfort and cheer to us as a church, who are spiritually passing through a day of gloominess and thick darkness; but let us take comfort when we think that it is not such darkness that Omnipotence cannot penetrate nor Omnipresence behold, seeing he that keepeth Israel neither slumbers or sleeps.

You ask, Has Elder St. John visited you yet? To which I reply, He has not, but am authorized to say, We still live in hope that at some not far distant but convenient period to himself he will embrace the opportunity of so doing, hoping that he, too, at such time, may be richly endued with unction from the Holy One; but I would add right here, that before he does so, I hope he will drop us a line, in time to give due notice.

Elder Hill's health and mind are gradually failing, yet to us who often see him we do not very readily observe the change.

And now, dear brother and sister Bundy, you will I have thus far (in the place of my dear companion, who is too poor a penman to be able at

this very busy season to reply himself, but promises to do so if spared until a leisure) answered your very kind and welcome letter, which was clothed with instruction, ominous of the Spirit's teaching.

But now, if not too wearisome, I feel like talking to you a little on the exercises of my own heart and its exceeding sinfulness, which utterly surpasses the wisdom of human minds to conjecture, and the shrewdest of tongues to express, which in me is like the fountain of the great deep broken up, the streams whereof are hideous to behold. And the more our eyes are anointed to behold the King in his beauty, the more do we discover of that sink of iniquity from which arise those accursed thoughts of charging God foolishly. For what else is it when we murmur and repine at his ways—when by our actions we often exclaim, We will not have this man to rule over us? Yes, what else is it when the carnal mind is permitted to sit in judgment, and all the powers thereof are engaged upon the field, armed and at war against the new man of grace, to whom they must and shall eventually submit? But blessed be God who giveth us the victory through our Lord Jesus Christ. But O, may I claim this victor as my Leader and my Head, and this victory as my exceeding great reward? Then indeed is boasting excluded, seeing the victor is his own conqueror, and the victory the result of his own unlimited power. An inspired apostle writes, "If children, then heirs; heirs of God, and joint heirs with Christ. Yes, heirs of God the Father to all the promises made, and joint heirs with Christ his Son to all the sufferings he endured. So then while the blessing is ours to enjoy and rejoice in, the curse is ours to mourn and acknowledge. Yes, dear friends, after thirty years' experience, (if experience I know any) I still have to mourn my shortcomings, my inconstancy of character, yea, more, my innate depravity and rebellion, knowing my Master's will, but more frequently found doing it not; and O, consider the just sentence that has gone forth, that such a one shall be beaten with many stripes. And feeling as I do at this time the result of the declaration, beaten, bruised and cast down, it is all I can do to cry, Lord, remember me with the favor that thou bearest to thy people. And methinks this sensibly helpless and child-like cry is not the suggestion of the devil, the pride of the human heart, or the working of the carnal mind, so that while I write, a ray of spiritual and divine light comforts the soul thus, that if the Lord had meant to destroy me he would not, as at this time, have shown me such things as these. Therefore, dear friends, in the strength of the new man of grace may we be enabled to look to him who ever liveth to make intercession for the poor, needy, sinful and hell-deserving, whom superabounding mercy has destined to constitute the trophies of grace, to sing of his wisdom and talk of his

power and rejoice in his infinite love. But my pen is unprofitably running on, and I must close, hoping that you, brother Bundy, with very many others of our dear ministering brethren, may be permitted to enjoy a feast indeed of fat things, of wines on the lees well refined, as you may be permitted to attend the approaching associations, remembering that each such opportunity is a rebuckling on of the whole armor, and recruiting of the strength of mind and powers of the soul, to enable you to press forward to the front of the battle, thus warring a good warfare, in the name and strength of the Captain of your salvation, to whom we will unite in giving all the glory, now and ever. Amen.

R. & L. ALEXANDER.

CHESTERVILLE, Douglas Co., Ill.

DEAR BROTHER BEEBE:—While reading the last number of the "Signs of the Times," my soul was drawn out in sympathy toward all the afflicted saints of God, and I am constrained to pen a few lines, for you to dispose of as you please.

Dear children of the heavenly King, we have a sympathizing friend in Jesus. When we look at him while here on earth, in his example, in his patience, in his sufferings, there are stars of glory to cheer the midnight darkness of the sky of our tribulation. Whatever now may be our distresses, whether temporal or spiritual, we find in the life of Jesus sufficient to cheer and comfort, if the Holy Spirit shall open our eyes to look into his holy word and unloose the seals thereof. Perhaps we are children of toil, and with much sweat of our face we eat our bread, and we are brought low; but we can look at our poor distressed Brother in Jesus. See him there. Forty days he fasts, and hungers again. He treads the weary way, and athirst he sits upon the well of Sychar, and the Lord of glory, he who holds the clouds in the hollow of his hand, said to a woman, Give me to drink. Surely in all this we have fellowship with Jesus. Therefore let us be of good cheer; we will look unto him and be lightened. Perhaps some of us may be filled with bitterness and heaviness, on account of being evil spoken against. Again we may look at Jesus; they said he had a devil, and was mad; called him a winebibber and a gluttonous man; yet he was his Father's glorious Son. If they have called the Master of the house Beelzebub, how much more shall they call they of his household. We need not blush to bear reproach and shame, for Jesus is with us, carrying his cross before, and that cross much heavier than ours. Then again there may be some to whom the bright shining of his countenance is, in a measure, taken away. We seem sore vexed, and our spirit seems melted with anguish. Let us look to Jesus again, in the garden of Olives; see him kneeling there; surely our grief can never be as heavy as was his then, for bloody sweat did stain the ground! And then think of the

last solemn hour of his extremity, and hear him say, "My God, my God, why hast thou forsaken me?" We need not think it strange if we have to join in his "lama sabbachani," and be distressed somewhat. My dear brethren and sisters, if we could look more to Christ, I know our troubles would never seem so great. Cheered by his voice, nerved by his strength, we are prepared to do and suffer until he shall say, It is enough, come up hither. But let us follow our blessed Master to that dreary sight on that hill outside of Jerusalem, where common criminals were put to death. There were three crosses, the centre one for the Lord of life and glory. They nail him there, and he hangs bleeding and dying. He needs sympathy, but they mock him in his suffering moments. But my heart is too full to trace him farther there. He dies, the friend of sinners dies. We have seen our blessed Surety. But we see him again; he is risen from the dead. In vain the stone and seal; he rose a conqueror over death; by his own power and might he came again to life. Perhaps we have lost near and dear ones, and are wearing the black weeds of sorrow. Our Savior has risen and become the first fruits of them that slept. Then, if we weep, let us restrain our sorrows, for loved ones shall live again. For in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we shall be changed. This view of the resurrection does indeed lift our spirits. We have not lost our friends then; but they are gone before. This is our victory. He has ascended his throne of glory—our Savior was more than conqueror; so shall his followers be, for he is all in all to them. And it is my joyous hope that he shall come again, and sometimes I think he may come while I yet live. O glorious thought, to be caught up together with the Lord in air, and be forever with him. O may we watch for the blessed signal of his arrival. He who has gone before like a great shepherd before his flock, provides pasture for them. May we ever trust our great Shepherd, for he carries the lambs in his arms. He has gone before with his church, and has provided stores of grace for stores of trouble, shelter from tempests, and strength for trial.

Your unworthy sister,
MARY E. VICKERS.

LIVIA, McLean Co., Ky., April 18, 1874.

ELDER BEEBE—DEAR BROTHER:—While we are strangers in the flesh, I hope we are kindred in Christ, according to the eternal purpose of him that worketh all things after the counsel of his own will. In the midst of storms and trials he looks down from his matchless throne and beholds the people of his choice; he hears their cries, he knows their sorrows, and in remembrance of that great love wherewith he loved us, even when we were dead in sins, he drives away the clouds that have so long darkened our sky, and enables us once more to feel that we are his.

But soon the tempter comes, and we are almost ready to throw our little hope of eternal life aside, and to go with the mighty rushing torrent that seems to be deepening widening, until there are but few left standing on the shores of this maddening ocean of sin to contend for the faith once delivered to the saints. Brethren, in the midst of our trials we can look back to the time we first felt our guilt removed, and to our risen Lord, who is the true light that lighteth every man that cometh into the world.—John i. 9. Those that are made alive in Christ, chosen of God before the world began, are brought into this world (the church) according to the purpose of him that calleth and giveth them light and knowledge of him, by the power of his Spirit, not according to our works. We could have no hope of eternal life if it depended on our works; but glory and honor be to God, he it is that quickens the dead sinner, and makes him alive in Christ, who is the life and light of the poor sinner that had no fear of God before his eyes. But something troubles him now; he don't feel as he once did; the heavens seem to be brass, so that his prayers cannot be heard. He turns to the law, but no relief can be found there, for it curses him, saying, "Cursed is every one that continueth not in all things written in the book of the law to do them." "But that no man is justified by the law in the sight of God, is evident; for it is written, The just shall live by faith." I have no faith! What must I do? he cries. O God, be merciful to me, a sinner! Here the tenderest cords of a parent's love are touched. The captive soul is set free, the load of sin is gone, and he feels as he never felt before. "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."

From your unworthy brother,
A. UNDERWOOD.

DESOTO, Dallas Co., Iowa.

DEARLY BELOVED AND MUCH ESTEEMED BROTHER—For the many precious editorials, and two well remembered sermons that I heard you preach in Indiana, over twenty years ago. I feel constrained to drop you a few lines, by way of casting in my mite with so many able communications from brethren and sisters. In regard to myself, I am the weakest among the weak, and among the ignorant, the most ignorant. But blessed be God, for he has chosen such to worship him, and to confound the mighty and wise in this world's wisdom. I have not much of this world's goods, but have never went hungry or cold, and have had more than did my beloved Redeemer, for he said he had not where to lay his head. But he did not come into the world to sleep and tire again, as we do, for he had a great work to perform in this world; his bride was here, and she was in bondage; she had sold her

self for naught, and was a pearl of great price to him. He could not live without her; so he left the bosom of his Father, and came into these low grounds of sorrow, and gave himself a ransom for his bride, who had gone so far astray that the cattle of a thousand hills, nor rivers of oil, could purchase freedom for her. He said he finished the work that he came to do. Did he do it? Yes, O yes, he did. He paid the last farthing that was charged against her. He went to prepare a place for her, and make all things ready for her reception.

It is said that evil men and seducers shall wax worse and worse until the end. If they get much worse, where will the poor despised bride find rest? In this part of the country she is thought to be one of the most degraded and wicked bodies on the earth. But by whom? By those that do not acknowledge that Jesus Christ has come in the flesh. They say a man was born of a virgin, was crucified, and that if we will believe it, and be very good, and attend to the modern religious institutions of the day, he will save us. But alas for poor me! if he did not come as the Savior. My case is summed up in your editorial for June 1st, present volume, for which I feel to thank and adore the God heaven, for such a medium, through which we can receive such blessed food as the "Signs of the Times" afford; for we are deprived of the privilege of hearing the gospel preached.

Well, as I am such a poor writer, I will close.

CHARLOTTE KERRICK.

HALCOTT CENTRE, N. Y., Aug. 2, 1874.

DEAR BROTHER BEEBE:—I feel it my duty to make known what I believe have been the dealings of the Lord with me.

About fifteen years ago I was taken very sick with typhoid fever, which lasted about two months. Then was the first serious impression I ever had. I then promised the Lord that if he would restore me to health I would serve him with all my mind and strength. But when I recovered my health, I seemed worse than before. I tried to forget my promise, and associated with bad company, but always felt condemned when doing a wrong act. My promise to God was in my mind, and I thought that God was at work with me; but as my health was good, I thought I cared for nothing at all; but when serious thoughts would come into my mind, I commenced again to promise my God, to drown my feelings. There being a few Universalists in the place, I fell in with them, and tried to believe that Christ died for all mankind. In this way I continued until the winter of 1864, when I went to Michigan. While there I picked up a book, the title being, "Nelson's Views of Infidelity." This book destroyed the last hope of the "do and live" with me. Then I felt myself to be the worse sinner of all the human family, and felt that if

my soul were sent to hell, God's holy law approved it well. Then I resigned myself into the hands of God, and seemed to feel somewhat relieved in my mind. In the spring of 1865 I returned to Halcott, Greene Co., N. Y., and in June of the same year I returned to my home in Illinois. My mind continued to be troubled about my situation as a sinner justly condemned by the righteous law of God, and I continued in that state until sometime in July, 1866. There was a Methodist Camp Meeting held near by, and I picked out two young men that I thought would be the first to go forward to be prayed for, and thought of persecuting them the worst I could. I attended the meeting, and they both went forward. As for me, I felt that I could not stay away. There were three petitions offered, and when they arose from their knees the Presiding Elder gave an invitation to every one that felt the need of a Savior to come forward to the anxious-bench, and as my sins had for some time appeared like mountains before me, I went forward. They told me I must look straight to heaven, and say, Lord, be merciful to me, a sinner. I thought of the pharisee who thanked God he was not as other men. They said God was more willing to grant me religion than I was to receive it; that Christ had done his part, and now I must commence, and Christ would grant me religion. They said I could just as well get it in one day as in one month, and in one hour as in one day. Then my strength seemed to fail me, and I had no hope of salvation. My soul was filled with dark despair, until I was made to cry, God be merciful to me a sinner. Thus I continued for some days. As these mountains of sin disappeared, and the burden of my sins was gone, the light broke into my soul, and all things seemed to be praising God, and I, too, felt like praising him. I could not help telling to all around what a dear Savior I had found. I then felt that I wanted a home with the family of God. As every thing looked lovely, and all seemed to be praising God, and as I had not been brought out clear in the doctrine, like a young bird I was ready to swallow anything that was put into my mouth. I joined the Methodists, and staid with them about two years, when my mind became exercised on doctrine. I read the scriptures, and my mind became settled, and, as I trust, the Lord led me out of Babylon. In the spring of 1869 I returned to this county, and heard brother J. D. Hubbell preach the first Old School Baptist sermon that I heard. My mind became exercised about baptism, and believing the doctrine set forth by the Old School Baptists to be the doctrine of the bible, my mind was led to that church, and being weary of forbearing, on June 13, 1874, I went to the church at Gilboa, told my mind, and was received, and on 14th was baptized by Eld. L. P. Cole. Since that time my mind has been calm and steadfast, hoping and trusting in the God of Jacob.

THOMAS C. ELLIS.

PLEASANT MOUNT, Miller Co., Mo., }
June 29, 1874.

DEAR BROTHER BEEBE:—I desire to relate some of the trials I have passed through since I became interested in regard to the welfare of my soul. I had often had serious reflections at intervals on the subject, as I had received the counsel and admonitions of my dear father, mother and grand-father, all of whom were strictly Old School Baptists. They had warned me of the dangerous doctrines of the Arminians, and said they would not stand the test of a coming day. This all seemed strange to me, and led me to read the bible for instruction; but I found the scriptures wrapped in mystery, so that I could not comprehend them, and sometimes concluded it was all a farce or fable. I thought I could live and enjoy myself better by not reading them, and tried to disbelieve the whole matter, and trust in honesty and good morals for my future welfare. I sometimes went to hear the New School Baptists preach, as their house was near by, and in some of their excitements have wept bitterly. I was instructed to trust in the Lord; but they told me I was refusing the Spirit, and would be banished from the presence of the Lord if I did not yield. This I did not believe, for I had read enough to know that salvation is of the Lord; and I did not believe it could come from man. But soon my serious impressions would leave me, and I would resort to young company, and would again be as rude as ever. Many of those who joined the church under the excitement would in a short time be found in the ball-room and other places of carnal amusement, which led me to conclude there was no reality in their religion. I resolved that I would not join any church until I was satisfied I was a christian. I frequently went with my parents to their meeting, and I could perceive that the doctrine they held was directly opposite to that of other denominations: they crowned God with all the glory of the salvation of sinners, while others ascribed it to the will and works of men. This manifest difference led me to search the scriptures, and I became convinced that the Old School Baptists followed the precepts and instructions of Christ, nearer than any other denomination, but still I could not appreciate their real enjoyment. Sometimes at the close of their meetings I have observed with amazement their love and fellowship while taking a farewell of each other, with their eyes suffused with tears. My own heart would swell with strong desire to be in the same frame of mind. But still I thought there was time enough, as I was quite young and very ignorant. Time passed on, and about the commencement of the trouble between the North and South I was thrown into the army, where I became very reckless, and went into many wicked practices, contrary to the way in which I had been raised, and in violation of the instructions and admonitions of my devoted parents, who had often prayed for their children.

On my return from the war, after having served out the time for which I had enlisted, I had a severe attack of pneumonia fever, and suffered so much that I was greatly alarmed. I lost the use of my limbs, so that I could not turn myself on my bed. I thought that if I died I should be lost forever. But I could not pray, for I felt too wicked to attempt it. A Methodist preacher stopped several days at the place, who prayed every night, and I became provoked with his prayers, and wished myself away. After I grew stronger, the reflections I had about death were a terror to me, but I concluded I was foolish, and did not know what was the cause of such feelings; they were probably produced by the exciting prayers of the Methodist circuit rider. As soon as I recovered from this illness and got home, I resolved to keep out of the war. I married and settled with a desire to live a quiet life, but I met many sad disappointments, and had many trying difficulties to encounter. I still felt a respect for the Baptist cause, and attended with them on every opportunity. In the mean time I purchased a farm in Morgan Co., Mo., and moved from the settlement where I had been raised. This threw me among strangers, which was very grievous to me, and caused me to study more concerning the strife between those of the religious world. In the fall of 1867 I visited my parents, in the month of October, it being the time of a yearly meeting held with Union Church, in Moniteau Co., Mo., and my father and I attended. This church was then in a prosperous condition, and the attendance very large. Meeting many old friends and neighbors, I was delighted and all seemed lovely. The first sermon was preached by Eld. Daniel Revise, of Pettis Co., Mo., who being very comical in some of his remarks caused me and a young lady sitting near me to laugh heartily, so that we attracted the attention of some of the members. But I felt greatly condemned for my disorderly conduct. The next one that preached was the pastor, Elder J. W. West, who in his meek and humble way preached one of the most powerful sermons I ever heard, and in his closing remarks admonished the church to bear all their trials with patience, as faithful soldiers of the cross, and not to be discouraged in times of persecution; for, said he, all who will live godly in Christ Jesus shall suffer persecution. These words were like daggers to my heart, for I thought they were addressed to me. I sank down and hid my face from the gaze of those who were looking at me. Here I had the first sight of myself as a poor lost and ruined sinner, condemned by a just God. My sins now appeared like mountains, and I felt that I must sink under the wrath and indignation of the Lord. There were three persons to be baptized, which was attended to on the same evening. My father asked me to go with him down to the water, but I told him I would rather go home. I preferred to be alone

where no one could see me. But as he insisted, I consented. But O my feelings while standing on the banks of that beautiful stream! It seemed to me that every one of that assembly was praising God, but me, and I must soon be cast into hell. I have never been able to command language to express what were then my feelings. On my return I felt to ask the Lord to have mercy on my poor sinful soul; but this only increased my trouble. I uttered the publican's prayer, God be merciful to me, a sinner; but I felt as though there was no mercy for me. I got home about ten o'clock that night. My wife asked me what the matter was, and I replied, Nothing. She said she knew better, and asked if I was not sick. She prepared supper and asked me to eat. She continued to inquire the cause of my trouble, but I waved the subject and soon retired to bed, but could not sleep much for thinking of my wretched condition. On the next day I had some momentary intervals of calmness, but in the evening I sought in the lonely grove a place to pray, but could find no place where I could feel safe to kneel, and returned feeling more miserable than ever. After dark I went out again, and every step sounded as though the ground on which I was walking was hollow, and I feared it would open and swallow me up. I sank down by the fence and tried to pray, but my words seemed to sink to the ground, and I received no relief. This was my condition for several days. I kept it all concealed from my wife, for I did not want her or any to know my condition. I did not go to meeting any more in my wretched condition. I had been told to go to the mourner's bench, and be prayed for, but I had no confidence in that. I read the bible, but every thing I read condemned me. I read of devils being cast out, and of many being made whole, but it was all done by the finger of God, and not by the prayers or works of men. I knew that if I was saved it would be by the mercy of God, and if damned it would be just. I continued to struggle, and desired to know the Lord, but where or how to find him I knew not. These words came to my mind, "No man can come unto me except my Father which sent me draw him, and I will raise him up at the last day." I then concluded that I would never be able of myself to find the Lord, for all my own works were as filthy rags. "It is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." Such scriptures would pass through my mind, but gave me no comfort. My desire was for pardon and mercy, but could find no resting place for my weary soul. Nothing to build a hope upon, no promise of future happiness, but a mist of darkness beclouded my mind, and excluded peace. My anguish increased and wore me down, so that I was unfit to transact business. I quit work and told my wife I would go and visit my father, for I verily thought I should die. In thinking of my sinful life, such pas-

sages as this would occur to me, "Cut it down; why cumbereth it the ground?" And I would cry, Lord, save, I perish." In leaving home to visit my parents, I believed that I should never return home again; but as I was traveling along in deep meditation, these words came to me, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." At that moment I felt that I was starving, and desired above all things to be filled with the righteousness of God, for all my own righteousnesses had utterly failed me. Just at this time I met a Baptist member, the husband of my cousin. He seemed anxious to converse with me. He said he had heard good news about me, that I had professed a hope in Christ, and he was pleased to hear it. This struck me with great force, so that I was unable for the moment to reply; but as soon as I could command utterance, I told him it was a mistake. He told me that my eldest sister had been baptized on the preceding Sunday, and had joined the Christians, as they were called. This came like a thunderbolt to my heart; my eyes were suffused with tears. My troubles seemed to rise worse than ever, and these words came to me with great force, "Be of good cheer," and I was soon exclaiming with the poet,

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

In a moment I felt I could trust my salvation in the hands of Christ, and there I was made to rejoice, for the first time, with joy unspeakable and full of glory. My soul was full of the love of God, and I could by faith see Jesus upon the cross, shedding his precious blood for the redemption of poor sinners, and the whole plan or way of salvation was presented to my view, and how the Lord brings poor sinners from darkness into the kingdom of his dear Son. This was a glorious feast to me, and in this happy frame I imagined that every thing I saw was praising the Lord. I felt that my worst troubles were over and I could live in sweet communion with God all my remaining days. I resolved to tell my father and mother as soon as I got there; but before I got to their house, doubts arose in my mind, perhaps I might be wrong. So I asked the Lord to give me a brighter evidence, that I might not doubt the glorious reality. But notwithstanding the doubts and fears, I could not feel as I had before felt, nor recall my load of guilt, nor could I feel troubled as I had been. When I arrived I could meet my father and mother as I had never met them before. My mother seemed desirous to hear of the state of my mind, but I had not the courage then to tell her. She said Elder West would preach at their house the next day, which was Sunday. This I was very glad to hear, for I had not heard a sermon since my conviction. The evening passed very pleasantly, and the subject of religion was freely discussed by my dear grandfather, who was a close observer of the mighty workings of the Holy Spirit in the hearts

of God's children. Failing however to draw me out, he placed a copy of the "Signs of the Times" in my hands, and asked me to read the experience of a young lady in Kentucky, addressed to her sister. I immediately began to read, and soon my soul became overjoyed, and the same blessed view of the dear Redeemer took full possession of my mind, as I felt in the forenoon, and I folded up the paper and with great delight related to my dear grandfather what I hoped the Lord had done for me. When I got through he remarked, That will do to live on and to die on. This gave me great consolation, for I verily believed he was a christian, and all his words seemed to strengthen me. My father and mother soon came into the room, and for a little while we really enjoyed the presence of the Lord. Many soul-cheering passages of scripture passed through my mind, and at about twelve o'clock I fell asleep, and in the morning waited anxiously for the preaching to commence. While the people were gathering I thought I could see more of the goodness of God than I had ever before seen. I would not have missed hearing that sermon for any consideration, for I felt confident he would tell me what was my case. When he began, he said he had nothing new to offer, but his desire was to preach Jesus Christ and him crucified. His subject was experimental religion, and he undoubtedly did preach Jesus, as the way, the truth and the life, and so plainly that I hardly could refrain from telling him what I hoped the Lord had done for me. I thought I had never heard the name of Jesus sound half so sweet before. My feelings were so elated that before I was aware I had arisen from my seat, but immediately sat down again, becoming conscious of what I had done. My mind immediately was drawn to return to my dear family, whom I had left in the hands of the Lord, despairing of ever seeing them again. On my way homeward I was musing on my visit, and the cheering conversion I hoped I had experienced, when darkness seemed to becloud my mind, and lamentation and mourning ensued, and all peace and joy seemed forever gone. The enemy rushed in upon me, and for a time I was almost in despair. In this state of mind I thought I had dishonored the cause, by the confession I had made to my parents. But on reaching home I met my companion, who immediately inquired of the state of my mind. These words occurred to me, "And be ready to give the reason of the hope that is in thee." That glorious view of the Savior that I had had again returned, and gave me courage to tell my wife of my hope in the crucified and risen Redeemer. She remarked that she had long prayed for it, and thanked God that he had been merciful to me. She had received a hope in Christ about a year before, but had never related it to me; but it had been manifest to all who were acquainted with her daily walk. We did indeed enjoy a sitting together in

heavenly places, while relating to each other the Lord's dealings with us. We also have talked of the duties enjoined on the children of God. Many duties were pressed on me, and these words were impressed on my mind, "As ye have received Christ Jesus the Lord, so walk ye in him." I attended the Primitive Baptist Church, and was satisfied in my mind that they are the true church, the kingdom which the God of heaven has set up, which shall never be destroyed; but to become a member seemed too much for one so unworthy as I, and to live out of it I had no assurance of any comfort in this world. My desire was to be baptized according to the example of my Savior; this I believe was taught me by the Holy Spirit; but how to perform occasioned a great struggle. I loved the brethren with all my heart, and desired to be with them, but whether this gave me a right to a seat among them or not was a question to be decided. I felt that a back seat would be most suitable for me, if I were only worthy of it. I often asked the Lord to lead and direct me, and often resolved to offer myself to the church, but as often failed to do so. In the mean time a dear brother of mine took the spotted fever and died. During his sickness I was sent for, and went to him. I felt deeply anxious about his future welfare, and on every opportunity when alone with him I would broach the subject, and ask if he felt to trust himself in the hands of God. He would wave the subject, and say he was not going to die. He bore his suffering with great fortitude, and on the last day manifested by his humble talk and pleasant countenance that the Lord had prepared him for the bright realms of unfading glory. He said he did not fear to die, and told us all not to grieve for him, for he would soon be in the paradise of God. This was a trying time to me, but I did not grieve as they who are without hope. I was there instructed to take my cross and follow my Savior, in obedience to his command. He has said, Whosoever taketh not his cross and followeth me, is not worthy of me. I felt willing to forsake all for the cause of my blessed Redeemer, and follow him through evil as well as good report. My brother's funeral was to be preached in March, and that time was set for my wife and I to unite with the church. To this arrangement we consented. But when the time arrived, to our surprise we were not ready. We were left to ourselves, and without the help of God we could not discharge that duty. The next opportunity I had was the third Saturday in April, at the Big Rock Church, in Morgan County, near where I lived. I did not go expecting to join at that time, for my wife was unable to go, and I desired that we should go together. But it pleased the Lord to prompt me to talk to the church, though very unexpectedly to me. I am made to believe that God's people are made willing in the day of his power. There was an evening meeting appointed

on the next Sunday, to give my wife an opportunity to talk to the church. This opportunity was freely embraced by her, and my soul was overjoyed that we could in company follow our Savior into his watery grave. I surely thought my worst troubles were over; but when the time for the baptizing came, I never have been able to tell what were my feelings as I stood on the banks of that beautiful stream; for I felt so very unworthy that if I was a child it was wrong for one so vile to be baptized. But when I came up out of the water it seemed to me that a brighter light shone in my mind than ever before, and all doubts left me, and I felt comfortable for several days. I thought I could live in such communion with Christ all my remaining days. But I was soon instructed differently. I have had many sad disappointments and trials to encounter on my way, and sometimes have feared that I was altogether deceived, for I found so much imperfection in my thoughts and ways. I often try to pray the Lord to fit and prepare me to be a fit subject of his kingdom, and as often as I have thus tried I have been made to acknowledge that what I had experienced was far more than I deserved, for in these examinations a little hope rests on my old experience. Sometimes I mourn for weeks and months, because I cannot love the Lord more and serve him better. At such times I greatly desire the company of some with whom I can converse on spiritual things; and sometimes I am satisfied to be alone, and in communion with my God. I am surrounded with those who oppose the doctrine of God our Savior, which annoys me very much. But of late I have been enabled to live more by faith; still I have my trials, and some of them bring me down very low, and I have to mourn the absence of my God. I sometimes take my bible and open it, with the prayer that I may find relief; but I sometimes meet a sad disappointment. I feel a daily dependence on the Lord, and I believe he does work in his children to will and to do of his good pleasure. I desire to spend all my remaining days in the service of the Lord, and to make mention of his righteousness, even of his only. I confess I have been a disobedient child. I am but an infant in experience. I find many precious promises for such. Out of the mouth of babes he has ordained strength. I feel that the time is not far distant when I shall be called to take my flight to a better world, where the weary are at rest, and the wicked cease from troubling. It will be a desirable rest to me, if it is my happiness to stand accepted in the Redeemer.

I have written enough for one so unworthy, and will only add, If you think this worthy a place in your excellent paper, correct mistakes and publish it; but if not, lay it aside, and the humble writer will be satisfied, for I fear it will weary you to read it.

May the Lord bless you with all spiritual things, and make your path-

way bright in your old age, is the prayer of your unworthy brother in hope of eternal life,

M. E. BALDWIN.

WEST MANCHESTER, Ohio, May 23, 1874.

DEAR ELDER BEEBE:—Inclosed is the experience of sister Dickerson, which you are at liberty to publish. She joined the Dry Fork of Twin Church last July, while here on a visit, and in September returned to her home in Nebraska, and wrote her experience and sent it to the church. As it has been comforting to us, we have obtained her consent to have it published, for the benefit of others of God's dear people who are led in the same way.

Your unworthy little sister, if not deceived,

SALLIE COOVERT.

TECUMSEH, Neb., Jan. 10, 1874.

TO THE CHURCH AT DRY FORK—DEARLY BELOVED PEOPLE OF GOD: I feel that I ought to write a little to you, for if you feel any of the love for poor unworthy me that I have long felt for you, you will wish to know by this time what has become of the silent wanderer. I could not talk much to you while I was with you, and believing you ought to know something of the poor stranger you were so kind to, I will try to tell you a little of my journey along life's stormy way.

I was born in Butler Co., Ohio, in September 1833. My father was a member of the Old School Baptist Church before my remembrance, and in my early youth I had a great liking for going with him and mother to meeting. I had a sort of reverence for religion, but had no very serious thoughts concerning myself until the early part of the year 1848. I had an attack of sickness, and while suffering, the thought came into my mind that God was punishing me for my great wickedness, and perhaps death was near, and I was not fit to die. This thought troubled me greatly. After I recovered it still troubled me, and I resolved that I would be very careful of my ways, and did try with all my might to be good; but notwithstanding all my good works, I felt worse, and, like Bunyan's pilgrim, my burden still clung to me. I became so very wicked that I was afraid in a thunder storm that God in his anger would strike me dead with his lightning. But I felt that it would be just what I deserved if he should. I durst scarcely touch the bible, because it was his book, and was afraid to speak his name, lest I should not speak it with due reverence. Thus I went on, carrying my grievous burden, until the spring of 1852, when I was stricken down with typhoid fever, and lay insensible for some days. When I again awoke to consciousness, and had capacity to think, I felt as though I was in a land of delight. My burden was gone, and though I was too weak to rise to a sitting position, I felt like rejoicing, and as though I must sing a song of praise and thanksgiving to my God and Savior for his great mercies to

unworthy me. I was not afraid then to die. I was weak and helpless for a long time, but had such a sweet peace of mind that my bodily afflictions were but little trouble to me. I wished much to go to meeting, and longed to hear preaching. I sometimes felt as though I must go; but my husband was averse to religion of all kinds, and had no patience with church goers, and only allowed me to go to meeting once while I lived with him, and that was to the Greenville Association, in 1852. I attended one day, and O how I enjoyed it. I heard but two sermons, but they were so good. I thought I saw God's great mercy and condescension to poor unworthy me. I felt that I had no right to go among his people. I felt that they were good, and I loved them, but there was no good in me. This feeling of wretched unworthiness kept me in an uneasy state of mind for many years, though I seldom spoke of it to any person. While I was a widow I lived with my parents in Butler County, some five or six years, and often went to meeting at Tapscott, Mt. Pleasant and Trenton Churches, and frequently heard a complete description of my self given by the preachers, better than I could have told it. I told Elder S. Williams about how I felt, and he advised me to talk to the church; but I felt sure he had not fully understood me, or he would not have advised such a thing. I thought the church would not receive such a one as I, and so I stayed away.

In 1861 I was married to my present husband, who, like myself, was very fond of going to meeting among the Baptists, and so my opportunities of going to meeting were still good, until we emigrated to this country. There are five persons in this county (with whom I am acquainted) who are, or were, members of the old order of Baptists. They once had a church here, but some of the members moved away, and the remainder dissolved, because they failed to agree on some particular points of doctrine. There is no church nearer than fifteen miles.

Dear brethren and sisters, I desire very much to hear from you. May God in his mercy abundantly bless and prosper you, is the earnest prayer of your unworthy little lister. Brethren and sisters, pray for me.

CHARLOTTE P. DICKERSON.

Will Elder I. N. Vanmeter please give his views through the "Signs of the Times" on Luke xxii. 31, and ablige an ignorant little one?

H. M. MCCLAIN.

Mrs. Martha M. Griggs, of Mint Spring, Augusta Co., Va., wishes to know if there are any Old School Baptists near her. If there are, will they please communicate to her?

Will brother D. W. Owen, who was recently ordained to the work of the ministry, at Rock Creek Church, in Hancock County, Illinois, please give the undersigned his post-office address, by addressing him at Southville, Shelby Co., Ky.?

WM. THOS. RITTER.

CIRCULAR LETTERS.

The Corresponding Meeting of Primitive Baptists, of Virginia, in session with the Upper Broad Run Church, Fauquier Co., August 12th, 13th & 14th, 1874, to the associations, meetings and churches with whom she corresponds, sendeth christian salutation and love in the Lord.

DEAR BRETHREN IN CHRIST:—With emotions of joy we hail the privilege of again addressing you, and in this our annual Circular of correspondence we desire to record a note of thanksgiving and praise unto the matchless name of him through whose protecting care we are again permitted to meet, and once more upon the shores of time to gather around his mercy seat in songs, we trust, of adoration, thanksgiving and praise. In reflecting upon the manifold blessings received from the bountiful hand of our God, and the many ways in which we have experienced, and do yet experience his pardoning love and tender mercy, we are led to exclaim with the psalmist, "O give thanks unto the Lord, for he is good, for his mercy endureth forever." And probably no more appropriate subject could be selected for our present letter than to briefly dwell upon that praise with which we are enabled to praise our God, in ascribing thanksgiving and adoration unto his most holy name. When the psalmist was delivered from the horrible pit and from the miry clay, a new song was placed in his mouth, even of praise unto our God. And when John beheld the blessed number with the Lamb upon the Lord's holy mountain, they sung a new song, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. And "these were redeemed from among men, being the firstfruits unto God and to the Lamb." In another chapter the same apostle presents the hundred and forty and four thousand as the sealed of God, twelve thousand out of each of the twelve tribes of Israel; and after this he beheld a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, "stood before the throne and before the Lamb, clothed with white robes, and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." He tells us who this innumerable company were, and whence they came, in the following language: "And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—Rev. vii. 9, 10, 13, 14. The fact is plainly presented here, and is clearly established by many more declarations in the word, too numerous to mention now, that none but his redeemed are divinely qualified to

ascribe "salvation to our God," and sing praises unto his name. "This people," he emphatically declares, "have I formed for myself; they shall shew forth my praise."—Isaiah xlii. 21. And the inspired prophet, several hundred years before John beheld them in the vision, declared the same truth, in the language, "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. 10. The sovereign power and electing love of God is here displayed in separating unto himself from the fallen sons and daughters of Adam a people to show forth his praise. "For the Lord's portion is his people; Jacob is the lot of his inheritance." This fundamental principle underlies the subject upon which we are writing; it is an indispensable prerequisite to a correct understanding of the subject, to know that the Lord has a called and qualified people who shall show forth his praise. Having noticed this fact, we well proceed to speak of the song of praise.

Differing widely from every song heard among men in nature, it is indeed a new song. It is something far different from a mere vocal accomplishment, vastly different from the swelling strains of instrumental music, yea, differing radically from the highest point to which human science and art can reach. It is an indescribable song of thanksgiving, adoration and praise, arising from hearts filled with his love. "And they sang," says the inspired apostle, "the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—Rev. xv. 3.

When overwhelmed with the knowledge of our utterly undone condition as justly condemned sinners before a sin-avenging God, and no way of escape therefrom was seen, he made bare his holy arm in our salvation, and we were brought to rejoice in the light of the knowledge of his glory shining in the face of his Son. We went on our way rejoicing in the light of his countenance, and our heart was filled with his praise. The song of praise is indeed an involuntary song. We have no control over it. It is found in the heart, and arises before our God as sweet incense from off his holy altar. Each and every day in our after experience brings us under renewed obligations to praise and glorify the name of our God. "It is a good thing," says the psalmist, "to give thanks unto the Lord, and to sing praises unto thy name, O Most High. To shew forth thy loving kindness in the morning, and thy faithfulness every night."—Psa. xcii. 1-3. Again, "Sing unto the Lord a new song, and his praise in the congregation of saints."—Psa. cxlix. 1. There is a sense in which all the works of God in nature do praise him. Great and marvelous indeed are his works even in a natu-

ral sense. Everywhere they attest his wisdom and power. "The heavens declare his glory, and the firmament sheweth his handy work. Day unto day uttereth speech, and night unto night sheweth knowledge." Through the distant realms of space in every direction, and everywhere around our pathway are seen the sure and certain marks of wisdom and power. The mighty works of his hands that abound everywhere through space, down to what may appear to us to be the smallest of his creatures, each and every one individually and collectively, they do shew forth his praise, in that they shew forth his wisdom and power displayed in their creation, and in assigning unto them the respective spheres in which they move. For it is written in the Psalms, "All thy works shall praise thee." But in a nobler and far different sense are we led to speak of his praise as presented in the present letter. For,

"Night, and stars, and moon, and sun,
Are little works compared with one;

To wonders man was born to prove
The wonders of redeeming love."

We sing the sweet song of redeeming grace here, while burdened with the "body of this death." But when we shall have dropped this mortal body, to arise in the fullness of glory, when time and temporal things shall have passed away, and from among all nations, kindreds, people and tongues the redeemed shall be gathered together around his throne in glory, then shall the praises of our God be heard in the highest; there the royal columns of heaven, in the image of their adorable Redeemer, and in bright phalanx shall stand, entirely free from sin, sorrow, sickness and death. There with one voice, the voice of a great multitude, the voice of ten thousand times ten thousand and thousands of thousands, as the voice of many waters, and as the voice of a great thunder, in full chorus the praises of our God shall be heard. To this point, brethren, we are tending as fast as time can move; and how sweet it is to reflect upon the fullness of glory, the indescribable happiness that awaits us in the world to come. Amidst the changing scenes and the trials experienced by us here, to look far away to that bright immortal land beyond the portals of time, and to the happy immortality awaiting us there. Time is fleeting. Soon with us the change will be. May God grant and continue unto us the sweet assurance that we are among that happy number destined for this blest abode; and unto his great name, to the only wise God our Savior be glory and majesty, dominion and power, both now and ever. Amen.

We have been enabled to rejoice during our present meeting, in that holy and heavenly communion and sweet fellowship found alone among the people of God, and which flows from his love shed abroad in their hearts. We have been favored with our usual correspondence, and desire a continuance of the same.

Our next annual meeting is appointed to be held with the Mill Creek Church, in Berkley Co., W. Va., commencing on Wednesday preceding the third Sunday in August, 1875, when and where we hope to meet you again.

J. L. PURINGTON, Mod.

WM. M. SMOOT, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 1, 1874.

OF SECRET SOCIETIES—OATH BOUND PLEDGES, &C.

We have many urgent calls from far and near for our views in regard to Secret Societies, Leagues, Granges, Masonry, Odd Fellowship, &c., in which we are told that a solemn oath is required, pledging the initiated to secrecy. Having never belonged to any such institution, or been intrusted with any of the mysteries of any of them, we are not prepared to judge of their merits or their evils from any personal knowledge. But we do feel prepared to say that those who have taken on them the sacred name of Christ, and have been received into the fellowship of the saints, and membership in the church of the living God, are commanded to come out and be separate from all worldly institutions which conflict with their high and holy calling. Whatever charm, advantage or inducement these institutions may have for the people of this world, they cannot promote the peace, comfort, union or fellowship of the saints, as Christ has provided in his kingdom all that is needful for the spiritual welfare of the church, over the which he presides as Head over all things. To suppose that any other order or organization whatever is needful, useful or admissible, for the social happiness of the saints, is a reflection on the wisdom and goodness of our Lord, for he has engaged to supply all their needs, and he has informed them that every good and perfect gift cometh down from above from the Father of lights, with whom there is no variableness or shadow of turning. If we as the people of the living God fully appreciate the good and perfect gifts of God, we will cheerfully leave all worldly organizations to the people of the world. We need none of them, either for helps or ornaments. The psalmist says, "My praise shall be of thee in the great congregation: [the church] I will pay my vows before them that fear him. The meek shall eat and be satisfied."—Psa. xxii. 25, 26. "They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures."—Psalm xxxvi. 8. They who are abundantly satisfied with the fatness of the house of God, will not covet the beggarly elements of the world. Their language will be, "I will bless thee while I live; I will lift up my hands in thy name; my soul shall be satisfied with marrow and fatness, and my mouth shall praise thee with joyful lips."—Psalm lxxiii. 4, 5. Again, "Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts: we will be satisfied with the goodness of thy house, even of thy holy temple."—Psa. lxxv. 4.

If we who have professed to be the disciples of Christ, and have a name and standing in the church of the liv-

ing God, are not satisfied with the provisions and privileges thereof, what evidence have we that we are the men whom God has chosen and caused to approach unto him? If we cannot be satisfied without going down to Egypt for help, or to the world, or worldly social organizations for satisfaction, can we be truly that people who are abundantly satisfied with the fatness of the house of God?

But whatever may be concealed, of good or of evil, under the veil of secrecy, in those Societies which require an oath of those who join them, no christian can take that oath without transgressing the commands of our Lord Jesus Christ. "But I say unto you, Swear not at all; neither by heaven, for it is God's throne; nor by the earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, for thou canst not make one hair white or black. But let your communication be, Yea, yea. Nay, nay; for whatsoever is more than these cometh of evil."—Matt. v. 34—37. These were the instructions on the subject of swearing, given to the disciples by our Lord Jesus Christ in his sermon on the mount, and we must accept them as his law, or disown Christ as our King and Lawgiver. No subject of the government of Christ can swear at all without disobeying him. The same interdiction is repeated to the same disciples of Christ by an inspired apostle, and with a most solemn emphasis, "But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation."—James v. 12.

It is not necessary that we should analyze those oath bound organizations, or be able to say how much or what proportion of good or evil there may be in them; it is enough for those who fear God to know that we cannot be identified with them or any of them without disobedience to our Lord Jesus Christ. The church has been disturbed, the fellowship of the saints has been marred, and much distress has been imposed on the church, by those who, with a knowledge of the grief they would inflict on their brethren, and the reproach they would bring upon the cause of God and truth, have willfully persisted in affiliating with those institutions of the world. These have not felt as did Moses, when he chose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season: nor as felt the psalmist, when he would rather be a doorkeeper in the house of God than to dwell in the tents of wickedness; or when he preferred Jerusalem above his chief joy.

We are the disciples of Jesus if we do what he commands us; but if we do not deny ourselves and take our cross and follow him, we cannot be his disciples.

If those of the world have use for secret combinations, let them have

them; but let the children of the light and children of the day come not into their secrets, nor invoke the shades of darkness to hide their deeds. If we do the truth, or walk in the truth, let us come to the light, that it may be manifest that our deeds are wrought in God; that is, in obedience to God. "Providing honest things, not only in the sight of the Lord, but also in the sight of men."—2 Cor. viii. 21. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. vi. 14—18.

A portentous cloud is lowering over our Zion, it is spreading over the land in which we dwell, and threatens to try and test the faith and patience of the saints. Let us watch and be sober, and pray that we be led not into temptation, but delivered from evil. Let every child of God ask counsel of God before we consent to any doubtful alliance whereby we may imperil the harmony, or mar the fellowship of the house of God; but let us rather follow after the things that make for peace, and things whereby one may edify another.

MISCELLANEOUS.

The 38th anniversary of the Corresponding Meeting of Va., was held with the Upper Broad Run Church, on the 12th, 13th & 14th days of August. Ordained ministers present, Joseph L. Purington, Wm. J. Purington, G. Beebe, S. H. Durand, Thomas Rose, F. A. Chick, Joseph Furr, J. G. Sawin, besides Elders Bell and Mason, colored, pastors of the colored Old School Baptist Churches of Washington, D. C., and Alexandria, Va. Eld. Wm. M. Smoot, who was ordained after the adjournment of the association. The churches are all in a healthful condition, and additions continue to be made to their number, of such we trust as shall be saved. The Editor of the "Signs" is the only surviving minister now in fellowship who was in the original organization thirty-eight years ago.

SALEM CHURCH IN PHILADELPHIA.—This little church continues to meet for worship every Sunday at a hall, and have preaching once in two months by Eld. Wm. J. Purington. We spent the third Sunday in August with them, and enjoyed the

season well. We have forgotten the exact location of the Hall where they meet, but any information concerning them may be had of brother James Thomas, 1116 Hanover Street, or of brother Thomas Banes, 948 New Market Street, Philadelphia, Pa. An appointment for any sound Old School Baptist minister at any time will be highly appreciated. They only have the use of their Hall on the forenoon of every Sunday.

The Welsh Tract and London Tract Churches are still destitute of a settled pastor. Brother J. G. Sawin is at this time on a visit among them.

It is our present intention, if God permit, to attend the next session of the Licking Association, in Owen Co., Ky., and in all probability for the last time, as our age admonishes us.

The following notice of the death of a child we copy *verbatim* from the Philadelphia Ledger:

STALY.—Suddenly, on the 18th instant, Emeline A., only daughter of Mr. Walton and Mary J. Staly, aged 1 year.

A few drops of water that were sprinkled on our baby's head brought her into the arms of Jesus."

How does this accord with the express declaration of our Lord Jesus Christ, "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."—John vi. 44. "Except a man be born again, he cannot see the kingdom of God."—John iii. 3.

ORDINATIONS.

BROAD RUN, Va., Aug. 14, 1874.

In accordance with a request of the church at Quntico, a council was called of the brethren met at the Corresponding Meeting for the purpose of examining, and if thought proper, of ordaining brother Wm. M. Smoot to the gospel ministry. A presbytery was formed, composed of Eld. Gilbert Beebe of the Warwick Association, Elders J. L. Purington, Joseph Furr, Wm. J. Purington, Thomas Rose, A. B. Francis, F. A. Chick, J. G. Sawin and S. H. Durand.

Eld. J. L. Purington was appointed Moderator, and S. H. Durand Clerk.

The candidate was then called upon, and gave a relation of his christian experience, call to the ministry, and doctrinal sentiments, all of which being entirely satisfactory, on motion, it was resolved by the council that we recognize the gift of brother Smoot, and the propriety of setting him apart by ordination to the work of the ministry, whereunto the Holy Ghost has appointed him, and that we now proceed to ordain him.

Eld. Gilbert Beebe preached from Jer. i. 7; 8 & 18.

Ordination prayer by Elder S. H. Durand, with the laying on of the hands of the presbytery.

Charge by Eld. Wm. J. Purington Right hand of fellowship by Elder A. B. Francis.

After some remarks by Elder Rose and Elder J. L. Purington, the candidate read the 827th hymn, (Beebe's Collection) and closed with the benediction.

J. L. PURINGTON, Mod.
S. H. DURAND, Clerk.

OBITUARY NOTICES.

DIED—November 1, 1873, after an illness of twelve months, of consumption of the lungs, my dear wife, **Mildred Yeates**, aged 40 years, 9 months and 28 days.

She professed a hope in Christ in the year 1869, and with myself joined the United Baptist Church in this (Vernon) county, where she remained a member until the Lord saw fit to take her home. She died in the triumph of faith, of a hope in the resurrection of her Lord and Savior Jesus Christ. Her sufferings were very great, which she bore with cheerfulness until the last. The night before she died she commenced and sung with a clear voice the following lines,

It is the love of Jesus that makes my soul so happy;

It is the love of Jesus, who died on Calvary.

She leaves me with nine children, (four sons and five daughters) and many friends, to mourn our loss, which seems almost more than we can bear. May the Lord bear us up in our troubles, and keep us strong in the faith, and when he has ended his purpose with us here on earth, may we meet where sorrow and parting will be no more, is the prayer of your unworthy servant,

WM. H. YEATES.

Little Osage, Vernon Co., Mo.

With deep sorrow of heart I write the obituary of my beloved mother, **Ruth Daniel**, who departed this life Nov. 22, 1873, in her 69th year, after a lingering illness. She became a member of the Regular Baptist Church called Antioch, in Benton Co., Mo., about the year 1848, in which she lived a consistent member, in full fellowship, until she left these earthly shores to bask in the sweet smiles of her Savior, in the bright mansions on high, where sickness, sorrow, pain and death are felt and feared no more. In her very great affliction she was often heard to quote the words of the poet, "I'll suffer my three score years" &c. She often talked of her departure, of being burdened here in her earthly tabernacle, which was but a frail dwelling place, compared with that which awaited her. And when her tongue became paralyzed, her hand was often extended heavenward, in token, we feel assured, of her passage to the place of her permanent abode.

The judgment was a subject upon which she delighted to talk, often expressing the belief that she had stood a condemned criminal at the judgment bar, nearly forty years ago, in the state of Kentucky, but that the thunderings of Sinai's fiery law were hushed, and instead thereof a still small voice was heard, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the spirit."

An appropriate discourse was preached to a large and solemn assemblage of relatives and friends, by Eld. Marcus Monroe, from Phil. i. 21, "To die is gain," after which the cherished form was deposited in the family burying ground. But may we not say,

"We think we see her now at rest
In the bright mansion love ordained;
Her head reclines on Jesus' breast,
No more by sin or sorrow pained."

BURDETT L. DANIEL.

The subject of this notice, **James Cheatham**, was born Oct. 4, 1819, in Montgomery County, Kentucky, and died Feb. 1, 1874, in Caldwell County, Texas.

He became a member of the Primitive Baptist Church in 1842, his membership being first at Spencer Church, Onslow Co. Ky. He was ordained a deacon soon after, and to the time of his death remained a worthy member, filling his official duties according to the divine rule.

He had lived in Texas but a few years, but rendered himself particularly beloved by the people with whom he held communion. Always gentle and forbearing, in meekness as a little child, but strong to speak the truth as it is in Jesus.

He was feeble for some months before his last painful illness, through which he was watched with the utmost tenderness by his beloved wife and family of his son. As the end drew near, though his mind was weak-

ened by disease, his love for the people of God grew more and more manifest. He regretted to leave his earthly household, and the assembly of the militant, but expressed a full reliance on the divine arm. The way was made plain, and though the river of death was stormy, the light shone clear and full at the setting of his day. Fearlessly he went into the dark waters, and the face of clay which was left behind bore the signet of that peace which passeth all understanding.

Through the great pain and sorrow for his death, which now is as a glass all dim and dark, his beloved wife yet sees the hand of God moving with wonderful mysteries, and has even in the midst of tears the unspeakable pleasure of knowing that his rest is peace.

As a friend and sister who has also sorrowed and suffered, I would say to our beloved sister, He doeth all things well. And trusting him, she will be fully enabled to kiss the rod and bless the hand which falls so heavily.

"Blessed are the dead which die in the Lord."

ANNA SPRAGINS.

Our dear sister, **Betsey Hix**, daughter of Eber and Betsey Hix, departed this life March 19, 1873, aged 35 years and 4 months. She was the youngest of the family, and was dearly loved and respected by us all, and by her friends and neighbors, for her kind and respectful demeanor, and for the many virtues she possessed. She was the main dependence of her aged and only surviving parent, our dear father, and one sister in feeble health, with whom she was living at the time of her death, and their loss is irreparable. She was sick twelve days with fever and sore throat, from which she suffered greatly. She never made a profession of religion, but she was much interested in reading the "Signs" and the bible, and was much attached to the doctrine of the Old School Baptists, and to those who proclaimed it, and was always present at their meetings when circumstances would permit. We hope our loss is her eternal gain. Elder L. P. Cole preached on the funeral occasion.

Our sister's gone and left us,
How lonely we do feel;
And though he has bereft us,
The wound the Lord can heal.

ALSO,

On the 22d of March, 1874, God was pleased to come very near again and lay his afflicting hand heavily upon me, and take from my embrace my dearest earthly friend, my dear companion, in the 34th year of her age, with whom I had enjoyed much peace and happiness for nearly seventeen years. While I write, the tears are falling, yet I know it is all right, for God has but taken what he gave, and I desire to say, Blessed be the name of the Lord. These words are brought to my mind,

"I cannot, Lord, thy purpose see,
But all is well since ruled by thee."

She never made a profession of religion, but lived a strictly moral life, esteeming others better than herself, and had a great love for those she believed to be the children of God. She often prayed for reconciliation to the Lord's will, and through all her sickness was unusually patient.

Thus I have been called to part with a kind and affectionate companion, and my three children a tender and indulgent mother. But we hope our loss is her eternal gain.

An able and comforting discourse was preached at her funeral by Elder L. P. Cole, whom we love much for the truth's sake, from 2 Cor. v. 10, 11.

EBER HIX JR.

DEAR FATHER BEEBE:—Again I am called upon to write the obituary of a faithful mother in Israel, who has just finished her course and no doubt is now singing the sweet anthems of a finished salvation, through the crucified, risen and exalted Savior. The eye of faith looks ahead to the happy time when we shall join the chorus of those happy songsters.

DIED—July 8, 1874, at Livingstonville, Schoharie Co., N. Y., **Nancy Mattice**, in the 82d year of her age. Old mother Mattice was a daughter of Elder John Winars, and

united with the Baptists over sixty years ago, at Mackey's Corners, Schoharie Co., N. Y., and it can truly be said of her, Faithful unto death. She was an ardent lover of the truth as it is in Jesus, as held by us. Her faith remained unshaken to the last, often singing the songs of Zion, and making melody in her heart unto the Lord. She was confident that he who had begun the good work would also finish it. All the isms of the day could not move her. Her eye was kept looking unto Jesus. A few days before her death, on being asked if she was a member of any church, she answered in a firm and decided tone, "Yes, I am an Old School Baptist, and my faith is firm upon the Rock of Ages. I have lived, and wish to die among my people." In her youth she had desired one thing, and that she sought after, that she might dwell in the house of the Lord all the days of her life. She obtained her request. She remained faithful and consistent, and received her reward. She beheld the beauty of the Lord and inquired in his temple, and could truly say, Now, Lord, lettest thou thy servant depart in peace, for mine eyes have seen thy Salvation. Her old and feeble body could not in her last years be with her people, yet her mind was in heaven, from whence also she looked for her Savior. In her experience she looked and strayed, like all God's children, till she got to the ends of the earth, till she was brought to the place of broad rivers and streams, where no galley with oars are going, but where God is Lawgiver, and where he will save.

Our dear old mother in Israel has stood the storm of opposition, and entered into her final rest, after many years of trial and conflict.

Dear brethren, need we fear? If God be for us, who can be against us?

Much more might be said for the comfort of those who remain, yet we must at present forbear.

Mother Mattice's funeral was largely attended. She was sick only about three months. She leaves four sons and three daughters, her sons being among the most prominent citizens of our state, honest and upright, (which is in these days rare) and of whom their dear departed mother never had cause to be ashamed. She brought up her children well. She was an ardent lover of the "Signs of the Times," and had read them from their first publication.

Yours to serve in the bonds of the gospel,
J. GEORGE BENDER.

Catskill, N. Y.

DIED—Near Holly Spring, Dallas Co., Ark., on Saturday, May 9, 1874, **Mrs. Sarah A. E. Walker**, consort of James O. Walker.

Sister Walker was born in the state of Georgia, Sept. 7, 1834, and moved with her father, Wm. Flynn, when quite young, to Alabama, where, in 1867, she was married to brother J. O. Walker, with whom she lived in much harmony until the day of her death. She professed a hope in Christ about the year 1856, and united with the New School Baptists, there being no Old School Baptists in that part of the country. Soon after the close of the late war they moved to Arkansas, and again united with the N. S. Baptists, by letter. But as soon as they heard the Old Baptists preach they became dissatisfied, and soon came to the church at Chapel Hill, related their experience, and were baptized in the fellowship of the Old Baptists. Sister Walker never heard an O. S. Baptist sermon until she came to Arkansas, and was very firm in the faith, and well versed in the scriptures. She was a subject of much bodily affliction, which she bore with christian fortitude and patience. By her last illness she was confined for several months, and was fully apprised of her approaching dissolution, and often spoke of it as with delight. She said she had no fear of death, and had but one regret, which was the desolate condition of her husband and three little children, one an infant of about six months. But before she died she said she was perfectly reconciled to leave them in the hands of the Lord. She delighted to dwell upon her future prospects, and said she was leaning upon the staff on which Jacob leaned. She selected the hymn, "Sweet land of rest," to be used at her funeral.

ral, and requested that Elder James Norman or Wm. McDonald preach on the occasion. A few days before her death, she was heard to repeat a portion of the hymn, "O when shall I see Jesus?" &c., and at another time seemed to arouse from a stupor with the exclamation, Hallelujah!

Notwithstanding we feel bereaved, and miss her cheering presence at our meetings, we feel to bow in humble submission to the will of him who doeth all things well; nor would we wish her back to encounter the troubles and turmoils of this world of sin and sorrow. May the Lord comfort our dear bereaved brother and protect the dear little children, if in accordance with his will, is our prayer.

THOMAS PETERSON.

DIED—At his residence in Baltimore County, Md., June 10, 1874, **Joseph G. Dance**, in the 77th year of his natural life, and the 43d year of his visible life in the church of God. His disease (enlargement of the heart) was such that no medical skill could relieve him of his great sufferings which he had to endure for five months, and until God, in whose hand is the breath of every living thing, was pleased to say to him, "Child, your Father calls, come home."

Thus has passed away a good and kind husband, father and brother, such as few have to lose. His counsel was always listened to with respect, and heeded by his children as wise and good. He always maintained a strict discipline in his house, ruling his children well, and teaching them to observe morality in all things.

But it is not of his natural qualities I propose to speak here, but as of a spiritual man, a brother in the Lord, and a father in Israel, especially to unworthy me.

His mind became exercised about religion in his youth, and before the great isms of the day had fully crept into the church. When he was first enabled to rejoice in hope of the glory of God, those who had never tasted that Jesus is precious thought he had lost his mind. He was received by the church at London Tract, and baptized by Eld. Thomas Barton on the second Sunday in November, 1831, about the time the division took place between the true and the professed followers of Christ. He took a firm and decided stand with those who believed in the absolute sovereignty of God, that he has all power in heaven and earth, and worketh all things after the counsel of his own will, and none can hinder or hasten his purpose. He always endeavored to maintain that order and discipline in the church which was and is indispensable to the peace thereof, never allowing disorders to pass because they were little; was always ready, as circumstances required, to comfort, counsel, encourage, exhort and rebuke, with all long-suffering, remembering his own liability to temptation. Until the last, he counseled the church at Harford, Md. of which he was a member and a deacon, to stand firm, to turn neither to the right hand nor the left, but to continue in the doctrine of the apostles and prophets, to contend earnestly for the faith once delivered to the saints, and to watch and pray until the coming of the Lord.

For many years he had been looking forward with anxiety and pleasure to the time when hope and faith would end in fruition, and love be made perfect, by the removal of the veil.

His heart and house were always open to the brethren and sisters, as many can testify, and when any of the brethren, and others also, called to see him during his sickness, his conversation was about Jesus and the doctrine he had so long contended for. The last time he talked on the subject was with me, when mother came in and asked him if he would have something to eat. He replied, "O no; I am eating my dinner now, the only food that can do me any good, and the only kind I desire." He was always calm when talking about death, and requested that there should be nothing on his tombstone but the words, "A sinner saved by grace."

His sufferings were so great that for the last few days his mind became so deranged he could not say what he desired. He was continually trying to repeat passages of scrip-

ture, but would lose the connection.

The Lord prepared us all at last to say, "Thy will be done," but we soon began to realize our great loss, which we firmly believe is his eternal gain.

Yours in hope,

MILTON DANCE.

Loren B. Moody, of East Pittston, Maine, was instantly killed by lightning on the 16th of July, 1874, aged 28 years. On the morning of that day he left his wife and little daughter, and his father and mother, and went a few miles from home to his work as usual. After working the forenoon and eating his dinner, he went to the stable, fed his horse, and then sat down in the door in company with a friend of his. At this time there was a heavy shower passing over, with much sharp lightning and heavy thunder. His friend became alarmed, and urged him to leave the place, but his answer was, "No; we are as well off here as we shall be any where." After a minute or so his friend took hold of his shoulder and said, "Come, Loren, do let us leave this place." He then looked up to his friend, while a calm, peaceful smile rested on his face, and said, "We are as safe here as should be any where. We are in the hands of God. If I am to be killed by lightning, his will will be done." His friend then arose and went a few steps from him, when, turning round, he saw him still sitting there with his eyes closed, and one hand over his face, and seemed to be in prayer. The friend said no more to him, but left the place. After a few moments there came a fearful flash of lightning, followed instantly by thunder, which seemed to shake the foundation of the earth. Turning round he saw the stable was on fire. He ran back quickly and found Mr. Moody dead, with his eyes still closed.

He obtained a hope in the mercy of God about eight months since, and from that time until his death he manifested much meekness, and great love for the people of God. The glorious plan of salvation by grace alone was clear to his mind, and the only theme he wished to dwell upon. When his wife was received as a candidate for baptism, he related to the church something of the dealings of the Lord with him, and the church was satisfied that he was an object of God's saving grace. Three weeks before he was buried, his wife was baptized. He went down with her to the water, and took her by the hand as she came up out of the water, manifesting much feeling, and could not refrain from weeping. The brethren all pitied him, and desired much that he might have strength given him to do what seemed plain to them he should do, that is, to be baptized. But his answer to them was, "I cannot go forward unless I feel different from what I do now."

He seemed to have a presentiment that he was to die suddenly, and spoke of it a number of times. About two weeks before his death, while he and his companion were walking a short distance from their house, he pointed out the spot where he wished to be buried. She chided him for speaking thus, when he replied, "Well, Ella, I will say no more about it, but remember what I have said, in case any thing should happen to me."

His funeral was attended on the third Sunday of July by a large number of relatives and friends, and the following words were used as a foundation for some remarks: "A time to be born, and a time to die."—Ecc. iii. 2.

It is a heavy affliction to his father and mother, the lonely home and little daughter. May God in mercy support and sustain them by rich and reigning grace.

HIRAM CAMPBELL.

Brunswick, Maine.

Sister **Amanda Sanford**, daughter of Stephen and Anne Hull, was born October 22, 1812, experienced a hope in Christ about a year before her marriage; was married to Ahira Sanford October 1, 1831. There being no Old School Baptists in that vicinity, she fell in with the Presbyterians, with whom she lived in a starved condition for about a year. Her conviction of sin, view of God's justice in her condemnation, and deliverance

from wrath by the unconditional grace of God, were very clear; but she heard none of it preached where she was, until providentially she attended an Old School Baptist meeting, and heard Elder David Mead preach, when she was brought out a straight Baptist from that hour, in the fall of 1834. Moved to Ogle Co., Ill., where after about three years the Buffalo Grove Old School Baptist Church was constituted, and she with her unworthy husband, (the writer) and several others united by experience and baptism, and where she continued a sound and consistent member about thirty-two years. Then we took letters of dismission and emigrated to Umatilla Co., Oregon, where we lived four years without church privileges. We only found about fifteen lively stones of the building without a constitution, about Weston, thirty miles away; where she went a few times, taking her husband along to preach to the scattered few.

She was taken sick about a year ago, with dropsy, but moved last fall, though in a critical state, to Willamette Valley. Her disease was kept back by medicine, but with much suffering, her days were numbered. She had three successive shocks of paralysis, the first two just two weeks apart, each affecting her mind and speech. The third four days later, by which she was taken away without a struggle or groan. She fell asleep in Jesus at 8 p. m., May 20, 1874, aged 62 years and 7 months. She leaves a husband, and one son, (married) to mourn our loss, which we confidently believe is her gain.

This is the fourth time death has come up into our windows. It was the Lord's pleasure to take three of our children in their infancy.

An appropriate discourse was preached on the occasion by Elder Shanks, from Cant. vi. 2, 3.

AHIRA SANFORD.

DIED—At Rockford, Coosa Co., Alabama, Sunday evening of the 21st of June, 1874, at 2 o'clock, our darling little Jeffee, son of J. A. and Rebecca Suttle, aged four years and thirteen days. He seemed to be uncommonly sensible child, having some very peculiar traits not common with children, yet he seemed to suffer very much in his last hours. I feel to mourn after him, yet at the same time if I know myself I want to be resigned to the will of God, feeling that my loss is his great gain, for the Lord's portion is his people, and in his own time and way he takes his own to himself. Suffer little children and forbid them not to come unto me for of such is the kingdom of heaven.

But O my soul, Death did not stop here. My lovely and affectionate wife, and mother of my dear little Jeffee, was at the time of his death fast passing away, and only survived him three days, breathing her last on the 24th of June. The loss of a dear companion in the flesh is hard to bear, but while we feel the loss here, we are assured from her last testimony that she has gone to that eternal rest prepared for the Lord's people. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord. Brother Beebe, though we are strangers, and shall never see each other this side the grave, yet I do trust by the grace and love of God, through Christ, that we have a spiritual relation that will enable us to meet beyond this world of woe and misery, together with my wife and darling little boy to dwell with the saints around the throne of God forever and ever.

JOHN A. SUTTLE.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Dr G W Dollison O 1, Ann C Baseman Md 2 55, Mrs R Oldham Miss 3 50, Craig White Ill 5—Total \$12 05.

SECOND VOLUME.

J Geo Bender N Y 2 30, Peter Culp Ten 2 30, Thos J Bryant Ga 2 30, Lemuel Carll N Y 2 30, Ann C Baseman Md 2 30, Samuel W Easter Ala 2 30, Mrs Rebecca Oldham Miss 3 50, Nancy Brumback Ill 2 30, W G Miller Ala 3 50, Craig White Ill 5, Isaac Stone Tex 2 31, E Wilson Ind 2 30, Wm Putman Cal

2 30, Nathaniel P Rhodes N Y 5, Mary E Ashurst Ill 5, Isaac Hershberger Va 2 30, James M Sims Mo 2 30, Y J Harvill Ten 2 30, J S Goodin Ind 2 30, Wm J Kuykendall Texas 2 30, Wm Fitz Jerrell Ill 4 60, Mrs Sarah Anderson Iowa 2 30, Hinton Duncan Tex 2 30, G W Lindsey Del 2 30, A M O'Banion Va 4, Edna A Ferguson Va 2 30, Samuel Rixey Va 2 30, John Newlon Va 3, Martha F Rixey Va 4 60, Col E V White Va 2 30, Wm Yerkes Pa 3 50, Chesby Johnston Ark 2 30—Total \$92 31

RECEIPTS.

NEW YORK—Hosea Hammond 2, Capt T Denton 2, Andrew Toland 1, Eld I Hewitt 4, Elder J D Hubbell 4, Ira L Harding 2, J C Brooks 2, Mrs Sarah Baker 2, J May 2, Mrs Roberson 2, Samuel Beyer 2, G O Hulse Esq 2—\$24 00

MASSACHUSETTS—R F Ford 2

Newton George 2—4 00

MAINE—John Pound 2, Hugh Ross 2—4 00

NEW JERSEY—Eld P Hartwell 2,

John Vierborne 2—4 00

PENNSYLVANIA—Samuel Wicks 2,

Eld Wm J Purington 2, Henry Stout 2,

Eld S H Durand 9 10, Barbary Lloyd 2,

Jacob Lake 2, Jas Thomas 1 75—20 85

MARYLAND—A C Scott 4, Ann C

Baseman 2, E M Taylor 4, Shadrack

Kemp 5, Herod Choate 2—18 00

VIRGINIA—Mrs E A Leachman 2,

Philip Conkle 4, Elizabeth Conkle 2,

John Hankins 2 10, W S Minton 10,

Mrs R P Hutchison 5, Arthur Toler 2,

Mary Sullivan 1, Mrs J Mattox 2, B

Spindle 2, Sarah Spindle 2, Mary P Mc

Gath 2, Mrs S L Sperry 5, Mary J Gu

lick 2, J C Green 2, Mrs S E Francis 4,

Mrs M Simpson 2, E C Trussell 2, Chas

E Powell 2, Thos E Hunt 2, J L Cham

bliss 2, Sally Camthers 2, Mrs J Fergu

son 2, Mrs E Ratcliff 2, L T Thompson

2, Mrs J H Florence 2, F M Moore 2,

Emily Garrett 2, R C Cole 2, Elizabeth

Ross 2, F I Cannon 2, Mrs Ann M Craig

2, A F Rixey 2, Col E V White 5, P M

Rixey 2, M A Anderson 2, Mary E Wil

coxen 4, Mary A Downs 2, J H Manuel

2, Eld T M Poulson 6 11, Correspond

ing Association 26—132 21

DISTRICT OF COLUMBIA—Jane

Mitchell—2 00

OREGON—J T Crooks 6, Eld J San

ders 4—10 00

TENNESSEE—T J Harvill 4 20, L

Sheherd 2—6 20

GEORGIA—Eld Wm L Beebe 20, Eld

D W Patman 2, Catherine Maddox 4—26 00

MISSISSIPPI—W Y Spearman 2, S

P Rogers 2, A B Morris 2, Geo Keaton

3—9 00

TEXAS—Christopher Riffe 2, Wm J

Kuykendall 4 20, Hinton Duncan 2, Ab

Chambers 2, R E Davis 4—12 20

LOUISIANA—J M Coowood 4, Geo

Shaw 4, John G Smith 5, J B Eaves 3 16 00

ALABAMA—J B Simmons 4, Hugh

Talbert 1, W G Miller 3, C B Holman 2,

Miss Mollie Hinton 2—11 00

ARKANSAS—Joel Kelly 2, Daniel

Gray 2—4 00

OHIO—Eld D G Barker 2, Dr G W

Dollison 4, Mrs Sally Hubbell 2—8 00

INDIANA—Henry Hoffine 2 10, J S

Goodin 2 70, A Humphrey 4—8 80

ILLINOIS—Geo Harris 12 50, R F

Hamilton 4, Israel Fogleman 2, Wm

Fitz Jerrell 1, Thomas P Dobyns 2, J J

Ashurst 2, Mary Haines 2, R J McFar

land 4—29 50

MISSOURI—D S Woody 2, Elder J

Farmage 4, Nelson Wand 2—8 00

NEBRASKA—W H McClain 2, Wm

& I Stratton 4—6 00

IOWA—Mrs Sarah Anderson 2, John

H Steel 7 20—9 20

KENTUCKY—E T Scarce 4, Eld J F

Johnson 6 50, Chas Ware 3, P Colloway

4, Lystra Ayler 2, Thos Smith 2, James

Dudley 6, Eld L Short 2, E P Wood

4—33 50

ONTARIO—Wm Mansbridge 2, J D

Hall 2—4 00

Total—\$302 46

YEARLY MEETINGS.

There will be a yearly meeting held with the Otego Church on the Wednesday and Thursday after the second Sunday in October, when and where we hope to meet you and a goodly number of our ministering brethren, with a host of our Father's children. There will be conveyances at the depot on Tuesday afternoon at 4 and 7 o'clock, to take the friends to places of rest. Meeting to commence at half past ten A. M., on Wednesday.

Otego is on the Albany and Susquehanna Railroad.

By order of the Church.

G. M. FRENCH, Clerk.

ASSOCIATIONAL.

Conns Creek Association meets on Friday before the first Saturday in September, 1874, at Gilgal Church in Lawrence Co., Indiana. Brethren coming by railroad will be met at Bedford, (the county seat) on the Thursday before. Bedford is located on the New Albany and Michigan Railroad.

TYRA HENDERSON.

The Juniata Regular Baptist Association will be held, if the Lord will, with the Springfield Church, Huntingdon County Pa., commencing on Friday before the third Sunday in October, A. D., 1874, at 11 o'clock A. M. The saints and all friends of gospel truth are invited to attend, ministering brethren especially.

Those coming by public conveyance either from the east or west, will take the Pennsylvania Railroad, to Mount Union Station, so as to arrive there the day before the meeting, and then take the East Broad Top Railroad at 11:45 A. M., arriving at Orbisonia at 12:33 P. M., where they will be met by conveyances to take them in the neighborhood of where the meeting will convene.

WM. MADDEN, Clerk.

The Lexington Association will be held with the First Church of Roxbury, Delaware Co., N. Y., to commence on the first Wednesday in September, 1874, and continue three days.

The saints and all sincere friends of gospel truth are invited to attend. Ministering brethren are especially invited to attend. Those coming by railroad from the east on the N. Y. K. & S. Railroad, will take No. 3 train, on Tuesday, which leaves Rondout at 2:40 P. M., arriving at our place, Halcottsville, at 6:15, where there will be conveyances to take all to and from the meeting. Also at Kelly's Corners; those wishing to stop at that place will be conveyed to and from the meeting.

I. HEWITT.

The Maine Old School Baptist Conference will be held with the church at North Berwick, Maine, commencing on the 18th day of September, 1874, at 10 o'clock a. m. and continue three days.

WM. QUINT.

The C—— (we cannot make out the name) Association of Old School Baptists will meet with the Brush Creek Church, Highland Co., Ohio, on Friday before the first Sunday in September, 1874, 12 miles south of Hillsboro, on the Pike leading from Hillsboro to Belfast. We invite our ministering brethren, and all others of our order.

Those who come can call on brethren Jas. and John Dalrumple, Wm. and Abraham Newkirk, near the place of meeting.

Cannot brethren Biggs and Powell, and others at the north, meet with us? We are a little band in the midst of many lo theres, and lo theres.

E. M. REAVES.

The Spoon River Association will hold her 43d annual session with the New Hope Church, at Greenbush, Warren Co., Ill., commencing at 10 o'clock a. m. on Friday before the first Sunday in September, 1874, 8 miles from Avon, and 7 miles from St. Augustine, on the C. B. & Q. R. R., and 8 miles from Roseville, on the R. R. I. & S. R. R., at which stations brethren will be met on Thursday evening and Friday morning, with conveyances to the meeting.

R. M. SIMMONS, Clerk.

The Licking Association of Particular Baptists will be held with the church at Long Ridge, Owen Co., Ky., commencing on Friday before the second Saturday in September, 1874.

The Sandusky Old School Baptist Association will meet with the Van Buren Church, 7 miles north of Findley, Hancock Co., Ohio, on Wednesday before the first Sunday in September, 1874.

Those coming on the cars will be met at Findley on Tuesday before; also those coming on the Baltimore & Ohio R. R. will be met at New Baltimore and Bairdstown, in Wood Co., Ohio, and those coming on the L. E. L. R. R. from Fremont will be met at Arcadia, and conveyed to the meeting.

If the Lord will, the First Regular or Old School Baptist Association called Kansas, will convene with West Union Church, at the house of brother A. D. Simmons, 18 miles west of Atchison City, and 5 miles north-west of Effingham, on the C. B. U. P. R. R., to commence on Friday before the last Saturday in September, 1874, and continue the two succeeding days.

Brethren of our order are requested to attend, especially ministering brethren.

Those coming by Rail Road from the east or west will get off at Effingham, Atchison County, Kansas, from whence they will be conveyed to the place of meeting.

A. D. SIMMONS.

The Mad River Predestinarian Baptist Association will meet with the Thompson Church in Union Township, Putnam County, Ohio, six miles northwest of Columbus Grove, commencing at ten o'clock A. M., on Friday before the second Sunday in September, 1874.

Those coming on the Pittsburg and Fort Wayne Railroad will change cars at Lima, and those from the north and south on the Dayton and Michigan Railroad, will stop at Columbus Grove, where they will be met and taken to the meeting.

DAVID SEITZ.

The Indian Creek Association will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, to commence at 10 o'clock a. m. on Friday before the third Sunday in September, 1874.

Those coming from the east will come to Hamilton and take the Junction Rail Road and stop at Wood station within three miles of Oxford. Those from the West will take the Junction Road at Connersville, and stop at Wood station, where they will be met on Thursday evening and Friday morning, and taken to the meeting. The ministering and other brethren and friends are invited to meet with us.

SAMUEL BRADY.

The Maine O. S. Baptist Association will be held with the Baptist Church at Whitefield, Me., commencing September 11th, 1874, and continue three days. A warm-hearted invitation is extended to all who love the truth to visit us.

Those coming from the south and west, will have to start so as to be in Boston on Thursday morning, (10th) and leave there on the 8:15 train from the Eastern depot. By doing so they will be taken through to Gardiner without change of cars. At Gardiner they will be met by friends who will care for them. Those who intend coming will please drop a line to brother W. Turner, Whitefield, Maine. As they will have to be taken nine miles with teams, we wish to be sure that none are left to walk.

By order of the church.

H. CAMPBELL.

The Tygarts Valley River Association of Regular Baptists will be held with Ammon Church, Taylor Co., W. Va., to commence at 12 o'clock on Friday before the fifth Sunday in August, 1874, and continue three days.

Those coming by Rail Road will come to Fetterman, 4 miles west of Grafton, on the Baltimore & Ohio R. R. It is about 6 miles from Fetterman to the place where the meeting will be held. Address brethren James A. Poe or David Miller, at Fetterman, Taylor Co., W. Va., and they will meet you promptly at the depot, and convey you to the place of meeting.

Trains pass daily each way.

J. S. CORDER.

THE SECOND VOLUME OF THE "EDITORIALS."

SINCE the publication of the First Volume of this work, many applications have been made for the succeeding volumes, by those who love the truth and wish to preserve for themselves and for the use of their posterity, a faithful record of the history of the Old School or Primitive Baptists, from the time of the division occasioned by the apostasy of what are now known as the New School or Missionary Baptists, up to the present date.

Among the articles contained in this volume will be the debate of the Editor with J. J. Pierce Esq., October 3d, 1842, upon the following propositions:

1st. That the fundamental principles of the "Temperance Society," that to "make, vend or drink" liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural, and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said Society assumes to be "wise above what is written," by setting up a standard of temperance, which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship, and also of political preferment, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the Church and State; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

This article alone is worth more than the price of the whole book.

We have commenced the work on this volume and will complete it as soon as possible, a few weeks at most. But as

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The Salisbury Old School Baptist Association will be held with the Salisbury Church, in Wicomico Co., Md., (Eastern Shore) commencing on Wednesday before the fourth Sunday in October, 1874.

The Little Black Association will be held with Emmaus Church, at Cumberland, Choctaw Co., Miss., on Friday before the first Sunday in October, 1874.

The Mount Pleasant Association will be held with the church at Providence, Trimble Co., Ky., 3 1/2 miles from the Short Line R. R., commencing on Friday before the first Saturday in September, 1884.

Brethren coming from Cincinnati or Louisville can leave either place after 12 o'clock on Thursday, evening train, and arrive at Turners Station the same evening before sundown, where they will find accommodations.

The Salem Association will convene one week before Mount Pleasant, and the Licking one week after, and the three associations not over thirty miles distant. The brethren coming to one can be conveyed to the other, if not on the rail road.

N. A. HUMSTON.

The Upatoi Association will convene (if the Lord will) with Bluff Springs Church, in Macon County, Georgia, on Tuesday after the first Sunday in September, at 10 o'clock a. m., and continue three days. The church is 4 miles north-west of Andersonville, and 8 miles south-west of Oglethorpe.

Brethren coming by Rail Road will come to the above named places on Monday, where they will be met and carried to the place of meeting. Those from the north will stop at Oglethorpe, and those from the south-west at Andersonville.

All persons who may feel an interest in the meeting are solicited to attend.

S. H. ENGLISH.

The Sandy Creek Association will be held with the Barren Grove Church, situated in Henry Co., Ill., to commence on Friday before the second Sunday in September, at 10 o'clock a. m.

Those who come on the Chicago, R. I. & P. R. R. will be met at Anawan on Thursday.

Those coming on the Chicago, B. & Q. R. R. will be met at Kewanee on Thursday.

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D. BARTLEY.

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The "Signs of the Times,"

DEVOTED TO THE

OLD SCHOOL BAPTIST CAUSE,

IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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. 42. MIDDLETOWN, N. Y., SEPTEMBER 15, 1874. NO. 18

POETRY.

NO MORE THE FLOOD.

"Neither shall there any more be a flood to destroy the earth."

But has the Lord engaged
The water to restrain,
That they no more shall burst their bounds,
Or cover earth again?

E'en so, for Jesus' sakes,
The eternal God hath sworn,
His indignation shall no more
Against his people burn.

His oath hath ratified
The covenant of peace;
And will he cast his chosen off
Whom he hath sworn to bless?

The hills shall shift their place,
The mountains shall remove,
But firm his weakest follower stands
In his electing love.

TOPLADY.

For the "Signs of the Times."

PSALM LXI.

When mountains of doubts hem me in on
each side,
And waves of affliction roll in like a tide,
When vainly I seek some new pathway to
try,
O, lead to the Rock that is higher than I.

When storms of deep trouble rage fiercely
around,
When forebodings of ill in my spirit abound,
When the hopes of a lifetime are blighted
and die,
O, lead to the Rock that is higher than I.

When dark clouds of sorrow my pathway
o'er shade,
When the flowers of earth's happiness with-
er and fade,
My Father, my heart in its sadness would
cry,
O, lead to the Rock that is higher than I.

The night of bereavement may darken my
way,
And the friends loved and trusted be taken
away;
When tempted to utter the questioning,
Why?
O, lead to the Rock that is higher than I.

The sun of prosperity brightly may shine,
And my heart round its treasures too closely
may twine;
When my hopes are in danger of rising too
high,
O, lead to the Rock that is higher than I.

When I'm nearing the shore of the river of
death,
And the moments fly swiftly with each la-
bored breath;
When I'm losing my hold on each dear earth-
ly tie,
O, lead to the Rock that is higher than I.

Whatever my lot, be it wearily sad,
Or actively busy, or joyfully glad;
In each joy or sorrow, my God, be thou nigh;
O, lead to the Rock that is higher than I.

MARY DALAMETER.

Otego, N. Y.

CORRESPONDENCE.

MOLALLA, Clackamus Co., Ore., Aug. 17, 1874.

MUCH RESPECTED BROTHER BEEBE:—I received the following request two weeks ago by private letter:

"DEAR BROTHER STIPP:—I want you to give your views, through the 'Signs of the Times,' on the text, 'For as in Adam all die, even so in Christ shall all be made alive.' I want you to give a particular description of the word *all*, both in relation to all in Adam, and all in Christ."

"THOMAS TRIPLETT."

With your permission, brother Beebe, I will try and comply with brother Triplett's request. The proposed text is in 1 Cor. xv. 22, and is the language of the Holy Ghost, written by the apostle Paul, and like all scripture which is given by inspiration of God, "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," &c.—2 Tim. iii. 16. The apostle throughout the entire chapter containing the proposed text, is arguing the resurrection of the bodies of all the saints, proving by the resurrection of Christ that the very identical bodies of the saints which die and lie buried in the earth will, at the appointed time, at the last day, when sin, death and hell in them shall be destroyed, and forever done away, at the all powerful trumpet-voice of the Son of God, the great Archangel, the Lord of hosts, the God of our salvation, come forth in the full image of the resurrected and glorified body of the Lord Jesus Christ, having left mortality in the grave, shall come forth immortal, incorruptible and spiritual bodies, to die no more. Like their divine Lord, death shall have no more dominion over them. The apostle says, commencing at the 16th verse, "For if the dead rise not, then is not Christ raised: and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished. If in this life only we have hope in Christ, we are of all men most miserable. But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming. Then cometh the end," &c.

Some contend that the death here spoken of related merely to a death in trespasses and sins, and that the being made alive in Christ had refer-

ence to their being quickened together with Christ in regeneration. But I do not so view it. For the apostle has nowhere in the whole chapter alluded to regeneration or the new birth; but from first to last his whole theme is death and the resurrection, doubtless having reference to corporeal death in Adam, a natural, earthly head; and a resurrection unto immortality and eternal life in Christ, a spiritual head. For the same apostle says, "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 also 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."

And there are others who, though they agree that all being made alive in Christ had reference to the resurrection, still they contend that the entire human family will be resurrected in Christ, and in that sense Christ died for the whole world individually; i. e., for the entire progeny of Adam: that the resurrection of Christ secured the resurrection of the world in its broadest sense. Here, again, I do not so understand it. The apostle was, no doubt, speaking of the two headships—Adam, the natural head of a natural progeny, or children of the flesh; and Christ, the spiritual head of a spiritual progeny, or children of promise. Now all men are by nature related to Adam, have sinned in Adam, and die in Adam a corporeal death; but all men are not made alive in Christ. They, and they only, who are Christ's, are made alive in him. As he addressed his Father, "Thine they were, and thou gavest them me." Again, "All that the Father giveth me shall come to me. And this is the will of him that sent me, that of all which he hath given me I should lose nothing; but should raise it up again at the last day."—John vi. 37-39. These are they who are made alive in him, in whom he has a two-fold property right. First, by gift. "As thou hast given him [Christ] power over all flesh, that he should give eternal life to as many as thou hast given him."—John xvii. 2. "I have manifested thy name unto the men which thou gavest me out of the world," &c.—Verse 9. "Holy Father, keep through thine own name those whom thou hast given me," &c.—Verse 11. Again, "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."—Deut. xxxii. 8, 9. Secondly, they are his by redemption price. "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. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you."—1 Peter i. 18-20. "For ye are bought with a price; therefore glorify God in your body and in your spirit which are God's."—1 Cor. vi. 20. These then, and not one more, and not one less, but just as many as were given to Christ as his property, his right of ownership, in covenant relationship, being his body, his flesh and his bones, his spouse, his sons and daughters, his brethren and sisters, the sheep of his pasture, &c., &c. He purchased with his own blood, he bought with a price, were redeemed with the precious blood of Christ. And they, and they only, shall be raised up again at the last day, at the end of time, in the glorious image of Jesus. Then they shall all, without one being left out, be made alive in Christ, to die no more, but raised to the highest perfection of glory, and made as happy as the unlimited power of the great all powerful Jehovah can make them, there to live with Christ forever and ever. They shall hear the voice of the Son of God. "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, to the resurrection of life." Then they are only those who through grace have done good, have been born again, that come forth unto the resurrection of life, and are the all that in Christ shall be made alive. But alas! what do we hear from the lips of the eternal Son of God? "And they that have done evil, unto the resurrection of damnation."—John v. 28, 29.

Here is another *all*. While all the seed that shall serve Christ, that shall be counted to him for a generation, his portion and his people, shall be raised up again at the last day,

and shall be made alive in Christ; all the serpents, the generation of vipers, shall come forth unto the resurrection of damnation. These are not the children of God, as declared by the apostle, but are merely children of the flesh. "Not as though the word of God had taken none effect; for 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," &c.—Rom. ix. 6—8. These are called children of promise, because they were promised to Christ by the Father, as his seed, his generation that should serve him, his sheep, his bride, his body, his flesh and his bones, before the foundation of the world, in an everlasting covenant ordered in all things and sure. These shall be raised up again at the last day, shall be made alive in Christ, and be like him, and shall see him as he is. And while I admit that the bodies of the children of the flesh shall at the last day hear the voice of the Son of God, and shall come forth, but not to the resurrection of life in Christ Jesus, but it will be "unto the resurrection of damnation;" because they are none of his. For saith an apostle, "If any man have not the Spirit of Christ, he is none of his." And Jesus speaks of them thus: "If God were your Father, ye would love me; for I proceeded forth and came from God," &c.—John viii. 42. "Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own, for he is a liar, and the father of it."—Verse 44. Now this does not only embrace those Jews, Pharisees and Sadducees who lived in the days of the humiliation of Christ, but it embraces in its expanded arms all the children of the flesh, of every age and nation, the whole world lying in wickedness. These are not made alive in Christ, and that they are resurrected through the merits of Christ's resurrection, in any sense of the word, I, upon scripture authority, deny.

Let us again turn to the text, "For as in Adam all die, even so in Christ shall all be made alive." Now all the human family die in Adam; for an apostle saith, "For by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned." But all the human family are not made alive in Christ; for immediately after our text it follows, verse 23, "But every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming." Not one word said of others than they who are Christ's, being made alive in him. For Christ is the resurrection and the life of his elect people, and none others.

Much has been said and written relative to the final impenitent sin-

ner living and dying in this state, being resurrected immortal, &c. Now, if this is a truth, it is one that is not found in the bible. But if true, it would prove that all the progeny of Adam shall be resurrected by virtue of Christ's resurrection; for Paul says, 1 Tim. vi. 15, 16, "Which in his [Christ's] times he shall shew, 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." Again, 2 Tim. i. 10, "But is now made manifest by the appearing of our Savior Jesus Christ, who hath abolished death, and brought life and immortality to light through the gospel." Webster defines immortality to mean, undying; but in a scriptural sense it signifies vastly more. It signifies eternal, incorruptible and heavenly.

And now as brother Triplett has requested that I give a particular description of the word all, as it occurs in the text, I will give a few scripture illustrations, for his and others consideration. The word all, when used as a noun in the scriptures, in a majority of cases, is characteristic; i. e., applies to character, or class. I will then call your attention to Luke ii. 10, 11: "And the angel said unto them, Fear not; for behold I bring you good tidings of great joy, which shall be to all people; for unto you is born in the city of David a Savior, which is Christ the Lord." Compared with Matt. xi. 3: "When Herod the king had heard these things, he was troubled, and all Jerusalem with him." Now here is one *all* in opposition to another *all*. But was all Jerusalem troubled with king Herod? Let us turn again to Luke ii. 25: "And behold there was a man in Jerusalem whose name was Simeon, and the same man was just and devout, waiting for the consolation of Israel; and the Holy Ghost was upon him," &c. Verses 28-32: "Then took he him [Jesus] up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy Salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel." Again, verses 36-38: "And there was one Anna, a prophetess, the daughter of Phenuel, of the tribe of Aser; she was of a great age, and had lived with an husband seven years from her virginity; and she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers, night and day. And she, coming in that instant, gave thanks likewise unto the Lord, and spake of him to all them that looked for redemption in Jerusalem." Now here were two that dwelt in Jerusalem who were not troubled with Herod, but they rejoiced with unspeakable great joy, with all those who, like themselves, looked for redemption in Jerusalem. Now, broth-

er Triplett, how are we to reconcile these seemingly contradictory expressions? Why, in this way: Here are two characters or classes of men spoken of. One class includes all God's elect people. "Fear not; for behold I bring you good tidings of great joy, which shall be to all people." The other class includes *all* who are of the world, or, if you please, are of their father the devil. "When Herod the king heard these things, he was troubled, and all Jerusalem with him." These two classes always have and always will exist, as long as there are men dwelling upon the earth. "Wherefore also it is contained in the scriptures, Behold I lay in Zion a chief corner stone, elect precious: and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious; but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed. But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvelous light."—1 Peter ii. 6—9. So every child of promise will, through victorious reigning grace, sooner or later be brought to sing with the poet,

"How sweet the name of Jesus sounds
In a believer's ear!
It soothes his sorrows, heals his wounds,
And drives away his fear."

But all the children of the flesh will, like king Herod and the all Jerusalem spoken of, be troubled at the name of Jesus, and hate the doctrine of the cross. "He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid as it were our faces from him; he was despised, and we esteemed him not."—Isa. liii. 3. But again, "Then went out to him [John the Baptist] Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance, and think not to say within yourselves, We have Abraham to our father; for I say unto you that God is able of these stones to raise up children unto Abraham."—Matt. iii. 5-7. Now I ask, Were not these Pharisees and Sadducees of Jerusalem and Judea? Most assuredly they were. Then how are we to understand this? Why, precisely as we do the other. All the people of Judea and Jerusalem who brought forth fruits meet for repentance, and confessed their sins, were baptized by John in Jordan; but the Pharisees and Sadducees not bringing forth fruits meet for repentance, were rejected, as John said unto them further, "And now also the axe is laid unto the root of

the trees: therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." These trees represent the whole house or kingdom of Israel temporally, which were soon to be cut down and cast into the fire and be burned up, so that as a nation of people, or kingdom, there should be left neither root or branch, as prophesied by Malachi, iv: "For behold the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall." Here are the two classes clearly set forth. Those who brought forth fruits meet for repentance, are the trees which bring forth good fruit, and are baptized of John in Jordan, confessing their sins, are those who fear the name of the Lord, upon whom the Sun of Righteousness did arise with healing in his wings. But the proud, yea, and all that do wickedly, are the Pharisees and Sadducees who came to John's baptism, but were rejected, because they did not bear good fruit, did not bring forth fruits meet for repentance, consequently were cut down, and cast into the fire, and burned up, in the general siege and destruction of Jerusalem, and final dispersion of the Jewish people. But those who fear the name of the Lord, and bring forth good fruit, fruits meet for repentance, are gathered into the garner, as further spoken of by John: "Whose fan is in his hand, [i. e., Christ's hand] and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire."—Matt. iii. 12. The garner is the kingdom of heaven, the kingdom of grace. And Jesus speaking of the same thing, says, "Many shall come from the east and west, and shall sit down with Abraham, Isaac and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth."

The foregoing, brother Beebe, is at your disposal.

Your companion in tribulation,
JOHN STIPP.

P. S.—I will now say to brother Triplett, Your further request must be deferred till I hear from you again, and you give me your post-office address in a hand-writing that I can read, as I could not possibly make it out in the letter you sent me. I wish my correspondents would write their post-office addresses in a hand that I could read.

J. S.

BELOVED FATHER :—After much thought and consideration for years, with fear and trembling I have taken my pen to tell what I hope the Lord has done for unworthy me.

The first serious impression I recollect having about death and eternity, was, if I mistake not, when about fourteen years of age, while I was in Pennsylvania. I then thought I was far from home, and might never live to reach there; but if I could only be prepared for death all would be well, and this I thought I would soon accomplish; so to work I went. I tried to be very serious, prayed three times a day, as well as I could, and tried to read the bible some, but could find nothing very interesting in it; still I thought I must read it. I intended to get religion and join the church before I returned home. Time passed on, and for some time I could not see why I could not yet get religion. I could not feel as I supposed christians felt. One night I dreamed that I was standing in a low valley, and close by me was something like stair steps, from the ground straight upward as far as I could see. Notwithstanding their steepness I started up them, and got along very well, but the first thing I knew I was at the bottom where I started from; and so it happened several times, until I awoke. I became careless until I returned home, and the revival commenced in the Rushville Church. I then thought the reason I never had got religion was because I never had been convicted. I heard of a great many of my schoolmates and friends joining the church, and I felt very anxious to go to Rushville to meeting, in hope that I might be struck under conviction. I pretended to want to make a visit there, but determined not to go unless I could go at the time of the meeting. But before I got ready to go, the revival had subsided, and it seemed that while others were taken I was always left behind.

Thus time passed until two years after I was married. I had not been much concerned about my future state for some time, until one morning I awoke suddenly, and it seemed as if my time on earth was nearly at an end. I laid perfectly still for some time and thought over my case. I then concluded to set about the work in earnest, and try to prepare myself for heaven. I then got up and looked out, and every thing appeared gloomy and mournful. I felt as if this world had lost all its charms to me. I then began to search the scriptures, and every thing seemed to be against me. I felt to say with one of old, "Lord, what wilt thou have me to do?" For about four weeks it seemed as if all I could do was of no avail, and I felt as if I was getting farther and farther off. At about this time I went to meeting one day, and as I went along I thought I would try to be more solemnized, and with all the preparation of heart that I could make I went to the meeting. When I went in and sat down, the people, though few in number, were sitting near the

stand, singing, as the preacher had not yet come. I never heard such singing before, such heavenly music, and light shined upon them, and a beauty dwelt upon every countenance that I cannot express. I felt awful. I had not a wedding garment on, and was not fit to be in such heavenly company. I went home, and felt as if the Lord had given me over to hardness of heart. I thought I was like Esau—I could find no place of repentance. Sometimes I thought it was no use to think any more about it; but it seemed as if my soul was at stake, and I could not be at ease. I thought I would not try to pray any more until I could have my thoughts more composed. I thought my heart was not right in the sight of God, and I could not offer an acceptable prayer. For about three days I tried with all my might to prepare my heart to pray, for I thought if my heart was right my thoughts would not be so wandering. It seemed in that length of time as if Satan had complete rule over me. It seemed as if my heart was full of bitter cursing, and such awful thoughts would arise in my mind that I was afraid to open my mouth lest I might accidentally speak some of them. It seemed as if there was a veil taken away from my heart, and my eyes were turned to look within, which was awful to behold. Never before had I viewed myself half so bad as at that time. Good Lord, what shall I do? was my cry. I had always looked on my outward performances, but had never had a view of my hard and sinful heart. I wondered that I never had viewed myself so sinful before. It seemed as if I had been blind all my days, and led captive by the devil at his will. I knew not what to do, nor where to go. I felt as if I was friendless and forsaken, was fast sinking down, and pray I must. I now began to beg the Lord for mercy, as one would beg for his life. Almost every breath I drew was prayer to God. I do not remember just how long I got along in this way, but one Monday forenoon I thought there was but one step between me and death, and that I was gone forever. I thought I had a view of him that sitteth upon the throne, with the sword of Divine Justice raised above my guilty head, ready to cut me down, and hell beneath was ready to receive me. I thought, O that my friends were here, that I might tell them before I die what a great sinner I have been. And now that there was no hope for me, my heart felt as if it would break. I felt that I dared not take the holy name of the Lord upon my sinful lips, to call upon him for mercy. I was entirely alone, and the first thing I knew I was weeping aloud. I checked myself, and got up and walked about the house. I cannot describe with my tongue or pen all that passed through my mind at that time. But I felt that the sentence just about to be passed upon me was just and right. The next day I thought I would once more try to pray, as I could but perish; so I knelt down and said,

Lord, be merciful to me, a sinner, as I thought for the last time. I arose without any different feelings, and while walking the floor and wringing my hands, all of a sudden my burden left me, and I felt as clear of sin as though I had never known sin. I felt that I could rejoice with joy unspeakable and full of glory. My heart was eased of its sorrows, and I felt light as a feather. I thought if I had wings I would fly to the embrace of my Savior. I saw my companion in the field ploughing, and I thought I would go and tell him of my joy. I had not gone far before I felt afraid that I was mistaken. I then turned around and went back. I tried to get my burden back, and to mourn as I had mourned, but I could not. After some time I went to a Methodist meeting, and the preacher spoke much about the punishment of the wicked after death; but I felt no dread or concern about it. It seemed to me as if the Lord had given me over to hardness of heart, and that I was past feeling. He then spoke about the joy and comfort of those that enjoyed religion. I then thought I would give the world if I only could obtain religion, for I desired it above every thing else. But I could not tell what to do, or how to obtain it. I felt just as helpless as an infant. I could not tell what to think, for I was a mystery to myself. I thought the devil had tried to deceive me, and to make me believe I was a christian, when I was not, and I determined not to harbor such an opinion of myself. Often did I wonder if there was a person on earth like me. I felt that I was company for neither saint nor sinner, but was one entirely alone. At times I felt careless and prayerless. In about this frame of mind I went to Lick Creek to meeting. It had been some time since I had been to Baptist meeting. Eld. Wilson Thompson preached, and his text was, "Amen." I never heard such preaching before. It was as new to me as though I never had heard a sermon before. After the meeting two women came forward and related to the church what the Lord had done for them. The first one stated that she had obtained a hope four years before, and had been trying to find the church of Christ. I then thought I was sure I was not a christian, for I had never thought of looking for the church of Christ. I had never felt fit to belong to any church. I thought I would like to be baptized, and join the church if I only had an experience to relate; but I had not a word; I was just like a blank paper. The other one then related her exercises, and she stated that after her burden of guilt was removed, in a short time she felt afraid she was deceived, and tried to get her burden back, but could not. She desired the church to tell her where she was, and whether she had passed from death unto life. My very heart ached for her, for she had related my exercise of mind better than I could have done. But I could not tell what she had come before the church for, for I thought if she was a christian,

surely she would know it herself. She was received without any questions being asked. We started home in a short time, and I began to think over what I had heard, and to take a review of my past travels, and wondered if it could be that I was a christian. I could not help but hope that I was, but O how little and fearful I felt.

I shall not attempt to relate all the trials I passed through for a year or two, as it would make my letter too lengthy. But I thought I would keep all these things to myself.

Thus time passed on until after we moved to this place. I then began to think that I had not been living as I always thought I should live if ever I became a christian. Also the words of the Savior sometimes came to my mind, "If ye love me, keep my commandments." I then began to try to live more strict. I got along very well for a time, but before I was aware, I had lost all my pleasant feelings and enjoyment, and thought I had fallen from grace, and was worse off than ever. I thought there was no hope for me. But it pleased the Lord, as I hope, to remove these doubts and fears. I then began to go to meeting more often, and tried to read my bible more carefully, and see if I could find out which way was right. At times I felt lonely, and thought surely there was none like me. Sometimes while on my way to meeting I would think, I will try to lay all prejudice aside, and listen with an attentive ear; but when the preacher would begin to exalt man, I could not feel just right, and when I returned home I would feel more lonesome than before. Sometimes while reading the scriptures I could see such a beauty in some portions of them as I had never before realized. I would then read it to my husband, and ask him what he thought of it; but he would often forget that I was reading to him, and fall asleep, or get up and walk away. Then I would think, If I only had one friend on earth to converse with, of the same belief in religious matters that I am, I would be satisfied. But I seemed to be one alone. At times my mind was so filled with evil thoughts that I knew not what to do, nor where to go. Then I would think, O what a christian! But I had no power to resist them. I was just as helpless as an infant—entirely dependent upon the independent God. I now had no fears about falling from grace, but my fear was lest I never had any to fall from. I was much perplexed in this way about two years ago, and I felt such a great desire to know whether I had indeed passed from death unto life, for I feared that I was yet in the bond of iniquity and gall of bitterness. I thought it could not be that a christian ever had such wicked thoughts as I had. I could see nothing about me that resembled a christian, but all to the reverse. I had also heard christians speak of having several days or weeks of rejoicing, when they first received a hope; but alas! for me it was only a few minutes, and

then came doubts and fears, which made me fear it was a delusion. One night I dreamed that I was at a neighbor's house, and the woman came to me and said, The Savior is to be here to night. But I thought she was not making any preparation to receive him, and I thought if I only could be there when he came, that he knew all things, and could tell me whether I was a christian or not, and put an end to all these fears. But when I came to consider, I thought it was not so, for he would not come until the last, and so I must get along the best I could with my doubts and fears. About three or four nights after, I dreamed that I was in my house, walking towards the door, and I looked out and saw the Savior coming down from heaven, and the angels with him; and I also saw the prints of the nails in his hands and feet, and where the cruel spear had pierced his side. The next day my mind was mostly on my dream. I thought of Thomas, who said he would not believe unless he could see the Savior himself, and put his finger in the print of the nails, and thrust his hand into his side. I thought I could look back and see the hand of providence through all my journey of life, and that mercy had followed me all my days. I thought I could view every blessing that I daily enjoyed as directly from the hand of the Lord. I tried to take a review of my past experience, and my hope that had always looked so small, now shone as the sun. With Thomas I could say, "My Lord and my God," and, "I know that my Redeemer liveth." For about a week I was as happy, I think, as ever a mortal can be in the flesh. I felt to say, Glory to God in the highest, and on earth peace and good will toward every body. Every thing seemed just as it should be. I felt sure that the Lord would do all things well. All the scenery of nature seemed to rejoice and praise God. I did very little work during the week. My bible seemed to be full of good things. I was enabled by faith, as I hope, to view Christ as my righteousness, sanctification and redemption, my all in all. My husband complained to me one day that he was not well. I had always been greatly alarmed when he was sick, lest he should die and leave me alone. But now my feelings seemed somewhat changed. I thought I felt willing to commit him, with myself, to the care of the Lord. These words then came to me with much power, This sickness is not unto death, but for the glory of God. And I believed the heavenly communication with all my soul.

I had lived a very lonely life, as to christian company, for nine years. I thought that none but a Baptist could understand my talk. Previous to this I had been very anxious to see some Baptist people. One day a gentleman came to our house and said a Baptist family had moved close by him. I thought it was all well enough, but felt as if I could not stay to see them then, for I felt such a great desire to depart and be with

Christ. It did indeed seem as if I could not stay here in this world any longer. I thought I must tell my husband how I felt, and after I had told him some of my feelings I felt somewhat relieved. A short time after this my husband received a hope in Christ, as I trust. Then I felt overjoyed indeed, for I had been so very lonesome. Many hours did we spend in talking on the subject of religion, and it was a day of good tidings indeed. I felt as if my troubles were all past, and that I could go on my way rejoicing. I thought surely I never would be so much troubled with the cares and vanities of this world any more, yet I was well aware that I could only stand while the Lord was pleased to hold me up. And now I find myself down as low as ever, and again the question comes up, Am I a christian, or am I not? O that we could walk in the path of duty at all times. This is what causes me so much trouble. It seems at times as if every thing I say and do is unbecoming and altogether out of the way.

Perhaps I have written enough. When I commenced I thought probably I might send the letter to you at some time. I have not written as much as I thought of doing, although I cannot tell why I have written any. At times, when I have thought of death, and have tried to examine myself for eternity, I have almost trembled at the thought. At other times I have felt that all is well, only I had not told of the goodness of the Lord to me. When I see how few there are that give God the glory, it makes me feel sad, and if I could only say something in honor to his great name I would like to speak; but I feel almost daily as if I denied him by my walk and conversation.

I have had this letter on hand a long time. I will now venture to send it to you. Farewell.

M. PLUMMER.

OTEGO, N. Y., May 20, 1874.

DEAR BROTHER BEEBE:—The inclosed letters are from two dear young sisters, members of the Schoharie Church, written to me as private letters; but they are so interesting, (as christian experience always is) I want others of the King's household to enjoy them with me, and so send them to you for publication, if you see fit, having gained the consent of the writers for that purpose.

ELIZA A. BUNDY.

SCHOHARIE, N. Y., April 9, 1874

DEAR SISTER BUNDY:—This evening I thought I would try to write you something of what I hope are the dealings of the Lord with me, although I attempt it with much fear and trembling, feeling very unworthy, as well as poorly qualified.

During my childhood the thoughts of death troubled me very much, and I wished I was a christian, but thought I should want a satisfactory evidence that I was one, which I knew was more than man could give me. I attended meeting regularly. The first time I was made to see myself a sin-

ner in the sight of a just and holy God, was at a meeting on Schoharie Hill. Elder Hare preached, and it seemed that he preached all to me. My troubles grew worse and worse, until I became very poor and weak. During the summer, the soldiers were encamped on the flats near our house, and a very solemn time it was to me. Every thing seemed to be overshadowed by gloom. My health failed so much that I thought I must soon die, and was unprepared for that change. The thought filled me with terror. These feelings lasted until March. One Sunday I thought I would go and see an aunt who lived about a mile from my father's, as she was in the habit of talking on the subject of religion, and that was what I wanted to hear the most of anything. It did me good. I went home, and that evening asked my brother to take me to meeting; but as it was storming he did not want to go, and I dared not urge him, for I did not want him to know that I cared much about it. So I took the bible and began to read, but found no rest or comfort in it. I went to bed, but could not sleep for a long time, thinking of my sad condition. After a long time nature gave out, and I fell asleep. I arose early in the morning, and death stared me in the face. I grew faint, and thought I was about to die, and told my friends so. I shook like a leaf. I wanted some one to pray for me. Then I thought if the doctor would give me something to strengthen me, I would feel better, when these words came to me, You shall die in your sins. I knew he was not the right physician for sin-sick souls. O, I thought, it is a fearful thing to fall into the hands of the living God. One day I was lying on the bed, and these words came to me, "Come see a man that told me all things that ever I did. Is not this the Christ?" I got up and got the book and read them, and they seemed to fit my case exactly. Other passages ran through my mind, such as, "O Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen gathereth her brood under her wings, and ye would not." Also, "All the day long have I stretched forth my hand to a wicked and gainsaying people." Time passed on, and my trouble was so great that I could neither eat nor sleep, some of the time. One Sunday our folks were going to Schoharie Hill to meeting. I did not like to be left alone, but said nothing. After they were gone, I sat in the kitchen, feeling most wretched. I was almost worn out, and wished I might find rest somewhere. I got up and walked the floor, and began to sing the words,

"O, where shall rest be found—
Rest for the weary soul?
'Twere vain the ocean depth to sound,
Or pierce to either pole."

I had not finished singing the verse before I experienced such a change that my heart was filled with joy, such as the world can neither give or take away. I went through the

house and looked out of the window and such a world I never before saw. Every thing seemed to be praising God. Even the Schoharie wood looked different. I think I never shall forget that time. Finally I took up the bible and opened it at the 124th Psalm, (I loved to read the Psalms) which reads, "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, they had swallowed us up quick, when their wrath was kindled against us, then the waters had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord, who hath not given us a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowler. The snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth."

Surely, I thought, this is my case. I went on my way rejoicing. After a while, as I wanted a home somewhere, I joined the Dutch Reformed Church, and got along very well for a time; but I soon moved near the Old School Baptist meeting house, and as I began to attend their meetings I could see a vast difference in that and what I had been hearing. It was more in accordance with my experience, and I received a great deal of comfort in hearing their preaching. O, I thought, I would like to be one of their number, but I felt too unworthy to ask for a place among them. Finally I thought I would go to the church meeting and hear the rest talk. When they got through, Elder Bundy asked me if I had anything to say. Although it was a trial, as I had never spoken in a meeting of the kind, yet I made the attempt, and they received me. Why they received me I cannot tell, for in me, that is in my flesh, dwells no good thing. The next day I was baptized by your husband, as you know. After I was baptized, it seemed as if my heart could not contain all the joy I felt. So many passages of scripture passed through my mind, I cannot remember them all, but this one in particular, "I will be a wall of fire round about, and the glory in the midst." I think that for a time I could say, Day unto day uttereth speech, and night unto night sheweth knowledge of him.

Through the winter I have had some very severe trials, but the singing of birds has come again, and I think I can say, "Cast down, but not destroyed." I have a great many fears. I fear I have not that perfect love that casteth out all fear, although I love to meet with the saints and hear them talk of the things of the kingdom. I think I can say with the poet,

"O how I love thy holy law,
'Tis daily my delight,
And thence my meditations draw,
Divine advice by night.

My waking eyes prevent the day,
To meditate thy word;
My soul with longing melts away,
To hear thy gospel, Lord."

And now, dear sister, I have writ-

ten this in weakness, and it looks so poor I have a mind not to send it, for I can compare myself to nothing but a worm, and am never satisfied with anything I write or say. But hoping you will receive it in kindness, I will let it go. Unworthy as I feel of a place among the Old Baptists, yet I must claim them as my people, and their God as my God.

Remember me to Elder Bundy. Hoping to see or hear from you soon, I will close.

Your sister in hope,
HELLEN A. GURNSEY.

COBLESKILL, N. Y., Nov. 13, 1873.

DEAR SISTER BUNDY:—If I may thus address you, I will try and write you a few lines. I arrived home safe, and felt more than paid for going to Otego to meeting. I enjoyed it very much indeed. I think I never was at a meeting where they seemed to be so united. It really did my soul good. My prayer is that love and unity may prevail through all the churches of God. But how unworthy I feel of the blessings I receive. I am daily made to groan, being burdened with sin, and have to cry out, God, be merciful to me, a sinner.

This is the second time I have attempted to write to you. I had a very long letter written, but it looked so bad to me that I threw it aside. I would like to tell you some of the exercises of my mind, if indeed I have any to tell. I would have to go back to my early childhood, and I do not think you would care to read it. I have had serious thoughts from a child up, so I will attempt to tell but little.

When I was about eighteen years old, the Methodists were holding a series of meetings in our neighborhood, and feeling myself to be the chief of sinners, I attended their meetings on every opportunity, and when the invitation was given for all who wished to be prayed for to come forward, I went with the rest. But felt worse than ever. My friends would get up and tell how happy they felt, and how much good they meant to do. I could not say I was happy. I felt that I was a poor helpless sinner, and there was no mercy for me. The more they prayed over me, the worse I felt. Their minister said some overlooked the blessing, and said they should be careful about that. I supposed that was my case. So I took my seat near the door after that. I said, There is no mercy for me. I thought I was lost forever, but that if I ever was saved it must be by grace alone, for I felt that I could do nothing myself. While these thoughts were passing through my mind, I seemed carried from earth to heaven. I felt very happy, and every thing seemed to be praising the Lord. It seemed to me that even the trees were singing praises. How beautiful every thing appeared to me. This passage of scripture came to my mind, "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." I could not tell why I felt so

happy. I did not remain so long, until doubts and fears began to arise, and I thought it must be imagination. It troubled me a great deal. One of the Methodist members asked me how I was enjoying myself, and I told her I had many doubts and fears. O well, said she, you will get over that. I am still possessed of those doubts and fears, and believe I always shall be.

Their meeting closed in a few days, during which quite a number joined. They wanted me to join very much, but I did not think I was as good as they said they were, and have been getting worse and worse ever since. They drove me from them with their goodness. I tried very hard to be a Methodist for a number of years, but finally gave up the idea, and thought I would go and hear the Old School Baptists. There I heard what my soul delighted to hear. "For by grace are ye saved, through faith, that not of yourselves, it is the gift of God; not of works, lest any man should boast." This is the kind of preaching I love to hear, and I feel at home among that people.

The subject of baptism was on my mind a great deal. I thought if I were only worthy. Only four weeks before I united with the church I heard Elder Cole preach, and it seemed to me he knew just how I felt. I thought I could not leave the house without telling him how I felt; but I did, and it was with a heavy heart. I thought I would improve the next opportunity, if it was the Lord's will. My desire was, if I was taking a wrong step, that something would happen me so that I could not get there. But the way seemed opened, and I improved it. I thought I could not live if I stayed away. I have wondered a great many times why they received me, it was so little that I could say. But I do love that people, and feel at home among them, and when I can see their faces it does me good.

I have written a great deal more than I intended when I commenced, so I will close by sending much love to you and brother Bundy.

From your very unworthy sister, if one at all,

MARTHA SCHERMERHORN.

ASHLEY, Ohio, Dec. 13, 1883.

BROTHER BEEBE:—I design in this epistle to give a sketch or history of my travel from nature to grace, or from death unto life, if such be the case, believing I can say as much as the blind man did, "One thing I know, that whereas I was blind, now I see." Being raised by Baptist parents, and in the vicinity of Baptists, I knew nothing in regard to the many theories of life and salvation, only what was promulgated among the Baptists, and but very little of that. At an early age I became concerned about my eternal welfare. My first thoughts that I was a sinner came from a dream, when in my eleventh or twelfth year. My faith in dreams is not very strong, although I believe I have known many dreams to be verified. I dreamed one evening

that I was falling, and my danger seemingly was so great that my mind was wonderfully aroused in regard to my future condition in case I should be killed, being without hope and without God in the world. I awoke from my slumber, and found it a dream. But it fastened with such weight on my mind that it followed me many days and nights. I heard preaching frequently, but it did me no good, and only caused me to sigh over my condition as a lost sinner. There seemed to be something real with the children of God, but it could not reach my case. These feelings would come and go, and sometimes I hardly knew where to flee to escape the danger following me. In this condition I was left to wander for nearly two years. The many themes and theories that passed through my mind in that length of time I cannot now relate.

In the fall of 1839 there seemed to be among the members of the church where I frequently attended meeting the appearance of a time of refreshing from the Lord. This I learned from hearing members talk one to another in private conversation. It appeared from their conversation that the church had been in a very low state of feeling, and seemed almost dead as to religion. I overheard one remark to another that they believed they could see the dawn of day; and it appears to me now as though I can see them praying for that blessed day to come. Their anxiety was so great that they were watching the motions and emotions of the neighbors very closely. This conversation rested with double force upon my mind, knowing that I was a sinner. I made resolves only to be broken, until I had exhausted all my store. The long looked for revival came. I heard poor sinners tell what the Lord had done for them, but mine seemed an outside case. I would go where others went, as they had commenced holding meetings from house to house almost every evening. I knew not what to do, or whither to flee to escape the vengeance of Almighty God. I had sinned against him with a high hand, and there was no mercy in store for such a sinner as I was. In this state of mind I went to an evening meeting, held at one of my uncles. The meeting opened joyful to others, but it seemed to me that I must die and be banished from the peaceful presence of that God whom I had sinned against. I thought his mercy could not extend to one so guilty as I was. But mercy was my plea. While there, and just before my grandfather stopped preaching, my burden rolled away, and O what rapturous delight I felt. These words appeared to me, "Blessed are they that do hunger and thirst after righteousness, for they shall be filled." This was on Thursday evening, (and an evening long to be remembered by me, a poor sinner) in the fore part of November. On the Sunday evening following I went to see my grandfather, and told him what the Lord had done for me. I felt to rejoice in

"The rapturous height
Of that holy delight
Which I felt in the life-giving blood.
Of my Savior possessed,
I was perfectly blest'd,
Overwhelmed with the goodness of God."

This state of mind continued for nearly a week, when one afternoon something spoke to me and said that I was deceived. O what a cruel enemy these doubts of ours are, more especially to the young heaven-born soul. My first thought was that I would go and undeceive him whom I had deceived. I mourned, not as I had before, but on account of the deception. I thought I had not only deceived myself, but had deceived others. But late in the afternoon these clouds of darkness all of a sudden were removed, and I went on my way rejoicing in the name of the Lord my Redeemer. On Saturday before the third Sunday in the same month, myself and twenty-three others went forward and made known unto the church (called Marlboro, in Delaware County, Ohio) what great things the Lord had done for us, whereof we were glad. By united voice of the church we were received as candidates for baptism, and on the following day were baptized by Eld. Benjamin Martin. This was in November, 1839.

Now, brother Beebe, this is all the hope I have. Sometimes it seems big enough to carry me through this vain world of sin, to that eternal world of joy and peace. Sometimes it seems so small, I am ready to give up all in despair. I am often made to say with the poet,

"And if a saint, the least of all."

B. MARTIN.

(To be continued.)

NORWICH CITY, Conn.

ELDER GILBERT BEEBE—DEAR BROTHER:—I have moved from Taftville to a home on William Street, in Preston, a short distance from Preston Bridge. Will you please change the "Signs" to Norwich City, Ct., box 667.

I see by the "Signs" that some have withdrawn their patronage on account of the controversy between Elders Mathes and Bartley. I think your position is correct, and that the "Signs" are now as good or better than ever. And to make up a mite towards the loss of your patronage, I send remittance for two copies of the "Signs" for my two daughters, who have recently married and gone from our home. One copy to Mrs. Oscar R. York, Brown's Dale, Mower Co., Minnesota, and one copy to Mrs. Henry Hogan, 358 Orchard St., New Haven, Ct.

Any of the Old School Baptist ministers or brethren would at any time meet with a cordial welcome at either or both the above named places, and most especially would myself and wife welcome them at our little humble residence. How it would gladden our hearts to receive a call from them and tarry "but for the night," if they could not longer. I am but a short distance from the depot, Norwich City. I am engaged to work at my business as acting civil engineer and surveyor for the city of Norwich.

My christian regards to yourself and family, and finally to all the Old School Baptist brethren and sisters.
WM. C. STANTON.

There is probably nothing more plainly taught in the word than that man is a fallen creature, and consequently dead in trespasses and in sins; and that upon the transgressor rests the curse of the law of God; "For we know that the law is spiritual; but I am carnal, sold under sin."—Rom. vii. 14. The scriptures truly present man to view as totally depraved, and ignorant of his true condition, being alive without the law; for without the law, sin was dead. And so long as this is our true condition, we are ignorant of the nature of the law which demands perfect obedience. And as we are ignorant of the fact that sin is a transgression of the law, so also must we be in regard to a knowledge of salvation through the Lord Jesus Christ, and that blood without the shedding of which there could be no remission.

We believe that while thus ignorant of God's righteousness, we may and do go about to establish our own righteousness, never having submitted ourselves unto the righteousness which is of God. We may go to great lengths in error, manifest all the externals of religion, and appear outwardly devout and very zealous in a profession, and yet be entire strangers to the grace of God, which alone is able to save a sinner, and of which number the writer of this article has many times been made to fear that he is one. Either through this fear, or some other cause, I feel inclined to express my feelings on the subject; that is, to try to define the exercises of a true believer, resulting, as I most surely believe such exercises do, from the birth of the Spirit of God, and from the leading and teaching of the same. He that believeth on the Son of God, hath the witness in himself. "And all thy children shall be taught of the Lord," &c.

In attempting to draw the line of distinction between what I conceive to be the work of God in the new and spiritual birth, with every truly quickened soul, and the religion of men—that system which is within the compass of natural abilities—however closely the latter may resemble the former; for there is undoubtedly a resemblance, at least so far as formality or outward appearance is concerned; for we read of true holiness, and of faith unfeigned, which seems to imply that there is a counterfeit holiness and a feigned faith. If there was no resemblance in any way between true and false worshipers, it would not be so difficult to detect the self-righteous, in whatever dress he might appear. "After the strictest sect of our religion I lived a pharisee." These characters have manifested more zeal, as professors of religion, than the children of God; and through their seeming humility and zeal for Christ they have gained the esteem and confidence of the saints, and have thereby been enrolled, so far as the name is concerned, among the living in Jerusalem. They can pray, sing and talk briskly about heavenly things, make proselytes by sea and land, pro-

fessedly cast out devils, and in the name of Christ do many wonderful works. All this, and much more, may be seen in and performed by those who have naught but the name, and who, as touching vital godliness, are utter strangers in every sense of the word. "Depart from me, ye workers of iniquity, for I never knew you."

But I wish to speak of another class, who, I believe, have had some exercises of mind, amounting sometimes to soul troubles, throes of conscience, &c., owing probably, in most instances, to the circumstances under which they have been placed: death-bed scenes, thoughts about death and eternity, the shortness of life, and the state beyond this, of either joy or woe, which have so convulsed the whole man at times that it would be impossible for him to conceal the emotions of fear at such times. I speak from experience. But this soon wears off as we return into the vanities of life, there being nothing to sustain it—no life except that which is natural, and no fear except that which is slavish and dreadful. We believe there are many who never get any farther than this; and if a profession is made, as we have no doubt there are many who under this delusion make a profession, either by a voluntary act, or have been persuaded to do so through the instrumentality of their advisers, as the case may be, they plainly show that they know nothing of the peace and enjoyment of those who have the love of God shed abroad in their heart. Their form of religion fails to bring comfort to their souls; no fruit of the Spirit is seen or felt in their experience; all is outward in the flesh, and consequently it is to be feared that such are not born of God, as yet, but are of the flesh. I do not say but these things may be passed through by those who are really born of God, but I believe they may be felt by those who seem never to get farther than to feel the fear in the outward man. The Lord brings his people through the fire; they are not left in it. The Lord does not leave his work unfinished. Where God has commenced a good work in you, he will perform it until the day of Jesus Christ.

But to return to our subject, let us try to follow the path in which the good Shepherd leads his sheep; for sheep they are called by the Shepherd, although as yet dead in sins, saying, "Other sheep I have, which are not of this fold; them also must I bring, and they shall hear my voice; and there shall be one fold and one Shepherd." The Lord finds his people as far from God as sheep can run.

"But see how heaven's indulgent care
Attends their wanderings here and there;
Still near at hand, where'er they stray,
With prickling thorns to hedge their way."

The Shepherd declares that he came to seek and to save that which was lost—lost in sin, and involved in transgression of a very serious nature. "In the day thou eatest thereof, thou shalt surely die." Viewed

by the Shepherd with the eye of love, seen before the world was, the Lord in time draws them with cords of love, saying, With loving-kindness have I drawn thee. The Lord gives his people to see what has ever been concealed from mortals, except those who have been taught by the Spirit, that is the need of just such a deliverance and salvation as is found in Jesus Christ. For instance, "The secret of the Lord is with them that fear him, and he will shew unto them his covenant." Again, "I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and revealed them unto babes." It is therefore a special revelation of God unto every quickened soul; for "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." Therefore it is a revelation which God hath been pleased to make of himself unto the faith of his dear people. But what is their experience when called by sovereign and discriminating grace? We truly have much on the subject of christian experience, and truly it is a very pleasant theme to dwell upon, by those who have felt its power and enjoyed the discoveries made to them while on their pilgrimage. This brings us to notice the first exercises of the subject of grace under God's teaching, which was the design of this article from the beginning, and on which we wish to be very explicit; and while it may describe some of the exercises of the writer, it may also describe some others in their troubles by the way.

We are told, and that by the Master himself, that "Except a man be born again he cannot see the kingdom of God." This matter then is forever set at rest by the Lord, and never will be changed or reversed. There is no other possible way to the kingdom of God but by a new and heavenly birth. No form of godliness or profession which is possible or within the grasp of fallen men, can bring a soul to see or enjoy the privileges or promises that belong exclusively to the subjects of the kingdom. And I do not believe there can be a birth without pain. In some cases probably there is more acute pain than in others; yet in substance there is, no doubt, a great similarity. The way of the tree of life is kept by a sword, pointing every way. This sword the apostle understood to be the law of God, the demands of which the suffering Surety met and canceled, in that most dreadful hour of suffering. "Awake, O sword, against my Shepherd, against the man who is my fellow, saith the Lord. Smite the Shepherd," &c. But while this is the case that Jesus cried, "It is finished, and gave up the ghost," yet all his dear people are made to feel, to some extent, and to taste the vinegar and the gall. "For I was alive without the law once," says the apostle, "but when the commandment came, sin revived

and I died."—Rom. vii. 10. In this the apostle seems to allude both to his past and present life. He speaks of the time when he was alive, in his natural state, before he had the knowledge of sin by the law; for without the law, sin was dead. And also of his present feelings and experience, since the commandment came, by which sin revived and he died. If then it is by the law that we have the knowledge of sin, it follows, as a matter of course, that until the commandment comes, in the case of all sensible sinners, we are alive without the law, and sin is dead. Not that it is really so, but so far as our knowledge of sin as a transgression of the law of God is concerned; for it is the law that teaches us the sinfulness of sin; and just in proportion as we have a view of the holiness and spirituality of the law, so far we view ourselves as carnal and sold under sin. Then sin begins, as it were, to appear in its true character. Now sin troubles and distresses his mind, by day and by night, to such a degree, in many instances, as to break up all his earthly enjoyments, or at least to interrupt his pursuit of worldly pleasure—blasts all his gourds and lays him low. In this disturbed state of mind it is impossible to be quiet and composed, seeing their case is becoming somewhat alarming. They attempt a reforming of their life, and try very hard to throw into the opposite scale as many good works as will overbalance all their bad works, and try to get along in that way—going to the very law that is wounding and slaying them, for peace and pardon.

"They toil, the precept to obey,
But toil without success."

Now are they entering upon experience in things entirely new, being led by a way they knew not, and in paths they had not known. Sometimes the mind seems somewhat eased, after performing some duties which they imagine rests upon them, such as praying, reading the holy scriptures, attending meetings, abstaining from outward sins, &c., all this being performed in a legal way and by a legal spirit, not yet having a view of the source from whence these good works proceed; not having learned that the "heart is deceitful above all things and desperately wicked; who can know it?" They soon are led to see much imperfection in their very best works. While at prayer, their mind is caught away by some vanity or wicked thought, which they find it impossible for them to control. And sometimes such discriminating texts as the following will find them out, when engaged in prayer or some other good work: "Did ye at all fast unto me, even to me? And when ye did eat, and when ye did drink, did ye not eat for yourselves, and drink for yourselves?" This gives them to see within, from whence proceed evil thoughts, the source of every wicked way. The boat is now sinking, and the wares must be thrown overboard. But it is a hard matter to hate that which we love, or part with

that which is so dear unto us. If while we see the boat going down we conclude it better to cast overboard the wares, it is not because we are as yet made to hate them, but rather than lose our life we give them up; but our heart goes after them. Right here they learn how difficult it is for self to deny self. But not yet willing to give up, we go to the law, seeking to be justified thereby, and strive with all the strength we possess to present a righteousness that will compare with that perfect rule, until our hopes and prospects are again checked by such awful thunders as the following: "Whatsoever the law saith, it saith to them that are under the law, that every mouth may be stopped, and all the world become guilty before God." And, "By the deeds of the law no flesh shall be justified." For by the law is the knowledge of sin. The law is the ministration of condemnation. The letter killeth. And not being entirely dead, but badly wounded, we still are seeking a salve from the very source from whence we received our wound. Frequently at this stage of the exercises of the sensible sinner, the mind passes through many changes, all however manifesting the deep depravity of the heart, which is not yet sufficiently searched. But God is the searcher of the heart, and the tryer of the reins of the children of men. He will carry on his gracious work, and cause all to redound to his glory and the good of the poor tried one. Sometimes the soul feels his nature rising up in rebellion against the government of God—finds himself at war with all the dispensations of his providence, so far as he is able to discern them; ready to charge the Supreme Being with injustice and partiality; and the Lord manifests this among his creatures, some being blessed with prosperity in this world, and some oppressed in adversity; some blessed with good health, and others never eat with pleasure; some chosen to eternal life before the world was, and others, as good as they, left out of the covenant. He finds himself violently opposed to the ways and works of God, by no means reconciled, as he thought at first he was. The fallow ground of the heart is now being broken up. If he continues his former duties at all, such as prayer, &c., he is brought to see that it is availing him but little, if anything, in his favor. He feels that the prayers of the wicked are abomination in the sight of the Lord. Now he is ready to think that he is possessed of the devil; his imagined goodness is fled away as the morning cloud and early dew.

"Now to abstain from outward sins
Is more than he can do."

Now he finds himself unable to perform anything that is good, and like a dying man catching, as it were, at straws. In his fall he is made, probably for the first time in his life, to cry unto the Lord for deliverance; not as the boasting pharisee who thanks God that he is not like other men; but he is now prepared to acknowledge that he is the very chief

of sinners—none worse than himself, nor can there be; neither does he feel able to present any thing that can reconcile him to the favor of such a holy being as the Lord now appears to him to be. Not that he really believes the Lord can pardon such a rebel, or that he ever will do it; but the very nature of things produce an inward groaning which vents itself in calling upon the Lord for help. Yet none could make him believe that the Lord will be gracious unto him. He is ready to acknowledge that he has been gracious unto others in times past, and also that he is able to save; "But none so vile as I. O had I come into the world a beast, so that after death I should be no more! But it is not so with me. I feel the very gnawings of the worm that dieth not, where the fire is not quenched." Now the soul is truly in a dying condition, giving up all for lost, sinking in deep mire where there is no standing. That being now dead wherein they were held, that they should be married to another, even to him that is raised from the dead. The law seems to give back, and Jesus, the great lawgiver and law fulfiller, takes the sinner's place and becomes the end of the law for righteousness, in this case, as in the case of every one that believeth. Not that Christ does not always occupy this place in relation to his people, but now they are brought experimentally to feel this to be the case. Now the mind is occupied with thoughts on different subjects. The sound of the trumpet and the voice of words which he had been accustomed to hear about Sinai, are in a great measure quiet, and he almost thinks he sees a rope thrown out to haul him to land. Yet he is almost afraid to lay hold of any promise, fearing it is not intended for him. Yet there is a change in his feelings: he finds himself at times secretly praising God for his mercies. "What can these things mean? I feel at times almost to desire that there was some one present, that I might make known my feelings in regard to these things. I feel, as it were, to have found a new world; old things are passing away, and behold all things are becoming new." They are enabled to make a visit to Zion, the city of the living God, and to some extent to walk around about this city which is the joy of the whole earth. All is peaceful and calm within, while thus contemplating the glory of that spiritual kingdom, and telling of the power of the King. Now they are prepared, to some extent at least, to appreciate the love of God towards sinners while dead in sins, which humbles them in the dust. They are led to see that "We love him because he first loved us." And this love was manifested towards us while we were yet sinners; therefore they feel like little children, and receive the kingdom as such. They delight to meditate upon spiritual things, and talk of God's goodness to the poor. But now they begin to learn that the Canaanite is still in the land, and their old enemy is still living, and he has

informed them that they have gone far enough in this delusion, and that it is high time to give up the hope that they are a christian, for they are deceived. And Satan can produce some very good argument to prove himself right in his conclusions that you are not a christian: "For christians are more perfect, more holy, more like Christ." The poor soul being thus attacked by the adversary, probably for the first time, and not knowing that it comes from the enemy, and indeed let it come from whence it may, he fears there is truth in it; all that he is charged with, he feels within. "I have my inward fears and outward foes. I find all is thrown into confusion within. I fear the peace of mind I enjoyed but a short time past, was but a delusion."

In all these things God is leading about and instructing his people. All who hear and learn of the Father, come unto Jesus. And it requires all the teaching they receive to make them follow the good Shepherd whithersoever he leads. In all the ordinances of the house of God there will appear to them a solemnity, and that it is their privilege to walk in them.

But I will close this article. - I may write again and pursue the subject further, at some future time.

W.

TRIVOLIA, Ill., May 20, 1874.

DEAR BROTHER BEEBE:—Being sorely afflicted for nearly four weeks, and feeling somewhat lonesome, I feel a desire to talk, and a drawing towards the strangers and pilgrims scattered over an enemy's land, and a love for them that the world cannot give nor take away. I do not know what I shall write, but if in your judgment it will be any comfort to the poor and afflicted, you are at liberty to publish it, but not to the exclusion of better matter. I know if God directs not my pen, it will be of no comfort to me. I feel that I am a stranger and pilgrim, and that this world is not my home. I often feel that my time on earth is very short; this may be the last I may be permitted to write. Nearly four weeks ago we lost a sweet babe, nine months old, and it seemed that my life was wrapped up in it; and on the morning it lay a corpse I was kicked by a horse, between the kidneys, and I felt as though my departure was at hand. At about eleven o'clock I commenced sinking, and felt as though I should live but a few minutes; but the blessed Lord was with me, and all the darkness, doubts and fears that had oppressed me were gone, and I felt and exclaimed that I was going to Jesus, and I never shall be better satisfied to go. O, when the blessed Savior is near, we have nothing to fear; we can pass through the valley and shadow of death, and fear no evil; his rod and his staff shall comfort us.

Brother Beebe, though I have been so much of my time in bondage through fear of death, I was willing to go. I said, Thy will be done, and not mine. When, to my surprise, it seemed to be shown to me, with

power, that I should get well, and it was to proclaim that blessed Jesus as a full and complete Savior, and that there is salvation in none other; for there is no other name under heaven given among men whereby we must be saved. I felt that it was Jesus that spoke with power from on high. O, give me the presence of that blessed Savior, and it is all I can desire; but without him I am miserable. I have, by the desire of brethren, made attempts to talk of Jesus, but seemed to fail, and then have felt that I should never make the attempt again; for who is sufficient for these things? Surely not such a poor, ignorant creature as I. So slow of speech, and of a stammering tongue. I have often felt almost ashamed to meet my brethren, feeling that I had deceived them; and I did not want my neighbors to know anything about it. Our meetings were some ten miles off, so I could keep it quiet that I was ashamed of him. But the Lord works all things after the counsel of his own will, and he made it known in his own time to my neighbors, they being at the funeral of the child, and I told the dealings of the Lord with me, and what I had to do. And I now feel that though the world may point the finger of scorn at me I cannot be ashamed of the blessed Savior before the world. O, my brother, what I have stated is but a small part of what I trust has been the dealings of the Lord with me, and I aim to state the truth just as I have been led, though it be in an ignorant manner. I often fear that I may be deceived, but God knows I have no desire to deceive those whom I esteem as the excellent of the earth, with whom I meet and hear them talk of the power and goodness and mercy of God. Yes, one day in the courts of the Lord is better than a thousand, and I had rather be a door keeper in the house of my God than to dwell in the tents of wickedness. Praise the Lord, O my soul, and all within me praise his holy name.

I am in quite a lingering condition, and it is probably the old enemy that tells me, You will not get well, so you have deceived your brethren. But I feel to say, Though the Lord slay me, yet will I trust in him. "Like Job, I have been afflicted; but I feel that it is good for me to be afflicted; for before I was afflicted I went astray, but now have I kept thy word. Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. No chastening for the present seemeth joyous, but grievous; nevertheless afterwards it yieldeth the peaceable fruits of righteousness. Yes, I have been too apt to complain when meeting with losses, but the Lord can make us know and feel that "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." And he can enable us to bear the loss of all things, and count all as dross and dung, that we may win Christ, and be found in him, not having our own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God, by

faith. With Solomon, I can say of all things earthly, Vanity of vanities, all is vanity and vexation of spirit. What profit hath a man of all his labor under the sun? Think it not strange concerning the fiery trials, as though some strange thing happened you; but count it all joy when ye fall into divers temptations, knowing that the trial of your faith is more precious than gold, though it be tried in the fire. Our blessed Savior was tempted in all points like his brethren, yet without sin. His people are a poor and afflicted people, and are not of the world, even as he is not of the world. He has chosen them out of the world. Marvel not if the world hate you. If they have persecuted the Master, they will also persecute you. If they have done these things in the green tree, what will they do in the dry? He who was rich, for our sakes became poor. The foxes have holes, and the birds have nests, but the Son of Man had not where to lay his head. Yet, through his poverty we are made rich. By nature we were children of wrath, without hope and without God in the world. By the disobedience of one, many were made sinners; so by the obedience of one shall many be made righteous. The law was given by Moses, but grace and truth were brought by Jesus Christ. The law could not give life; and if a law had been given that could have given life, then verily righteousness should have been by the law. But by the law is the knowledge of sin. The soul that sinneth it shall die. Truly death has passed upon all, for that all have sinned. God's people were under the law, and under its curse; but Christ was made under the law, to redeem them that were under the law, that we might receive the adoption of sons. Paul said he was alive once without the law; but when the commandment came, sin revived and he died. So are all, until they are quickened by the Spirit: they labor to justify themselves by the deeds of the law; but by the deeds of the law shall no flesh be justified in the sight of God. But where sin hath abounded, there hath grace much more abounded. This grace was given to the heirs of salvation in Christ Jesus before the world began. Their life is in Christ their Head, and they are his body, bone of his bones, and flesh of his flesh. As the prophet has said, He loved them with an everlasting love, therefore with loving kindness hath he drawn them. Yea, for his great love wherewith he loved them, even when they were dead in sins, he hath quickened them together with Christ. By grace they are saved. Salvation is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. I desire to praise him that he has ever had thoughts of mercy towards me, a poor sinner.

May we, while we remain in this world of sin and sorrow, be found walking worthy of our high vocation, glorifying God in our bodies and spirits which are his, adorning the doctrine of God our Savior in all

things; living soberly, righteously and godly in this present world; looking for that blessed hope, and the appearing of the great God, who shall change our vile body and fashion it like his glorious body. When this corruptible shall put on incorruption, and this mortal shall put on immortality, then, happy day, blessed abode, we shall be near and like our God.

Brother Beebe, I have written just as my mind has run, and it looks so imperfect and blundering that I hesitate to send it. I feel that it is not fit to be in print, nor do I expect to see it in print. If you can, I wish you to write me a private letter, as I have never received one from you. I esteem you highly for the truth's sake. Pray for me, a poor sinner.

E. D. VARNES.

CARROLLTON, Carroll Co., Miss., Feb. 1874.

ELDER BEEBE—BELOVED FATHER IN ISRAEL:—As the time is near for me to send my remittance for the "Signs," I want to tell you that I receive them regularly and am glad when they come. I cannot be content until I have read them through, for they are filled with precious food which strengthens the least of all saints, and such I truly feel myself to be. The rich communications they contain is all the gospel preaching we have here; and the editorials revive the hearts of the little ones, and comfort us who are cast down, destitute and despised. This world, or the religious portion of it, seems to exult and say that we have no preachers, and that our denomination is decreasing—there are but few now, and our church is nearly all died off. This last taunt is true, in part; for our Concord Primitive Baptist Church has lost her members, until her visibility is nearly gone. This adds to my grief; and we are so few and so scattered that we scarcely ever see each other. Oh, it is so distressing to think of our desolation. And as for laborers here, we cannot say they are few, for there are none, which makes my life almost a burden to me. I do feel to sympathize with my strange, but beloved brethren and sisters, when they say they have no gospel preaching where they are.

Dear brother in the Lord, although we are so far away, yet you and your correspondents often describe our feelings by telling of the way in which you are led, and of your joys and sorrows, and of the goodness of God in your deliverances. Although entire strangers in the flesh, we gladly recognize you as children of the same family and parentage; for it is written in the prophets, "All thy children shall be taught of the Lord." He that believeth on the Son of God hath the witness in himself. And, beloved in Christ, we all do know and are taught that this is the work of God, that we believe on Jesus. It is not our work, but it is God's work, and to him we desire to ascribe all glory of our salvation. It is all of grace, free, sovereign and saving grace, from first to last. We are willing to be hated for the name of

Jesus, and glad to be accounted worthy to be reproached for his dear sake. "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." O that I could live nearer to him, and have the privilege of meeting with his dear people, to unite with them in the praise and worship of him who has done so much for us, who died upon the cross for me. I am nothing; Christ is all in all. Yet, unworthy as I am, I have had a name among the Primitive Baptists ever since 1843. I went to old Black Water Church of Primitive Baptists, in Kemper Co., Miss., and told them some of my exercises, that I had seen myself a poor lost and helpless sinner, justly condemned by the righteous law of God, nor could I see how God could be just in saving such a sinner, until it was revealed to me that Christ had died in my law room and place, and that through his death I was freed from sin, and that his robe of righteousness was imputed to me. I asked the church to be faithful with me, for I did not want to be deceived, nor to deceive them. But they received me, and on the first Sunday in June, 1843, I was baptized in the fellowship of that church, by Evan Roberts, a newly ordained minister. I then felt that I had obeyed my blessed Lord and Master. On the same day the church met in communion. O how solemn, but glorious the scene. I was willing to obey my Savior's commandments, for I did rejoice in his goodness in giving me a home in his house and among his dear children. Although I felt so little and so unworthy, I could but rejoice and feel strong in the Lord my God, who had redeemed my soul. I thought then I could go on my way rejoicing in the great goodness of my God. But before I was aware, darkness filled my mind, and doubts and fears chased all my joys away, or, as it were, hid my blessed Redeemer from my view. I feared that I was deceived, and had deceived the church, or they had not dealt faithfully with me. In my great distress I sought the Lord. I made up my mind to go and ask the church to erase my name from their book, and to pray for me, a poor deceived sinner. I felt that, if possible, I was the most miserable soul on earth. My case now seemed worse than before, for the sense of my guilt and condemnation was gone, and still I was afraid to claim the promises, and I had taken the sacrament. I tried to pray, but felt no relief. I searched the scriptures, and one day as I opened the book my eyes rested on these words, "But some doubted. And Jesus came and spake unto them, saying, All power is given unto me, in heaven and in earth." With these words he caused my doubt and fears to flee away, and filled my soul with peace, joy and love, such as I have no power to describe. I also read that the blessed Redeemer, when he was baptized, was led by the Spirit into the wilderness, to be tempted of the devil.

Dear brother Beebe, will you give

your views on Matt. iv. 1? I have never yet asked the church to erase my name. I love my Father's dear children too well to be separated from them willingly.

Will any of our ministering brethren come and preach for us? We live in the northern part of the county of Carroll, Miss., near Grenada line, about three miles of Smithville, two miles of G. W. Townsend's Store, east side of Charleston road, and one-half mile from it. Dear brethren and sisters, if you think us worthy, come and see us. We are not only destitute of preaching, but also of the company of our dear kindred in Christ. Pray for me and mine.

Your unworthy sister in tribulation, but in hope of eternal life,

JANE Y. HARMON.

REPLY.—Our Redeemer, in the assumption of our flesh, took on him also our infirmities, and was found in fashion as a man, and in our flesh he carried our sorrows, bare our griefs, and the chastisement of our peace was laid on him, that with his stripes we, for whom he died, might be made whole. In sustaining the office of our High Priest, it was expedient that he should be tempted in all points as his people are, that he might be a merciful and faithful High Priest in things pertaining to God; and that he might be easily touched with the feelings of our infirmities. Thus he was made perfect by sufferings; that is, perfectly qualified to succor them that are tempted. As his followers, we are to follow him in his temptations, feel their force, and thus be in fellowship with his sufferings. For unto us, his people, it is given in his behalf, not only that we should believe on him, but also that we should suffer for his sake.

He led the way for us. At his baptism he had the clearest demonstration of his Sonship. The Holy Ghost descended and abode on him, while the voice of the Father was heard from heaven declaring, This is my beloved Son, in whom I am well pleased. So in the early experience of his dear followers, they often have very satisfactory evidence of their vital relationship to God in Christ, as sons of God and heirs of glory, and in their baptism they are frequently favored with a fullness of joy and assurance. But Jesus was immediately led by the Spirit into the wilderness, to be tempted of the devil. Thus he marked the footsteps in which we also are called to tread, and we as his followers are tempted on the same points. "If thou be the Son of God." This is a most trying trial. Jesus fasted forty days and forty nights, and was afterwards hungered. So are we made to fast, when the Bridegroom is hidden from our view, and in our hunger Satan tempts us to test our sonship by commanding stones to be made bread, or by presumptuously tempting our God, or accept the glories of this world in exchange for the afflictions of the gospel. In these points our sister Harmon, and all the children, follow him. But as he triumphed over the tem-

ing devil, so will he give all his children victory, and make them more than conquerors, too.

[EDITOR.]

Mt. Gilead, Ky., May 15, 1874.

DEAR BROTHER BEEBE:—For many months I have felt a desire to write you some of my thoughts and feelings, for the satisfaction of my brethren and sisters at Mt. Gilead; but a sense of my unworthiness, ignorance, and inability to express my feeling, has restrained me from making the attempt. This morning the impulse is so strong that I cannot well resist it, and throwing aside my work I take my pen to write a few lines. Thinking on the time when I first became interested on the subject of religion, if ever, my mind carries me back to about thirteen years before I was baptized, when I was about seventeen years of age. It was at the time of the baptism of my brother in the flesh, that I first saw any beauty in the order of the Old Baptists. I had previously hated their preaching and old-fashioned ways. But the same light that revealed that beauty to me, shining in my sinful and polluted heart, convinced me that I was utterly unworthy to have a place among them. Yet I began to feel a longing desire to become good enough to mingle with them. I then began to work, to become good as they seemed to me to be. But I miserably failed. Time passed on and I continually grew from worse to worse: not from bad to worse, for I was always worse. Once at a meeting where dear father Dudley's wife, seeing my emotion, asked me if I did not love the preaching. I turned away, rudely answering, No. Something seemed to reprove me, saying, Now you have denied your Savior, and I went out and wept bitterly. I was punished for it, for I was in a cold and indifferent state for years, during which time I was married and went with my husband to visit the eastern associations, where I heard much glorious preaching, which, while it condemned me, I could not help feeding on it. We returned home, bringing my burden with me, still always avoiding the subject when any desired to know of my feelings. At length my husband, seeing what trouble I was in, drew me out on the subject. I told him how great a sinner I knew myself to be, and how very much I desired to love Jesus, and all holy things; but I feared I was so wicked that I could never love him as I desired to. He said in reply, if I did not already love Jesus I would not have that desire. But I could not see it so. I felt that my case was hopeless, and feared there was no mercy for me, when all at once I seemed to see my precious Jesus near me, with a heavenly smile on his countenance, and myself at his feet, where I hope always to be. I could not refrain from crying out, O, don't you want to sit at his feet? My husband said, Now tell me you do not love him when you feel thus! Words cannot express the happiness that possessed me for

a season. But this delightful sunshine passed over, and darkness again enveloped my mind, in which I have been groping my way ever since. Sometimes I have a little light, but more frequently I am in a cold, indifferent frame.

Some months before I was baptized I became deeply concerned on the subject of baptism. The ordinance seemed beautiful to me, and I felt so unworthy that I could not go forward. I feared that I would get tired of going to meeting, and more than all, I was afraid I might bring a reproach on the cause I so much loved. But at length all these obstacles were removed, and I felt that the duty was to be performed and the command of my precious Savior obeyed, or I could not live. About three years ago I was enabled, with two others, a dear young sister who is not now living, and a neighbor, to go forward and talk to the church. What I could say was so little, compared with my feelings, that I was surprised when the church received me. We were all baptized the next day by my husband. Then what a load was removed, and how like a different being I felt. For a few weeks nothing could trouble me. I felt that I could almost mount up with wings as eagles, run and not be weary, walk and not faint.—Isa. xl. 31. The time when I went forward was a very busy season, and but few of our members were present, and the thought has persistently followed me that if they all could have heard what little I said, I at least would have been better satisfied. And having had but little opportunity to talk with them, I have sought this way of doing so. It has always been a source of grief to me that my troubles on account of my sinful state were so far short of what they should be, and sometimes fear that I am deceived altogether. But I desire to be thankful that I have been raised among those who I am sure are the people of God, and have always had the privilege of hearing the gospel proclaimed by able ministers.

After glancing over what I have written, it looks so poor that I will close. If I look over it again, I shall probably cast it into the fire.

Brother Beebe, I leave this poor scribble in your hands, and if it finds a place in your waste-basket all will be right. With much love to you and all the dear children of God, I, the least little one of all, desire an interest in your prayers.

AMANDA WALLINGFORD.

OSBORN, Green Co., Ohio, Dec. 8, 1873.

ESTEEMED BROTHER BEEBE:—I have, since our association, (Indian Creek) made two attempts to write for the "Signs," but seeing so much imperfection in what I had written, I have thrown it aside as useless; but language would fail me in trying to describe the pleasure I enjoyed in meeting so many of our dear brethren and sisters, and hearing them all speaking, the same theme, of free and sovereign grace. This seemed very precious to this poor benighted

soul of mine, so that I almost wished I could sit and sing myself away to everlasting bliss. We read that, "Blessed are they that know the joyful sound." But do I know the joyful sound? I sometimes think I do. It is the mystery of the gospel trumpet. And great is the mystery of godliness. How mysterious is the wisdom and knowledge of our blessed Master! O what a blessed privilege it is to sit and listen to God's servants, from the east and from the west, and from the north and from the south, all preaching the same theme, of free and sovereign grace, through the goodness and mercy of God bestowed on poor sinners; and to hear them exalt the Savior and abase the sinner. It shows to my mind that they are all taught by one teacher, who is the God of all grace. O the wisdom and power of our blessed Master in giving life, light and knowledge to poor benighted sons and daughters of Adam's fallen race, and bringing us out of darkness, into the marvelous light, and immortality beyond the grave.

But I must bring this scribble to a close, lest I weary your patience. I hope this may find you and yours in the best of health; and I hope you, dear brother, may be long spared as a watchman on the walls of Zion.

Your unworthy sister,

AMY DAVIS.

HOLLY SPRINGS, Miss., Aug. 16, 1874.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—Pray for us—pray God that if possible the cup of woe that so heavily threatens us may pass. We are threatened with two great calamities: one is a war of races, the other a famine. The crops have proved almost a failure in this country, and our sister states are in no condition to help us. I pray God to help us in this hour of our trial, and I believe he will; for he has promised never to leave nor forsake his people. In this world they shall have tribulation, but in him there is peace. "Though he slay me, yet will I trust in him."

When at the throne of grace, remember your unworthy sister, if one at all,

L. C. POWELL.

WESTMORELAND, N. Y. Feb. 13, 1874.

DEAR BROTHER BEEBE:—My wife reminds me that it is time to renew my subscription for the "Signs." We do not wish to be without this old and welcome visitant. I believe I have read it from the first, and have seldom seen any thing in its columns that I could really say I disapproved of, except a few articles on controverted subjects. I do think that dear brethren should be very careful in what spirit they write. Christians have the same combativeness in their nature that others have, and at times it requires a good deal of firmness to keep it under perfect control. I would not have brethren bite and devour each other, for no good can possibly come of it.

Yours in the gospel,

D. C. BESSE.

MOUNT BRIDGES, Ontario, June 8, 1874.

ELDER BEEBE:—Please publish, for the information of the brethren and friends of our faith and order throughout the United States and Canadas, that our Yearly Meeting in Ekfrid commences every year on the last Saturday in June, at 11 o'clock a. m., and continues until Monday noon.

I also wish to inquire if you received from me in February last the sum of nine dollars, being money due for the "Signs" from Wm. Grigg, Mrs. Parker and myself. As it was not acknowledged in your Receipt column, I fear it may have gone astray.

Yours as ever,

JOHN C. BATEMAN.

REPLY.—We presume the money was received, as the persons for whom it was sent are all credited for the current year.—ED.

CHURCH CONSTITUTED.

On the 7th day of August, 1874, a church was constituted in Morehouse Parish, Louisiana, by a presbytery consisting of Elders Azariah Tomlin and Henry Archer. The council of brethren was composed of Green W. Pugh, Wm. J. Goyne, Wm. J. McGinty and James L. Pugh, from the Ebenezer Church, and brethren Day, Kobb, Costin and Meek, from the Union Church.

This organization is in a region where Primitive Baptists and their tenets were scarcely known until two or three years ago. But since then the Lord has been pleased to make some wonderful displays of his saving grace to those who sat in the region and shadow of death, by causing them to hear the voice of the Son of God, and live.

The church now numbers twenty-five members. Elijah W. Seals has been ordained her deacon, and Wm. Day elected her Clerk. Your correspondent was chosen for her pastoral supply.

In hope of eternal life, yours to serve,

AZARIAH TOMLIN.

LACY, Ark., Aug. 21, 1874.

MONIES RECEIVED

FOR

ELDER DANIEL WHITEHOUSE.

J. G. Williams, Ill.,	\$4 00
D. H. Ellington, Miss.,	2 00
Mt. Zion Church, Va.,	18 00
John W. Chapman, Va.,	1 00
Warwick Church, N. Y.,	27 00
Phebe P. Terry, N. Y.,	1 00

Total \$53 00

HIRAM CAMPBELL.

BRUNSWICK, Me., Aug. 27, 1874.

GAMERS STATION, Miss., Sept. 1, 1874.

Will you, brother Beebe, or some other brother, please give your views on John xiv. 12? What greater works shall he do who believes on Jesus, than he did while here in the flesh? "The blind receive their sight, and the lame walk," &c.—Matt. xi. 5. Did the apostles do more? If so, what was it? Oblige a poor trembling inquirer after truth.

WM. M. BURDESHAW.

EDITORIAL.

MIDDLETOWN, N. Y., SEPTEMBER 15, 1874.

REPENTANCE.

MANY, La., July 19, 1874.

ELDER BEEBE:—You will confer a special favor on poor me, by explaining how it is that men in a state of nature, or rather in our fallen state, are required and commanded to repent, and still they cannot do so unless enabled by divine power. Please grant my request through the "Signs," and you will oblige one who feels that his lot is cast in an isolated place.

E. DUGGAN.

REPLY.

Much confusion, we apprehend, results from confounding the various kinds of repentance of which the scriptures speak, without discriminating between legal and gospel, natural and spiritual, or that which is required of all men everywhere, (see Acts xviii. 30) and that which is the gift of God, and inseparably connected with the forgiveness of sins. The scriptural meaning of the word repent, or repentance, is to turn away from some principle, practice or thing; and embrace, pursue or practice something opposite, or in another direction. As for example, "It repented the Lord that he had made man upon the earth," which is explained in the same connection to mean, that God had determined to destroy man whom he had created from the face of the earth.—Gen. vi. 7, 8. Also Jonah iii. 10, "And God saw their works, [the men of Nineveh] that they turned from their evil way; and God repented of the evil that he had said he would do unto them, and did it not." And yet in the sense in which the word is applied to man, we are assured that "God is not a man that he should lie, neither the son of man that he should repent."—Num. xxiii. 19. In all his attributes, God is immutable, and with him there is no variability nor shadow of turning. In the dispensations of his providential government, he forms the light and creates darkness; he makes peace and creates evil. He sends blessings and judgments, as seemeth him good.

Legal repentance, if we may be allowed thus to discriminate, is the turning away from any transgression of the law, and doing that which is lawful and right. As in the ceremonial law, Israel was commanded to "Cease to do evil, and learn to do well; seek judgment, relieve the oppressed, judge the fatherless, and plead for the widow."—Isa. i. 16, 17. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord; wherefore turn yourselves, and live ye."—Ezek. xviii. 30—32. There was a legal repentance required of the Israelites who had transgressed the law

that they were under, and sin-offerings prescribed in their law by which a ceremonial atonement was made, and the delinquent Israelite was restored to the temporal blessings of peace, prosperity and security. This was commanded. But when the law in its spiritual application is applied, then sin revives and the sinner dies. No legal repentance, no bleeding victims, no rivers of oil, nor cattle of a thousand hills, can remove from us the guilt of our transgressions, or make for us a new heart, or give us a new spirit. But the demands of the law are inexorable, and heaven and earth shall pass away, but no jot or tittle of the law shall pass away till all is fulfilled. Thus by the law is the knowledge of sin, and when convinced of sin by the law, we are made to know that by the deeds of the law no flesh can be justified in the sight of God. We cannot put away our sins from us; we cannot make us a new heart or a new spirit; therefore without something more than what the law can do for us, we must be held under its wrath and curse forever more. But what the law could not do for us, 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. Compare the demands of the law as stated, Ezek. xviii. 30—32, with what God himself has promised to do for his people, Ezekiel xxxvi. 25—27. "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes; and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." That repentance which is unto life, and needeth not to be repented of, as will be seen by the above written scripture, is the gift of God, wrought in the hearts of God's people by God himself, and is always inseparably connected with eternal salvation. The testimony of the Son of God himself on this subject is conclusive. "Then opened he their [the apostles] understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."—Luke xxiv. 45—47. "Then Peter and the other apostles said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Savior, for to give repentance

to Israel and forgiveness of sins. And we are witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey him."—Acts v. 29—32. This evangelical, or gospel repentance, is a change from death to life, from sin to holiness, from condemnation to justification, from a legal to a gospel state. It is no where in the scriptures demanded of any man; but it is a free, gracious and saving gift, bestowed upon all the heirs of God.

The repentance preached by John the Baptist was addressed exclusively to a people prepared of God for that change which should bring them out from Judaism, to believe on him who was to come after John. If John had commanded all the Jews to repent, he would not have demanded of the Pharisees and Sadducees, who had warned them to flee from the wrath which was to come upon the Jews. It was not enough that they had Abraham to their father; for all whom John recognized as the subjects of the baptism of repentance, were such, and only such, as brought forth fruits meet for repentance.

Repentance also is a word used to signify the reclamation of any of the children of God who have erred either in faith or practice. "If thy brother trespass against thee, rebuke him; and if he repent, forgive him."—Luke xvii. 3. Repentance here as in other cases means a change, recantation, a turning away from that wherein he has erred.

Thus, to the angels of the churches in any error it is said, "Repent; or else I will come unto thee quickly," &c.—Rev. ii. 5 & 16. When Paul stood on Mars' Hill, and preached to the Athenians against their abominable idolatry, he told them that although God had in former ages of the ignorance of the Gentile world, winked at their idolatry, he now commands all men everywhere to repent; that is to desist from worshipping idols—or from ascribing to the works of their own hands such honors as belong only to the true and living God. 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. 30, 31. That appointed judgment day was ushered in at the resurrection and exaltation of Christ, and his inauguration into his Mediatorial glory, as the Judge of the quick and the dead. He is now seated in the throne of his glory; and before him all the nations, Jews and Gentiles, are gathered, and he is now separating them, as a shepherd divideth his sheep from the goats, and setting his sheep on his right hand, and the goats on his left, and saying to those on his right hand, Come, ye blessed, and to those on his left, Depart, ye cursed.—Matt. xxv. 31—46.

Our inquiring friend, E. Duggan, will perceive that we have not, in the foregoing remarks, attempted to reply to his inquiry in the order in which he stated it, as we have been

led rather to treat on the subject as the word is variously applied in the scriptures. It is not true that God has commanded all mankind to exercise or possess that repentance which is unto eternal life; for as we have proved, that saving repentance is the gift of God, the work of the Spirit, and the evidence of eternal life already in possession.

In regard to God's commanding what men have no power of themselves to perform, we hold that it is his sovereign right to do so. When Christ commanded the lame man to take up his bed and walk, and the man with a withered arm to stretch it forth, they had no power to do so, only as he gave them the power. When he commanded Lazarus to come forth from his grave, what power had Lazarus to leave his tomb except the power conveyed with the word? When God commanded Israel to advance, they had no power of themselves to divide the Red Sea, or to cause Jordan to roll back his waves. Indeed if we speak of the commands of God in his law to Israel, he commanded them to do what they had no power of themselves to perform. So when our exalted Prince and Savior calls sinners to repentance, his quickening power attends, his word, and he speaks the word and it stands fast, he commands and it is done. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." The dead have no power to quicken and raise themselves, but at his command they shall come forth; for the dead shall hear the voice of the Son of God, and they that hear shall live.

Many have seemed to regard the word repentance as only meaning sorrow or regret for something done; but Esau was sorry, and deeply regretted that he had sold his birthright, but could not recede from the contract; he could find no place for repentance, though he sought it diligently with tears. He could be sorry, but he could not repent. Those who were pricked in their hearts on the day of pentecost were greatly alarmed, and cried out, "Men and brethren, what shall we do?" But they had not repented, or withdrawn from their connection with Judaism, by baptism in the name of the Lord Jesus; therefore they were commanded to repent. The terrors of death and hell may fill the natural mind of men with remorse and sorrow for their sins, but only the love of God can lead to evangelical repentance. The sorrow of the world worketh death; but godly sorrow worketh repentance to salvation, not to be repented of.—2 Cor. vii. 10.

MISCELLANEOUS.

BROTHER BEEBE:—Permit me to inquire, through the "Signs," of the brethren in Monroe Co., W. Va., when and where they hold their association this year. Will some of the brethren inform me?

Address ELIM D. MURPHY, TEXAS, Tucker Co., W. Va.

SECOND VOLUME OF THE "EDITORIALS."

We have to ask our subscribers to exercise a little further patience in the publication of this book. We are rushing the work as fast as possible, and now feel safe in promising the work by the first of November. But we cannot receive subscriptions for marking gratuitous later than the fifteenth of October next, for we must have the names to send in to the binder at the same time we send the sheets, as the expense is greatly reduced by having the stamping done when the books are bound.

We will publish with this number the names of all those from whom we have received subscriptions for the second volume thus far, and will add to the list for the three succeeding numbers such names as we may receive, and we wish each one to see that their name is published correctly, for as the list appears so it will be handed to the binder. Any one discovering any mistake, if they will inform us immediately we will make whatever correction they wish.

IN ORDERING THE EDITORIALS hereafter it will be necessary to state whether it is the first or second volume desired.

B. L. BEEBE.

ORDINATIONS.

DONALDSON, Hot Springs Co., Ark., }
August 11, 1874.

According to previous arrangement of Macedonia Primitive Baptist Church, in Dallas Co., Ark., a council convened on Saturday before the fourth Sunday in July, 1874, for the purpose of examining, and if found expedient, ordaining our beloved brother J. S. LEE to the full work of the gospel ministry.

The council was organized, and the candidate was duly examined; whereupon the council being fully satisfied, proceeded to set him apart by solemn ordination to the work of the ministry.

Prayer by brother J. C. Preddy, with the laying on of hands by brethren J. C. Preddy and W. B. Heron.

Brother Beebe, please publish the above, and request Primitive Baptist papers in Illinois to copy, as brother Lee came from that country some time ago.

R. C. HENSON.

MARRIAGES.

In Kingwood, N. J., by Eld. A. B. Francis, Theodore VanCamp and Jennie Hann, both of Hunterdon Co., N. J.

July 31, 1874, by Eld. J. A. Johnson, at his residence near Springport, Ind., Mr. John G. Danks, of Cincinnati, Ohio, to Miss E. C. Vance, of Springport, Henry Co., Ind.

June 11, 1874—In Alexandria, Va., by Eld. J. L. Purington, Mr. Robert W. Hixson to Miss Mary J. Wilt, both of Prince Wm. Co., Va.

July 23, 1874—In Washington, D. C., by the same, Mr. James E. Ratcliffe, of Loudoun Co., Va., to Miss Susie Howison, of the former place.

OBITUARY NOTICES.

DIED—At Ellenville, N. Y., on Wednesday morning, August 25, 1874, of cholera infantum, **Mary**, infant daughter of Dr. Wm. Derby, aged about 10 months.

DIED—Of diphtheria, Aug. 5, 1874, **Oscar Epps Wood**, son of Eld. P. W. and Sinia D. Wood, aged 7 years, 7 months and 27 days.

"E'er sin could blight or sorrow fade,
Death came with friendly care;
This opening bud to heaven conveyed,
And bade it blossom there."

PETER W. WOOD.

Coonewah, Miss.

Dorothy Ann Campbell, after a severe illness and extreme suffering for seven months, departed this life on the 17th of March, 1874. The deceased was the daughter of David and Susan Trumbo, and was about 37 years old. She was married to Mr. Wm. Campbell, in the autumn of 1860, who, with four small children, survive her. She was a faithful and devoted companion. Though she never made a profession of religion, she left evidence of comfort that she is gone to the church triumphant.

A funeral discourse was delivered by Eld. G. N. Tusing, and her body was interred in the cemetery of our little village, to await the trump of God in the resurrection morn.

J. P. TAYLOR.

Hope, Ohio.

DIED—At his residence near Troy, Ala., on the 22d of June, **Silas Lee**, aged 83 years, 1 month and 3 days.

Brother Lee has been a consistent member of the Primitive Baptist Church, and a firm believer in salvation by grace, for over forty years, and has resided at the place where he died about the same length of time. He was a good citizen, a kind neighbor and a devoted christian. He was confined to his bed six months, and bore his affliction with christian fortitude, and when the hour of his departure came he died as one falling asleep, without a struggle.

He leaves a wife and many relatives and friends to mourn, though we grieve not as those who have no hope, for we are satisfied that our loss is his eternal gain.

C. B. HOLMAN.

Troy, Ala.

Mrs. Sarah Ann Johnson, wife of Mr. Wm. Y. Johnson, near Woodsville, died June 12, 1874, in the 30th year of her age. Her disease was consumption.

Sister Johnson was, at the time of her death, and had been for a few years past, a worthy member of the 1st Hopewell Church. She was in poor health at the time she united with the church, and often she was not able to attend meeting; yet she manifested that her heart was with us, and as often as her health would permit she filled her seat with us. She manifested great love for the church, and cause of truth, and was happy when she could meet with her brethren. But it was God's will that her stay with us on earth should be short; but we sorrow not as those that have no hope, for we feel sure that she sleeps in Jesus.

Her funeral was numerously attended on the 15th of June. She has left a loving and tender husband, parents, sisters and brothers, together with the church and a large circle of friends, to mourn their loss, which we trust is her eternal gain. May God sanctify this dispensation of his providence to us all.

Your brother in tribulation,

P. HARTWELL.

Hopewell, N. J.

DIED—At the residence of her daughter, near Nassaongo Meeting House, Wicomico Co., Md., on Sunday, June 21, **Mrs. Mary Staton**, widow of the late Eld. Warner Staton, in the 85th year of her age.

Sister Staton (or mother Staton, as she was generally called) had been spared to us from a former generation, surviving all the companions of her youth. She was baptized (as

nearly as we could ascertain) at Indiantown, in the year 1827, by Eld. Henry Johnson, and has enjoyed the love and confidence of the brethren of that vicinity nearly half a century. You, brother Beebe, and all other ministers who visited those churches, knew her. She was always at the meetings while it was in her power to attend. For the last year or two the weight of years and bodily infirmities confined her pretty much to her room. Since then she has been anxiously awaiting the time of her departure. The day before her death she was heard to say that she had nothing left but her hope. But that evidently was anchored within the veil, and was both sure and steadfast. All the elements of the christian life and character were perhaps as fully exemplified in her as we ever see them in any one, and her death was a befitting close to such a life, peaceful and triumphant.

"Thine everlasting arms are underneath,
Thy bleeding wounds disarm the tyrant,
death;

Thy ministers of flaming fire attend,
And sing me sweetly to my journey's end."

Her sorrowing children have the assurance that "She is not dead, but sleepeth."

E. RITTENHOUSE.

DIED—In Smyrna, Delaware, on Wednesday morning, July 1, **Mrs. Rebecca Broadaway**, aged about 55 years.

The deceased has been for the last twelve years a devoted and faithful member of Bryn Zion Church. Ever since I have known her she has been a subject of much bodily affliction and consequent debility; but deprived of every earthly enjoyment, she had much comfort in the fellowship of the saints, and many sweet and precious seasons did she see in their company and worship. Her sight, which had been failing for a long time, was gone, and for many months she had been blind. For a year or more her frail and diseased constitution had been failing, and on the morning above mention she passed away in her sleep. In view of her afflictions while here, I feel like saying, "Happy exchange."

How blessed is that hope which affords so much comfort and peace to such subjects of affliction, for whom the world has no comfort. She had repeatedly expressed a desire to depart, having an humble hope that it would be far better for her.

E. RITTENHOUSE.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

Theo D Darling N J 2 30, Thos Watson Ill 3 30, S R Boggess Ill 4 14, I M Cook Tex 2 50, Sally Harris Ten 2 50, Thos G Flournoy Texas 2 30, D S Elliott N Y 2 30—Total \$19 34.

SECOND VOLUME.

John Montgomery Ill 2 30, Oewton Owings Ill 5, Thos Watson Ill 2 30, C A Jackson Ill 2 30, G M Coons Ill 2 30, E Hall Ill 2 30, W McGinnis Ill 2 30, M Armstrong Ill 2 30, S R Boggess Ill 53c, John A Fanning Texas 2 30, James Gregory Va 3 50, Wm Scott Ky 2 30, Thomas H Crampton Md 2 30, Jacob Castleberry Ill 2 30, J P Potter Tex 10, H V Newhouse O 2 30, Elizabeth J Greene Ky 2 30, John C Wilkinson Miss 2 30, Jackson Cooley Ore 2 30, Mrs C Stratton Neb 2 30, Isaac Dennes Ten 2 30, Isaac H Dewees Ky 2 30, Samuel Payton Ky 2 30, John Shanton Pa 2 30, Carry Carson Pa 5, Jesse T Fox Md 2 30, Miss Jane Kirby Miss 2 30, Adaline Pegg N J 2 30, Sally Harris Ten 2 50, R T Talbert Ala 2 30, W P Sandeds Miss 2 30, Cordelia Foree Ky 2 30, Col Thos G Flournon Tex 2 30, Mrs Emily Simpson Tex 2 30, Arthur C Halbert Miss 2 30, R M Cheney Ga 3 50, Harriet S Halsey N Y 2 30, D S Elliot N Y 2 30, Eld Buel Ma ben N Y 2 30, R C Tilton Ten 2 30.—Total \$106 32.

TWO DAYS MEETINGS.

There will be a two days meeting (called yearly) at Harford Meeting House, Harford Co., Md., on the third Sunday in September and the Saturday preceding, (19th & 20th) when and where we will be glad to see any of the ministering and other brethren who

may feel desirous of meeting with us. There is public conveyance to Towson town, where they will be met by addressing

MILTON DANCE,

Long Green, Baltimore Co., Md.

The Old School Baptist Church of Gilboa will hold a two days meeting, if the Lord will, at their meeting house, on the 10th and 11th of October, to commence at 10 o'clock a. m. each day.

Brethren and sisters of our faith and order, ministering brethren in particular, are invited to attend. Those coming by rail-road will be met at the depot near Moresville, at about 11 a. m. on Tuesday before the meeting, and conveyed to places of entertainment and to the meeting.

By order of the church,

B. COLE, Clerk.

QUARTERLY MEETING.

The Quarterly Meeting of the Covenanted Baptist Church of Canada will be held with the church at Aldboro, Elgin Co. Meeting to commence on Saturday before the first Sunday in October, 1874.

Brethren coming from the east and west will come by the Canada Southern Railway to Bismarck. There is a daily express train each way. Conveyances will be at Bismarck on Friday before the meeting.

Brethren of our faith and order, especially ministering brethren, are cordially invited to attend. By order of the church,

D. T. MCCOLL, Clerk.

YEARLY MEETINGS.

A yearly meeting will be held at Hickory Creek, Jasper Co., Ill, commencing at ten o'clock a. m. on Friday before the first Sunday in October, 1874.

Our brethren and ministers are cordially invited. Those coming from the east will come to Martinsville, Illinois, on Wednesday, and call on brother Moore, and from there take the Thursday morning train to Casey, where they will be met, if they will write to brother I. B. Parr, Willow Hill P. O., Ill., to meet them.

D. BARTLEY, Pastor.

Our yearly meeting will take place, providence permitting, on Friday before the third Sunday in October, 1874.

We duly appreciate the visits of our ministering brethren in our destitute condition. The brethren and friends will be met at the cars at Newark, on Friday morning, and conveyed to our homes and to the meeting.

By order of the church,

JAMES MCCOWELL, Clerk, pro tem.

The Lord willing, the Old School Baptist Church of Columbia, Jackson Co., Mich., will hold a yearly meeting, commencing on Saturday before the third Sunday in October, 1874, and we invite all who love our Lord Jesus Christ to come and see us, especially our ministering brethren.

Those from the west will come to Hillsdale and then to Woodstock. Those from the east can come by Detroit or Toledo, and then to Woodstock, $\frac{1}{2}$ of a mile from our meeting house at Kelley's Corners.

We expect Elder Seitz to meet with us.

WM. S. CARPENTER, Clerk.

There will be a yearly meeting held with the Otego Church on the Wednesday and Thursday after the second Sunday in October, when and where we hope to meet you and a goodly number of our ministering brethren, with a host of our Father's children. There will be conveyances at the depot on Tuesday afternoon at 4 and 7 o'clock, to take the friends to places of rest. Meeting to commence at half past ten A. M., on Wednesday.

Otego is on the Albany and Susquehanna Railroad.

By order of the Church.

G. M. FRENCH, Clerk.

ASSOCIATIONAL.

The Kehukee Association is to be held with the church at the Falls Tar River, Nash Co., N. C., on the 3d, 4th & 5th days of October, 1874.

Brethren in all directions are invited to attend. Those coming by railroad will stop at Rocky Mount, on the Wilmington & Waldon R. R., whence they will be conducted 1½ miles to the place of meeting. Visitors will do well to reach that place on Friday, the 2d, afternoon or night, where they will be taken care of.

C. B. HASSELL.

The Salisbury Old School Baptist Association will be held with the Salisbury Church, in Wicomico Co., Md., (Eastern Shore) commencing on Wednesday before the fourth Sunday in October, 1874.

Friends and brethren wishing to attend the Salisbury Association can take either of the following routes:

Those coming by way of Baltimore can take the cars at President Street Depot, at 7:25 a. m., and reach Salisbury about 3 p. m., or, if they prefer, they can take Steamer foot of South Street, at 5 p. m. on Tuesday, and make connection with E. S. R. R. at Crisfield, arriving at Salisbury in time for the morning preaching.

Those coming by way of Philadelphia will take the cars on Tuesday at 8:30 a. m., at Baltimore Depot, Broad and Prince Streets, and reach Salisbury at 3 p. m.

Those coming by way of Norfolk can take one of the Steamers of "Annamessicks" line, and connect with Railroad at Crisfield.

A cordial invitation is extended to brethren and friends who wish to attend.

M. E. PARSONS.

The Juniata Regular Baptist Association will be held, if the Lord will, with the Springfield Church, Huntingdon County Pa., commencing on Friday before the third Sunday in October, A. D., 1874, at 11 o'clock A. M. The saints and all friends of gospel truth are invited to attend, ministering brethren especially.

Those coming by public conveyance either from the east or west, will take the Pennsylvania Railroad, to Mount Union Station, so as to arrive there the day before the meeting, and then take the East Broad Top Railroad at 11:45 A. M., arriving at Orbisonia at 12:33 P. M., where they will be met by conveyances to take them in the neighborhood of where the meeting will convene.

WM. MADDEN, Clerk.

If the Lord will, the First Regular or Old School Baptist Association called Kansas, will convene with West Union Church, at the house of brother A. D. Simmons, 18 miles west of Atchison City, and 5 miles north-west of Effingham, on the C. B. U. P. R. R., to commence on Friday before the last Saturday in September, 1874, and continue the two succeeding days.

Brethren of our order are requested to attend, especially ministering brethren.

Those coming by Rail Road from the east or west will get off at Effingham, Atchison County, Kansas, from whence they will be conveyed to the place of meeting.

A. D. SIMMONS.

The Indian Creek Association will be held with the Indian Creek Church, at Riley, Butler Co., Ohio, to commence at 10 o'clock a. m. on Friday before the third Sunday in September, 1874.

Those coming from the east will come to Hamilton and take the Junction Rail Road and stop at Wood station within three miles of Oxford. Those from the West will take the Junction Road at Connersville, and stop at Wood station, where they will be met on Thursday evening and Friday morning, and taken to the meeting. The ministering and other brethren and friends are invited to meet with us.

SAMUEL BRADY.

The Little Black Association will be held with Emmanus Church, at Cumberland, Choctaw Co., Miss., on Friday before the first Sunday in October, 1874.

SECOND VOL. OF THE EDITORIALS.

We give below a list of the names of those who have subscribed for the *Second Volume* of the Book of Editorials. Our object in publishing this list is to give our subscribers a chance to see how we have their names, and if any should discover a mistake they will please to inform us immediately, in order that it may be corrected before the list is given to the binder. If each subscriber will see that his or her name is correct in this list, it will prevent any liability of having the book marked wrong. This list will be closed by the first of November and handed to the binder the same as it appears here, and any book not marked according to this list may be returned and another book marked without extra charge.

PLAIN CLOTH BINDING.

Mrs M Hanna
John Whittaker
Aaron Pierson
Eld E A Meaders
Sarah Osbourn
P B Heckard
Calib W Baker
Miss Abbie Dodge
Sallie A Rumsey
Lydia A Holden
Mrs Betsey Smith
Wm H Embry
Ann N Brown
Eld John H Biggs
Edmund Brister Sr
Wm Hamner
Mrs Maggie A Champ
Wm Proctor
Charles E Stuart
J M Nance
T J Grace
J H Norton
J W Norton
G T Cotton
Eld Wm A Thompson
Eddy Ketcham
Layton Stewart
Y J Harvill
J S Goodin
Wm J Kuykendall
Wm Fitz Jerrell
Mrs Sarah Anderson
Hinton Duncan
G W Lindsey
Edna A Ferguson
Samuel Rixey
John Newlon
Martha F Rixey
Col E V White
Chesby Johnston
Wm P Sanders
Cordelia Foree
Col T G Flourmon
Mrs Emily Simpson
Arthur C Halbert
Wm P Carey
Harriet S Halsey
D S Elliot
Eld Buel Maben
Mrs C Blackford
Elizabeth Slawson
R M Lemmon
W S Withrington
Eld D S Bradley
Eld J M Theobald
S B Mattox
James Terry
John H Hoyt
Herman Wolf

Elizabeth Fike
W B Griggs
S Dickens Sen
Barnet Chastain
Fanny Winslow
R J Moss
A F Gerard
James Pannett
T P Fendley
Joseph Croom
Jefferson Horner
E B Scott
G E Miller
Elijah Newlon
Mrs Sarah Haggard
Mrs P A Harding
G S Cadwell
Miss Hester Rumney
M E Martin
Joseph Corder
Ebenezer Holly
Ephraim Fithian
Mary E Fitz Gerald
T D Jordan
Jesse Casson
Wm F Jones
Z T Dingman
E W Seals
Joseph J Beebe McGinty
Thomson Bridges
James Elder
Christopher Riffe
Thomas W Dooley (age 76)
Henry Reel
Nancy A Covalt
Wm Hunt
I Baldwin
Joel Kaufman
Aaron Nichols
Sarah Osborn
Seaborn Sutton
Lemuel P Winchel
Robert Alexander
Mrs Elizabeth Barkelew
Mrs Rebecca Thornton
L L Coppedge
A Sally
Elisha Hayden
D B Douglas
B M Beamon
Flora Gates
Parthena McCormick
R D Christie
M M Burks
L Lemay
R K Hayes
Wm J Arnold
James B Young
Wm Duckert
L D Maddux
W W U Banks
W P Edwards
R C Cole
Peter Riner
E D Varnes
J T Cox
Alf W Simmons
W J Simmons
Eld I N Vanmeter
L H Bradbury
F M Moore
Moses Hahn
Deborah Dillin
Henry Hazleton
Wm Newman
G B Barton
Mrs Rebecca Pugsley
A B Neal
A Boyd
Wm L Pate
Andrew J Collins
John F Walker
Caleb Woodward
John Brown
J George Bender
Peter Culp
Thomas J Bryant (stamped on back)
Lemuel Carll
Ann C Baseman
Samuel W Easter

Nancy Brumback
Isaac Stone
E Wilson
Wm Putman
Isaac Hershberger
James M Simms
John Montgomery
Thomas Watson
C A Jackson
G M Coons
E Hall
W McGinnis
M Armstrong
John A Fanning
Wm Scott
Thomas H Crampton
Jacob Castleberry
H V Newhouse
Elizabeth J Greene
John C Wilkinson
Jackson Cooley
Mrs Cynthia Stratton
Isaac Dennis
Isaac H Dewees
Samuel Payton
Jesse T Fox
Miss Jane Kirby
Adaline Pegg
Sally Harris
Joseph Chandler
R T Talbert
R C Tilman

IMITATION MOROCCO BINDING.

M L Johnson
Mrs Sarah Bray
D H Ellington
Wm S Montgomery
Gen Wm C Stanton
E S Yarbrough
A M Obanion
Wm Yerkes
R M Cheney
Emily Dorman
Elizabeth Horton
J T Bouton
John B Trott
Mrs Sarah Ann Vancleave
Miss Henrietta Krewson
J W Hutchison
Mary J Reed
N P Beamon
Rebecca Thurman
Mariah Longyear
Susan A Biggs
J Harris
Henry Stith
George Clark
A Hatch
Sarah Eckleberry
Asa Newport
Wm Betzer
W W Sammons
W Weatherford (stamped on back)
S E Sayer
I D Parker
Mrs Rebecca Oldham
W G Miller
James Gregory

BEST TURKEY MOROCCO BINDING.

S T Christian
A S Cook
David McKean
Lewis C Allen
James McIntyre Jr
James Wood
J M Warren
Lawson Linton
Wm Brickey (stamped on back)
E T Cooper
M W Casady
John Longfellow
Samuel Danks
Dr E J Hope
John R Burns
John W Alexander
R H Espy Oysterville, W T (stamp name and address)
A W Simmons
M P Lee
Craig White
Nathaniel P Rhodes
Mary E Ashurst
Newton Owings
John Shanton
Carry Carson

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y.; OCTOBER 1, 1874.

NO. 19.

POETRY.

ONE STEP MORE.

What though before me it is dark,
Too dark for me to see,
I ask but light for one step more,
'Tis quite enough for me.

Each little step I forward take,
The gloom clears from the next;
But though 'tis very dark beyond,
I need not be perplexed.

I would not see my future path,
For merey veils it so;
My present steps might harder be,
Did I the future know.

And so I do not wish to see
My journey or its length,
Assured that through my Father's love
Each step will bring its strength.

Thus step by step I onward go,
Not looking far before,
Trusting that I shall always have
Light for "just one step more."

D. M. K.

"LORD, IF THOU HADST BEEN HERE
MY BROTHER (MOTHER) HAD NOT
DIED."

Inscribed to a mourning household.

Again the scene of Bethany,
The same still, dreamless sleep;
Dull hearts that ache with sorrow,
And dreary memories keep.

Again the loving Savior
Stands by the mourners' side;
In their deep sorrow grieving,
For one they loved has died.

"I will not leave you orphans,"
Are his sweet words and true;
"As one his mother comforteth,
So will I comfort you."

Trust in the Lord forever,
Rest in his gracious love;
Heaven's light is shining clearly,
Lift your sad hearts above.

No more the trace of sorrow,
No more the shade of gloom,
But light and joy forever,
And youth's perennial bloom.

Past—all the pain of dying;
Past—every earthly care;
She sees the face of Jesus,
How sweet that she is there.

Some time we, too, shall enter
The city of our God;
Some time rejoice, as now we weep,
Over the burial sod.

Some time the monster, death, shall die,
The sleeping saints shall rise,
And God himself shall wipe the tears
From every weeping eye.

Trust in the Lord forever,
Rest in his gracious love,
Cling closely to the guiding hand
That only leads above.

H. M. H.

CORRESPONDENCE.

NEAR HAWKINS STATION, Tex., Aug. 29, 1874.

ELD. GILBERT BEEBE—ESTEEMED BROTHER IN CHRIST:—I am in my sixty-fourth year, and am quite frail, and can remain here but a few years more at the farthest; and as I would like for a sketch of my travel from nature's night to the noonday light of the gospel, and also a few hints of my call to the ministry, to appear in your valuable paper, the "Signs of the Times," before I depart, I write, submitting the same to your judgment.

I was born in Edgefield District, South Carolina, on the 24th of March, 1811. I was born in sin, the issue of a corrupt head, unsound from head to foot, dead in trespasses and in sins, a rebel against God, and remained in this awful situation, entirely unapprised of it, until I was in my eighteenth year. My mother, a widow, about this time moved from South Carolina to the western boundary of Georgia, near the Chattahoochee River, with six children, five sons and one daughter, and I the oldest of the six. There were but few settlers then in that newly settled country, and were all strangers to us, and the savage on the opposite side of the river. We had not long been settled at our new home before my feelings, from some cause, became quite different from what they had ever been before. A heavy gloom seemed to pervade my mind, and nothing was attracting. Everything had a melancholy appearance. In vain I labored to determine the cause of this mysterious revolution which had taken place with a boy so young as I. I would try to think I was sick, but it was a strange sickness to me. My appetite had failed, and sleep measurably left me. But eventually I began to see myself a poor, lost, wretched and undone sinner. I had been a rebel against a gracious, kind and merciful God for eighteen years. I put into execution my hereditary religion, but soon found that I had been mistaken all the while, for my prayers, cries and tears seemed to avail nothing. At every opportunity I would steal the Testament from the house, fearing that my mother (though a Baptist) would see me, and seek some lonely place to read, hoping and desiring to find something therein that would give my poor troubled mind ease; but alas! the precious promises therein contained did not nor could not embrace such a vile wretch as I. This only augmented my woe, for I arrived at the conclusion that I was

doomed to everlasting misery, shame and contempt. It was indeed a matter of great astonishment that that God who was so pure and holy had been so merciful and kind to one so vile, so rebellious and so ungrateful as I; for I had sinned openly against him for eighteen long years, and was nothing but a mass of corruption. There was no redeeming feature in me to atone for past sins, and I could expect nothing but sin and corruption in the future. Under these circumstances I could expect nothing but eternal banishment. Here I must linger until the appointed hour, which I felt was close at hand. Lonely I roamed from hill to dale, feeling that I neither had friends in heaven or on earth. I was a mass of corruption, and no soundness from head to foot. And here I will remark, dear brethren and sisters, that surely this was the teaching of the Holy Ghost, and a correct view of what mortal man is, who is of the earth, earthy. And if any, under the teaching of the Spirit, have discovered an immoral principle or part in themselves, one of two things is certain: their vision is more penetrating than was mine, or their composition different from mine. And I yet have to learn where the place is in the sacred record that our God has expressed or even implied that man (naturally speaking) was in possession of an immortal soul. A hint to the wise is sufficient.

While rambling through the forest with these awful forebodings of eternal banishment from the presence of God, with a desire, (though spurned from his presence) to praise him for the protection of my life, and for all temporal blessings I had been the recipient of through life. Dear brethren and sisters who read the "Signs," what must have been my feelings while thus situated? My sin sick heart was bleeding with grief, and all nature seemed draped in mourning, and seemed to be sympathizing with me. At this very trying crisis, instantaneously, the blessed Mediator was presented to my view, as the all-sufficient Savior, who came into the world expressly to save sinners, "of whom I am chief." You and I can only imagine the feelings of one at this joyful period; for I am constrained to believe that such are the feelings of every heaven-born child of grace, that when they meet the blessed Mediator in the free pardon of their sins, their joyful feelings are inexpressible and full of glory.

Since that great revolution I have beheld a beauty in the plan of salvation by grace alone, through the cru-

cified and risen Savior, whose blood alone has efficacy to cleanse from sin. For such a High Priest became us. An ample Savior, yea, a whole Savior of all the spiritual family. This family bears the same relationship to him, their Head and Husband, as the wife does legally to her husband. They are his brethren, his people, his children, are one with him, and joint heirs with him. Hence the justice of the eternal Father in demanding satisfaction at his hands, as Son and Mediator, according to the divine arrangement. Upon no other principle can I behold the throne of God with justice and judgment, but according to vital union, or legal relationship. Pardon me, my brother, for this digression, for as my thoughts ran, my pen necessarily followed.

After I obtained a living hope in Christ as my Savior, and received the gift of faith that works by love and purifies the heart, the faith of God's elect, which is the substance of things hoped for, the evidence of things not seen—that faith which Jesus is the author and finisher of—I related to the Baptist Church (before the division) my former exercises, and my faith, hope and love in Christ, obtained fellowship, and was baptized. I remained for a time in a tranquil frame of mind, with some exception at intervals, and felt a very deep interest in the prosperity of the church, particularly when those men made institutions were introduced into the church; and seeing brethren who were dear to me falling in with and advocating those unwarrantable things, and idolizing them, it seemed more than I could do to forbear raising my voice in defence of my Master's cause. The separation took place, in the state of Georgia, in 1837. I, though young, stood with those occupying apostolic ground, notwithstanding all my relatives, except my mother, went on the popular side, with the minister that baptized me. My promptings and desire for the dissemination of the truth increased continually. I discovered a wide deviation from gospel truth, and arminianism became prevalent, both from the pulpit and the press. Under these trying circumstances I was greatly perplexed, day and night. I passed many sleepless hours in the night, and my pillow was often wet with tears. At length, after many misfortunes and bereavements, which I believed to be just judgments from the hand of God, for stubbornness and disobedience, I entered the field in good earnest, (though tremblingly, whether the people would hear or forbear) with my Master's sword in

hand, which I have, with the best ability afforded me, endeavored to wield, up to the present, and rejoice to know, and feel thankful to Almighty God that I have not, in my ministerial labors, either turned to the right or left, to please or offend; but as much as in me was, I declared the counsel of God, regardless of the consequences, and irrespective of conflicting views. To this, doubtless, my brethren and sisters among whom I have labored in the different states, principally in Georgia, Alabama and Texas, will testify. I have an impressive sense of obligation to Almighty God for his protection and preserving care over me. Since I have been a Baptist, (which has been nearly forty-three years) I have never been under censure in any of the various churches where my membership has been, either for immoral conduct or heterodox preaching. This is easily accounted for, from the remarks of the apostle Peter: "Blessed be the God and Father of 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, to an inheritance incorruptible and undefiled, and that fadeth not away; reserved in heaven for you, who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." For I know that in me, that is in my flesh, dwelleth no good thing. But as lively stones in God's building, we should be active, working out our salvation with fear and trembling; for it is God that worketh in us both to will and to do of his good pleasure.

In this very imperfect sketch of my travel as a pilgrim, I have only hinted at some of the particulars.

Before I close, I must say to my beloved brother John Stipp of Oregon, that I fully endorse his position relative to the new order called Grangers, as expressed in the "Signs" of July 15th, present volume.

Yours in hope of a blessed immortality,

JEFF. STRINGER.

In the foregoing letter of brother Stringer, we do not understand him to deny or dispute the interminable existence of the ungodly. But the term *immortality* as used in the scriptures invariably means that Eternal Life which was given to the saints in Christ before the world began, and which can be found no where else; for he only hath immortality dwelling in the light.

The perpetual and interminable existence of the ungodly, who die in their sins, is, as we understand the scriptures, clearly taught, and they shall after death be raised to the resurrection of damnation, in which they shall suffer the vengeance of eternal fire. But this state of existence is not called eternal life, or immortality; but it is a state of existence which is called the second death.

Brethren in writing on this subject should be careful to make themselves understood as not denying the everlasting punishment in which all who are not washed and cleansed by the blood of Christ must suffer in their future state of existence.

[EDITOR.]

LOXA, Ill., Sept. 4, 1874.

DEAR BROTHER BEEBE:—I arrived home yesterday from my eastern tour, finding my family in reasonable health, and myself much improved physically, and greatly refreshed and encouraged spiritually, from the many testimonials of fellowship and love, received from the beloved saints. So much so that I find myself contemplating with inexpressible delight the boundless and unceasing torrents of God's everlasting kindness and love, which has stood out so conspicuously before me all my life, and especially during my late visit among the loved saints in Pennsylvania, Delaware and Virginia. In meditating on the subject of the goodness of God, I have often been led to exclaim almost involuntarily, "Great and marvelous are thy works, Lord God Almighty," and "Who is like unto the God of Israel," who, in his incomprehensible grandeur and majesty, "dwelleth between the cherubim," and utters his voice from the fiery flame? With a name, power and authority above every other name that is named in heaven, and in the earth, and with ways and thoughts far above the ways, and thoughts, and doings of men, how incomparably great his works, how majestically grand all his rulings, and how unmistakably sure all his decrees, statutes and judgments. Such is the character of the God who arranges all our outgoings and incomings. Not a step but what he has ordered, not a line but what he has drawn, and not a single act of all his creatures but what must, before being wrought, have the seal of his holy sanction affixed. Our bounds are fixed and we cannot pass. His work is perfect as he himself is perfect and upright. No confused or discordant element dare enter the eternal council chamber of heaven. And because the eternal God is One, the only living and true God, no turbulent factions or disgusting and unfruitful controversies ever come up to annoy, hinder or thwart the plans of the divine Legislator. His counsel stands and he does all his pleasure. No wonder then that the "holy nation," the "royal priesthood," and the "peculiar people," led, governed, supported and instructed by the one Lord, who is over all, in all, and rich unto all in faith, in love, and in righteousness, move so harmoniously in the blessed and sweet employment of rendering praise and thanksgiving unto the only wise and true God, whose workmanship they are. And all his works shall praise him. His people shall show forth his praise, and magnify his name.

In Christ their Head, living or dying, they will make mention of his loving kindness and the glories of his kingdom. The same language, simple, expressive, sweet—is used and understood by all. Their divine preceptor and teacher is God. The lessons taught embrace the same principles—hatred of self and love toward God. Noble and ignoble, great and small, rich and poor, wise and unwise, and learned and ignorant, all

are brought to the same level, and by the same surprising grace made to know Christ, whom to know is life eternal. In faith, then, all are rich, all are wise unto salvation, all learned in the doctrine of Christ, all great in the kingdom of the Redeemer, (being made kings and priests unto God) and all worship, in sweet accord, him who was rich and for their sakes became poor, that they through his poverty might be rich. Yet if one be poor in spirit, how like the experience of every other member. If one feels small, even less than the least of all saints, why, the rest too feel little, poor and weak. And should one plead the lack of wisdom, that one speaks the experience of all the dear saints, and together all unite in asking the same God "who giveth liberally and upbraideth not," for such wisdom and knowledge as will be for the honor and glory of his name. Then whether rich or poor, Jew or Greek, Barbarian, Scythian, bond or free, if born of the Spirit of God, they are one in Christ and sustain the same heavenly relation. And when meeting and sitting together in heavenly places in Christ, how sweet, pleasant and comforting to note the heavenly unity, the gospel fellowship and the characteristic flow of love, peace, gentleness, meekness, forbearance and christian charity one for another, all the blessed fruits of the Spirit. Oft was I prompted while among the brethren to say: "Behold how good and how pleasant it is for brethren to dwell together in unity." But for all this they have no credit unto themselves, nothing whereof to boast save in the cross of Christ. They dwell in unity and peace because of the oneness of the teachings of the spirit, all being taught of God. The Prince of Peace abides in the holy city and rules the inhabitants thereof. He gives his peace unto them—leaves it with them, and bids them to continue in it. Everywhere among the saints in my recent travels it seemed to abound. At the Corresponding Meeting in Virginia, I was reminded of the exceeding goodness of God in the calling and preservation of his people. How pleasant to meet in fellowship so many of the household of faith whom I had never before seen in the flesh. More than once, though, did I feel to say from my inmost soul, "How unworthy to be the recipient of such tokens of kindness and love from the Lord's chosen people." I am fully warranted in saying that it was for nothing good in me, for in me, that is in my flesh, there dwells no good thing. Very much, however, did I enjoy the meeting. The closing services were peculiarly interesting. How solemn the setting apart to the work of the gospel ministry our dear young brother Smoot. The comforting and instructive discourse of our venerable brother Beebe, the fervent and effectual prayer of brother Durand, the faithful awe-inspiring charge of brother Purington, and the appropriate remarks of brother Francis, in connection with the solemn proceedings,

filled my heart with emotions of joy, and I felt that it was good to be there.

From here I returned to Welsh Tract, where on the third Sunday and Saturday preceding, I enjoyed pleasant seasons of refreshment from the presence of the Lord, and trust my labors were not entirely without profit. Met with the London Tract church on the fourth Sunday and also on Saturday. Here I had the privilege of leading down into the water one of the Lord's blessed children. A large congregation assembled on Sunday, and much interest seemed to prevail. On the fifth Sunday I met the dear friends at Rock Springs where I tried in weakness, to preach three times. From here I returned to my home, having been peculiarly blessed and prospered during my entire journey, for which I desire to be found thankful unto our God. And now dear brethren and sisters, one and all, may the blessings of heaven rest upon you, and peace and love and fellowship abound continually in your midst. And may you, brother Beebe, receive support and comfort in your declining years from him who hath graciously smiled upon you in days past and gone, is my sincere desire and prayer. I have drawn this letter out to a much greater length than I expected, but what is written is submitted, first to the editor, and then if practicable, to the scattered family, who know and love the truth, even unto all to whom this epistle may come.

Yours in the bonds of fellowship,
JOHN G. SAWIN.

MILTON, Ohio.

FATHER BEEBE:—I feel constrained to offer a few of my thoughts for your consideration, and if in your maturer judgment you deem them principles of truth, calculated to be beneficial to the Zion of God, you are at liberty to publish them in our family medium. I am but a poor, weak, ignorant and sinful worm of the dust, and am often troubled to know what manner of spirit I am of, and what induces me, knowing as I do my weakness to ever attempt to speak or write with a view of comforting the saints of God, knowing that if I am a saint I am the least of all. But if I know my own feelings my chief desire is for the welfare of the poor afflicted people of God, and in view of the present circumstances existing in the world, when the devices of Satan seem to be multiplying daily, and the enemies of the cross of Christ, seducers waxing worse and worse, deceiving and being deceived, it appears to me that the time is fully come when the watchman on the walls should cry aloud and spare not. And since I find myself, unworthy as I am, classed among them, my chief desire is to know my duty and how to perform that duty. I was made glad by the communication of brother Stipp in the "Signs" of July 15th. Also by your editorial in the last issue touching the institutions of the day, some of which seem to be making inroads among whom? Brethren, shall I say? Among the chosen,

manifest people of God, of whom the Savior declared, ye are not of the world for I have chosen you out of the world. In walking about the churches, in viewing their order and devotions, I am pained to see on the part of some a manifest desire to follow after the beast. Oh! brethren, know ye not that his servants ye are to whom ye yield yourselves servants to obey? Ye cannot serve God and Mammon. He that gathereth not with us, scattereth, said the Savior, whom we have professed.

And now, brother Beebe, I appeal to you, together with all the old faithful and tried servants of my Master, what is duty here? When corruption manifests itself in us, and seems to threaten the brotherhood, shall the watchman forbear crying out against it, upon the ground that it will cause trouble and the feelings of brethren will be hurt? Which is the most judicious manner for the careful housewife when filth and dirt accumulates in the room? Is it not by far the wiser manner of action to seize the broom at once than to cover the filth, and thus continue until the room is too filthy to inhabit? It seems to me by far the easiest and safest way to avoid a conflagration to extinguish the first spark of fire discovered. It is dangerous to cover up these things. I look upon the old Predestinarian Baptists as the people that the Savior said the world should hate. One of the *shalls* of the Eternal is here set forth. If I have a proper understanding of the position they are to occupy, according to the scriptures of divine truth, they are not to be a popular people in the world, but a poor and an afflicted people. Not a people whose trust is in the arm of the flesh, or in the institutions gotten up by man; but their trust shall be in the Lord. Brethren, call to remembrance the time when ye were first illuminated; when ye became a gazing stock and a reproach to the world. What were your feelings then? Methinks I hear your answer, "I would rather be a door-keeper in the house of the Lord than to dwell in the tents of wickedness." An eminent apostle was once a very popular man in the world, and yet after being called by the grace of God, he declares all these things profited him nothing. Let us go back in memory and trace the progress of the beast even for the short years that our memory can cover.

We find that instead of the end being attained to which they pretend to be aiming, the evangelization of the whole human family, the world seemingly is sinking into grosser and blacker darkness. Look at the institution entitled the Temperance Society, and every honest heart must confess that with all their legislation, with all their societies, with all their so-called prayers, really mockery, the plague of intemperance is rapidly on the increase. Look at the society called the Sabbath School, calculated as they say to so work upon the youthful mind as to lead them in the paths of virtue and piety. And yet positive experience tells us that

immorality, vice, crime and misery are fearfully upon the increase. Now, brethren, these institutions, together with all others of their kindred, are very much esteemed by the world; they are very popular. Almost the whole civilized world is flocking to their standard. Yet I feel to thank God that there are a few names in Sardis that have not bowed the knee to the image of Baal. Having begun in the spirit, are we to be perfected by the flesh? Is the arm of the great Jehovah shortened that he cannot save? He has declared that he would not leave himself without a witness; and were it not for the blessed words of eternal truth and that faith which I trust it has pleased the Lord to give to his children in this dark hour, we should despair. I do not desire to injure the feelings of any, but the truth I desire to speak whether men hear or forbear. Brother Beebe, and other old veterans that I might mention, I realize that a few short years at most and your voices will be silent and your pens stilled forever. And in looking at the younger watchmen of the present day I ask the question, Will they fill the place of those old soldiers, or will the desire to become popular in the world, gain the advantage? To God only can we look for support. To God only can we apply for grace to withstand the fearfully dark day that seems to be approaching.

"Guide us, Oh, thou great Jehovah,
Pilgrims through this barren land;
We are weak, but thou art mighty.
Hold us with thy powerful hand."

Now, dear father in Israel, examine the above, and if you think it will be in any way injurious to the cause of Christ, withhold it; but should you think there may be any good reaped therefrom by the saints of the Most High, publish it. I have not written for smiles nor frowns.

May the grace of our Lord Jesus Christ be with and support you through the few remaining days of your pilgrimage in this world of sorrow, darkness, delusion and death, and at its close land you in the haven of rest where the wicked cease from troubling.

Your poor unworthy brother in bonds,
L. L. DELANO.

TRAFALGAR, Ind., Dec. 28, 1873.

ELDER BEEBE—DEAR BROTHER:—I was born in Fauquier County, Va., Jan. 13, 1795, moved to Kentucky in 1806, and joined the Old School Baptists on the fourth Saturday in February, 1810. From the middle of November till the fourth Sunday in January I was loaded with a sense of my sin and guilt, which bore so heavily upon me that I thought I could not live. I thought that if I should die, to hell I must go, for I was condemned by God's righteous law, which said, "Cursed is every one that continueth not in all things written in the book of the law to do them." It seemed to me that I had drank the wormwood and the gall to the very dregs. I could see no way of escape. On the fourth Sunday night in January, under an

awful weight of condemnation, I would have given all this world, had it been mine, to have exchanged conditions with some of the brute creation. I thought I should be banished forever from the presence of God, but would bow before him and own the sentence just. I raised upon my feet, as miserable as a sinner ever felt, and said, Thy will, O Lord, be done. Just here these lines came to my mind,

"Salvation! O the joyful sound,
'Tis pleasant to our ears."

The question arose in my mind, Is it pleasure to my ears? And blessed be God, I sang the words aloud, with the happiest feeling I ever had. And having tasted the sweets of salvation, my poor heart was prepared to exclaim,

"O Jesus, my Savior, to thee I submit,
With love and thanksgiving fall down at thy feet;
In sacrifice-offering of soul, flesh and blood,
Thou art my Redeemer, my Lord and my God."

I was now outside my father's farm, in the woods, and in the night. I started for the house with a quick step and a joyful heart, to tell what a dear Savior I had found; but I had not gone far before the tempter met me and said, You deceived wretch, you have sung so loud they have heard you at the house, and some of the neighbors also, perchance. This spoiled my peace. I slept but little that night, and the next morning the scripture was applied to me, "If ye love me, keep my commandments." I asked, What are they? The first thing presented to my mind was the ordinance of baptism, and I think I had a correct view of it. "Not the putting away of the filth of the flesh, but the answer of a good conscience toward God." I desired to bow in obedience to it, but feared I was deceived. But the Lord, as I trust, led me along, through doubts and fears, hope and joy, till the fourth Saturday in February, 1810, when he enabled me to go to the church, the old order of Baptists, and tell them what I hoped the Lord had done for my poor soul. I thought that when I became advanced in years, and became settled in life, I would be able to serve the Lord more acceptably; but I am the same old sinner yet; for when I would do good, evil is present with me. I cannot do the things that I would. With my mind I serve the law of God, but with my flesh the law of sin. O wretched man that I am! But, 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.

I moved to Johnson Co., Ind., Oct. 27, 1833, and the next spring I went into the constitution of the Bethel Church, in that county, and have lived in the two churches sixty-four years. In 1834 I was chosen deacon, and have served as such ever since, poor and imperfect as I feel myself to be. If I am a saint, I am the least of all. By the grace of God I am what I am.

But I would like to tell you, my brother, how I feel about salvation and grace. The name Jesus and the word salvation are the sweetest notes on mortal tongues. They were borne from the throne of God to earth, by an angel. "Thou shalt call his name Jesus, for he shall save his people from their sins." We see he had a people before he took part of their flesh. "The children being partakers of flesh and blood, he also himself likewise took part of the same." He redeemed them from the curse of the law, and from the power and dominion of sin. There is no other name under heaven given among men whereby we must be saved; neither is there salvation in any other. The prophet Jonah said, "Salvation is of the Lord." And Moses said, "Happy art thou, O Israel, who is like unto thee, O people saved by the Lord?" "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem; cry unto her that her warfare is accomplished, that her iniquity is pardoned, for she hath received at the Lord's hand double for all her sins." "For Zion's sake I will not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." "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; for ye are dead, and your life is hid with Christ in God. When Christ, who is your life, shall appear, then shall ye also appear with him in glory." And to them that look for him shall he appear the second time, without sin unto salvation. Here, I think, the redemption of our bodies from the grave is brought to view. "For we 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 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." So we see that the dead shall be raised up; "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." And 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. 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.

REUBEN NAY.

VIRIDEN, Ill., Sept. 17, 1874.

DEAR BROTHER BEEBE:—Brother Meecham read this letter to a few of the brethren at the Concord Association, and was requested to send it to you for publication, but he would not promise to do so, but agreed that I should copy it and send it.

Truly Yours,

C. A. JACKSON.

WAVERLY, Ill., Sept. 17, 1874.

DEAR BROTHER BEEBE:—If it will not exclude better matter, I desire to address the scattered saints on the subject of the exaltation of the Lamb of God, and finally his bride with him.

Now, in order that we may partially comprehend the destiny which awaits the bride, the Lamb's wife, let us briefly consider the glorified state of Jesus Christ, the Husband of the church, and the relation that she will sustain to him in the heavenly world. But, first, the exalted state of Christ, her Head.

"Wherefore God hath also 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."—Phil. ii. 9, 10. "Who is the image of the invisible God, the first born of every creature: for by him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him. And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the first born from the dead, that in all things he might have the pre-eminence."—Col. i. 15—18. And Peter says, "Who is gone into heaven, and is on the right hand of God, angels and authorities and powers being made subject unto him."—1 Peter iii. 22. And Paul, Ephesians i. 20—23, "Which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly 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."

Jesus Christ is thus exalted, not only in his divine nature, but also in his glorified humanity. His divinity and humanity are inseparably joined together. Humanity therefore has been exalted to the throne of God, to a position "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." A perfect man has been raised to the throne, and is seated upon the right hand of the Majesty on high, so that God and man being united in the person of Jesus Christ, he is both the representative of the eternal Jehovah and of

all the members of his mystical body, who have washed their robes and made them white in his blood. He who was once a homeless wanderer upon the cold and uncongenial plains and mountains of earth, without a place to lay his head, who was born of a woman, and laid in a manger; who was once accused and condemned at an earthly bar of judgment; who once sweat as it were great drops of blood in Gethsemane; yes, who once hung mangled and bleeding upon the cross, and who once slept in the cold and silent grave, is now the prince of angels, of cherubim and seraphim; he is now the ruler of the universe, above all principality, and power, and dominion. His glory is now the illumination of the universe, and his power the guarantee of its preservation. He is now unmeasured in his perfections, and robed in the glory of the eternal Godhead.

Let us next consider the relation which the redeemed will sustain to Jesus Christ in his glorified and exalted state. And, first, that of brother. Jesus Christ took not on him the nature of angels, but the seed of Abraham. He took upon himself our nature, and was tempted in all points like as we are, yet without sin. "For which cause he is not ashamed to call them brethren." He is our kinsman according to the flesh, and can be touched with the feeling of our infirmities. We are to be raised from the grave in his likeness. "We know that when he shall appear, we shall be like him; for we shall see him as he is." "Who shall change our vile body, and fashion it like unto his glorious body."

Second relation. That of husband and wife. Eph. v. 31, 32: "For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church." Again, Rev. xix. 7, 8: "For the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." The husband and wife are one, and in accordance with this relation Christ prays the Father that his people may be one with him, even as he and the Father are one. "I in them, and they in me, that they may be made perfect in one." "For both he that sanctifieth and they that are sanctified are all of one." Then Christ and the church are one, as the husband and the wife are one. The wife is equal to the husband in all things, except authority. In this she is necessarily subject to her husband. In like manner the members of the body of Christ are said to be heirs of God and joint (or equal) heirs with Christ in all the enjoyments of heaven. But he is the ruler, and in all things must have the pre-eminence.

Truly the wife shares not only in the wealth of her husband, but also in his honors; nor do we think that it is going too far to say that the

church triumphant will share in the honor and glory of Jesus Christ, her friend and husband, in eternal bliss.

The third relation is that of a building to its chief corner stone.—Eph. ii. 19—22. "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints and of the household of God, and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together groweth unto a holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." Jesus Christ is represented as the chief corner stone of the heavenly temple. Hence, in order to the perfection and completion of the temple of God, all the members of Christ's spiritual or mystical body as so many lively stones must be gathered together and erected upon Christ, the chief corner stone in the city of the New Jerusalem, constituting the general assembly and church of the First-born in heaven.

The corner stone of the eternal temple of God has been laid far above all principality and power, and every name that can be named, in heaven or in earth; nor will that temple be complete until the entire blood-bought throng are gathered together in one body in Christ, their head, so as to constitute the general assembly and church of the First-born in heaven.

And lastly, The relation which the different members of the body sustain to the head.—Col. i. 18. "And he is the head of the body, the church: who is the beginning, the first born from the dead." Eph. i. 22, 23: "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, dear brethren and sisters, from the foregoing we may learn that the relation of the church triumphant to Christ will be of the most intimate character; so much so that it is impossible for that relation to be more intimate. And when we consider the immense height of glory to which Christ has been exalted, since his resurrection from the dead, we may form a faint conception of the glory that awaits the church of the living God in her triumphant state. When the time shall arrive for the resurrection of the dead, and for the completion of the spiritual temple, then will the church of the First-born attract the attention and admiration of angels, and form the rallying point and centre of the universe of God, proclaiming to all worlds the triumphs of the cross, and the length, and breadth, and depth, and height of redeeming love, in such enraptured strains as will wake the astonishment of every sphere which rolls in the universe of God. Then shall the countless millions of every clime present their royal diadems and crown him Lord of all. He who expired on the cross is now the King of kings, and Lord of lords, the Governor of all the tribes of heaven, and centre of attraction to the universe of God.

Dear brethren, it is impossible for me to describe, or even to ascend upon the swift wing of thought to the sublime and lofty summit of glory, upon which the living and immortal temple of God is erected, much more to paint the wide spreading landscape which lies before the vision of the church of God, the redeemed family, or the unwithering garlands with which they are wreathed and crowned, or the refulgent rays of deathless glory which play upon the shining and immortal host. Yes, dear brethren, they will bask in the noontide of glory, and drink of the water of life. They will be fanned by the breezes which gently blow from the throne of God and the Lamb forever, and gaze at the sublime and beautiful scenes, which as ocean waves constantly roll before them. They will ascend from summit to summit, in the infinite realm of glory ineffable. Yes, the song of redemption, unheard by angels until waked from the slumbers of eternity by a spirit redeemed, is now pealing through all the climes of immortality, and the harpings of the heavenly host as heard from afar.

May this be our happy lot, dear brethren. Farewell.

JONA. MEACHAM.

REMARKS.—The exaltation and supreme glory of our risen and glorified Redeemer, and the final certain participation of his church in the glory which he as the Son of God had with his Father before the world began, presents a theme for the contemplation and admiration of all the children of God, which is exceedingly rich and glorious.

In speaking however of the exaltation of our Redeemer, we prefer to use such terms as are given by inspiration. "This Jesus hath God raised up, whereof we 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. Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye crucified, both Lord and Christ."—Acts ii. 32—36. "The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand, to be Prince and Savior, for to give repentance to Israel and forgiveness of sins."—Acts v. 30, 31. The name Jesus was given to him who was born of the virgin Mary, unto whom it was said by the angel, "Thou shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest." "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 that holy thing which shall be born of thee shall be called the Son of God."—Luke i. 31, 32 & 35. All that was born of Mary was of the vine, and being begotten of the Holy

Ghost was called the Son of God. As the Son of God, and the Mediatorial Head of the church, he suffered in the flesh, and was quickened by the Spirit. As the Son of God and Head of the church, he was raised from the dead. "And declared to be the Son of God, with power, according to the spirit of holiness, by the resurrection from the dead."—Rom. i. 4. The same Jesus who was born of the virgin, was delivered for our offences, and raised for our justification, is exalted to be our Prince and Savior. He is God, Man, and Mediator. The Father is in him, and he is in the Father. He is in the Spirit, and the Spirit is in him. And he is in the church, and the church is in him. They who have seen him have seen the Father also; and all who have seen the church of God have seen Christ, as the exalted Head over all things to the church, which is his body, and the fullness of him that filleth all in all.

We presume that our brother in speaking of the humanity and divinity of Christ, only designs to speak of his eternal Godhead as divine, and his flesh, which he was made, as his humanity; but as his flesh is not so designated in the scriptures, and as we are henceforth to know him no more after the flesh, we anticipate the happiness of seeing him as the exalted Son of God, and of being conformed to his image; not as glorified humanity, but as sons of God in Christ, being the children of the Resurrection. [EDITOR.]

FRANKFORT, Ind., Sept. 6, 1874.

DEAR BROTHER BEEBE:—Will you permit one so unworthy as I feel myself to be, to say a few words to the old and young saints with whom I have been long, I trust, united in that bond which is stronger than death? It is over forty years since the Lord blasted my self-righteous gourds, and laid me low. And I then, and still believe he opened my eyes to see the complete and finished work of the dear Redeemer, for poor, lost, helpless man. Twenty-eight years of that time I have been trying to speak of the glory of the kingdom that is not of this world, and talk of God's power. But when I take a retrospect of the way in which I have been led, I sink exceedingly low, just ready to give up. But the good Lord has thus far kept me, and given me grace and strength to hope in his mercy. I think I can say, I am one that hath seen affliction by the rod of his just indignation; for he hath led me and brought me into darkness, and not into light. But blessed be his holy name, it was good for me to be afflicted. In this world ye shall have tribulation, but in Jesus, and in him alone, is peace, O that the Lord would keep me from murmuring, for all his ways are just, and his counsel wise.

Within one year it has pleased the Lord to take from us four near and dear brethren, to me: J. Howell, J. Williamson, J. Smalley and Elder Jonas Roberson. I miss them much. I am still in this sin-stained world, in my sixty-third year, bearing about a body of sin and death; and were it

not for that hope which is an anchor of the soul, both sure and steadfast, the poor little family of Jesus would soon be swallowed up; but the Lord is the hope of the righteous. What would the poor child of God do, in this trying day, were it not for the indissoluble union with the Head, even Jesus, the Captain of their salvation? Well did the poet say,

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

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

I feel at times cast down, and so unworthy, I fear that I have never been born again, or surely I would not have all these sad, gloomy feelings; for when I try to ask that I may grow in faith and love and every grace, might more of his salvation know, and seek more earnestly his face, he makes me feel the hidden evils of my heart, and lets the fiery powers of hell assault my soul in every part. But in all my troubles and trials, the Lord drives back the dark cloud of unbelief, and raises me up, and tells me to hope in him, for I shall yet praise him; I shall yet be made to lie down in green pastures, and walk by the side of still waters, and take my harp from the willows and sing the lovely song of Zion, The Lord God omnipotent reigneth. Yes, I trust—

"There is a land mine eye hath seen
In vision of enraptured thought,
So fair that all that lies between
Is with its radiant glory fraught:

A land upon whose blissful shore
There rests no shadow, falls no stain;
There those who meet shall part no more,
And those long parted meet again."

I feel that the days of my sorrow and trouble will be over before long. I have a feeble body most of the time, unable to go about; but the Lord Jesus is my only hope.

Dear brother, I am not worthy, nor is this scribble, a place in the "Signs." Do with it as you think best.

As ever, your very unworthy brother in hope of a better world than this,

LOTT SOUTHARD.

NORTH BERWICK, Maine, Aug. 22, 1874.

BROTHER BEEBE:—As I have written an obituary of brother Hollis Perkins, I will send you a letter that he sent to me, to be read to the church, a few months before he died, and you may do with it as you think best.

WM. QUINT.

DEAR BRETHREN IN CHRIST:—Having a desire to see you once more, and to unite with you in songs of praise to him who hath redeemed my soul from death, and, as I humbly trust, to know and believe the love that God hath toward me, I thought I would write you a few lines to let you know that I am still in the land of the living, and still feel to be a poor sinner saved by grace. Behold what manner of love the Father hath bestowed upon us, that we should be called the children of God;

and if children, then heirs; heirs of God, and joint heirs with our Lord Jesus Christ. O, my dear brethren, what an exalted position for such poor sinners as we, to be heirs to an inheritance that is incorruptible, and that fadeth not away. When I think of the many blessings we daily receive, I am ready to say, What shall I render to my God for all his benefits toward me? He has given himself for us, and has been crowned with thorns, that we might wear a crown of life. O, let us press toward the mark of the prize of our high calling of God in Christ Jesus, looking forward to the glorious appearing of the great God and our Savior Jesus Christ. He will come again; for the Lord shall descend from heaven with a shout, with the voice of the Archangel and the trump of God. With what transport of joy do I look forward to that blessed day, when this body shall be raised from the dead, when this mortal shall put on immortality, and this corruptible shall put on incorruption. Then the saying shall be brought to pass, that death is swallowed up of victory. O death, where is thy sting? O grave, where is thy victory? This blessed Jesus gives me a foretaste of that blessed land, so that I can say, He is my hope, from beginning to end, my Lord and my all.

Dear brethren in Christ, lift up your heads and rejoice, for the day of your redemption draweth nigh. But my sheet is full, and I must close, begging an interest in your prayers, that I may live more to Jesus, and that he may shield my head in the day of battle, and bring me off more than conqueror.

From your brother in hope of eternal life,

HOLLIS PERKINS.

Dear Brother Quint, I hope to see you soon. May the Lord bless and strengthen you for his work.

H. P.

DES MOINES, Iowa, Sept. 21, 1874.

DEAR BROTHER BEEBE:—I have just been in attendance on the session of our ("Western") association, and heard some good preaching, while some was more able than vitally spiritual in the experience of the doctrine of Christ. I feel sad that we have so much among us that recognizes "two original first causes." O, my soul! If God is not over all, before all, in all, and through all, then I am without foundation, and am being dashed on a wild sea of chaos, with no God, and no Savior at the helm! And where shall I go, and whither shall I flee for rescue, but to him who holds the keys of death and hell, as well as the power to command, "Lift up your heads, ye gates, ye everlasting doors, be lifted up, and the King of glory shall come in!" And how "mighty in battle" is the Lord God Almighty, the Lord of hosts! He will not deny his own holiness, to reckon sin, but by a breach of his holy law. Nor will he confess himself to be a God that is less than "from everlasting to everlasting," reaching an INFINITY of ex-

tent, that leaves no OUTSIDE to his eternal sway! O how poor am I in expedients to tell how Satan could dwell outside of God's dominion, and be a sinner still! God's eternity forbids both an equal with him, and a power beyond, and outside of him. And his holiness forbids the imputation of sin, where there is no law. Yet I must confess that I have found some brethren that seem to have died, as Paul did, when he was slain by the law, that are yet rich in resources to explain the existence of Satan as a sinner and a liar "before he entered into God's dominions." O, brethren, think again. "I beseech you in Christ's stead, be ye reconciled to God:" not as man declares him to be, but as the Holy Ghost declares him, in a holy disregard of this world's wisdom, and the highest REASON that ever entered the thoughts of man.

My dear brother, you know I am always glad to submit to your clearer and better understanding of what is best to publish, and therefore I will not ask that the above short scribble shall be printed. You have my consent to do so, if in your judgment it will do no harm. When I began I thought of only a private word to you, though I am no friend to privacy about any thing that is good. It is only evil deeds that seek darkness.

Affectionately in the Lord,

WM. B. SLAWSON.

WEST CATSKILL, Jan. 5, 1874.

BROTHER BEEBE:—After writing the above, and while my hand still lay on the paper my mind ran back to the time that I first became acquainted with the "Signs." (I saw them a number of years before.) My acquaintance with them began over twenty years ago, at the time the Lord met me and spoke to me, and from that time until now I have been a pretty constant reader of them; and I know they have been a comfort, and I hope a profit. I have never seen the time since then that I did not like them or the doctrine they advocate, though there has been some things published in them during that time that I didn't see in the same light, yet I believe they have been profitable to the children of God. The doctrine that you as the editor advocate I firmly believe is the same that was taught by the apostles. I never have had, nor have I now a desire to write for publication; for I know that I am not able to write to the edification of the least of God's children. I am glad there are so many who can write for the comfort and edification of the dear saints, and hope I feel thankful that you have been spared so long to conduct the "Signs." God will never leave himself without witnesses, and that is why you are spared, or rather preserved, for the gifts are not for the benefit of the one to whom they are given, but for the church here in time, for the benefit of the individual members. At least that has been my experience. I think the church has been a benefit to me. I have enjoyed many precious privileges with the children of God.

I will close this scribble by hoping God may spare you many years yet to contend for the truth.

Yours in hope of immortality,

J. A. M.

BELVIDERE, Tenn., June 22, 1874.

BROTHER BEEBE:—After a long silence I feel impelled, as I hope, by a love toward the people of God, to again attempt in my weak way to tell them something about the goodness of the Lord of glory toward me, who am certainly, if a saint at all, the least of all; and not only the least, but less than the least. Herein is a great mystery, how any thing can be less than the least. I remember when a boy to have heard old brother Crutcher defy the whole arithmetical world to tell how anything could be less than the least; but I hope the God of love has, to some extent at least, taught me how this can be. In the economy of God's divine grace towards his people in bringing them from darkness into light, in translating them from the power of darkness into the kingdom of his dear Son, it seems that the Lord of life and glory did intend that there should be no big I and little you, but that each one of his children should be brought to feel that they were less than the least. This, with many other things pertaining to the salvation of his people, seems strange to those who know not God.

Please pardon me now for a digression. A little more than twelve months ago I wrote you a letter for publication, telling you and the family of God generally of my transgressions, of my going astray on account of trouble. I will now say to you all in Dallas Co., Ark., and everywhere else, that I hope the Lord has enabled me by his grace to walk duty's paths ever since. My chief delight is in being with the "children of the heavenly King," and while with them to

Sing of his dying love,
Sing of his rising power,
Sing how he intercedes above
For those who sin he bore.

O, my dear brother, when I am blessed with a little foretaste of the love of the God of heaven toward his people, I am constrained to adopt the language of the psalmist David, and say, "Bless the Lord, O my soul, and all that is within me, bless his holy name. Bless the Lord, O my soul, and forget not all his benefits." My Father's children, I desire an interest in your petitions at the throne of grace, that I may be enabled to walk as becometh a child of God the few remaining days I have to stay on earth. I am blessed with the privilege of hearing what I consider the truth as it is in Jesus, from three to four Sundays of the month, and Saturdays preceding; and then between meetings, when at my daily labor, and often in riding along the road my soul seems drawn out for the brethren and sisters in Arkansas, Alabama, Mississippi, and in Texas and Tennessee; but O, I often wonder if it is possible that they ever think of one so unworthy as I feel myself to be. When I contemplate the security of God's people, I have no uneasiness about their deliverance, but the great question with me is, am I one of that number? Is it

possible that I, who have so often gone in forbidden paths, I who have so often brought reproach upon the cause of my Redeemer; I say, can it be possible that I can still claim relationship with that people whose God is the Lord, with that people who are saved by the Lord? Yes, I feel to thank my God that I feel at times that I can from a feeling sense of soul call them brethren or sisters, and could tell them that I hope I have an advocate with the Father, Jesus Christ, the righteous; for I see him exalted a Prince and Savior, to give repentance unto Israel and the forgiveness of sins; I see him with his everlasting arms underneath his people; I see him as a wall of fire round about them, and the glory in the midst; I hear him by his servant the prophet, saying, 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, and that she hath received at the hands of the Lord double for all her sins. O my soul, bless the Lord for his unspeakable gift—the gift of his only begotten Son, that Son on whom was laid the iniquity of us all, that dear Son who was bruised for our offences, and raised again for our justification, that precious Son who bore our sins in his own body on the tree and that glorious Son on whom the chastisement of our peace was laid, and by whose stripes we are healed. Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God.

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

Farewell.

ANDREW WOODS.

SECOND VOLUME OF THE "EDITORIALS."

We have to ask our subscribers to exercise a little further patience in the publication of this book. We are rushing the work as fast as possible, and now feel safe in promising the work by the first of November. But we cannot receive subscriptions for marking gratuitous later than the fifteenth of October next, for we must have the names to send in to the binder at the same time we send the sheets, as the expense is greatly reduced by having the stamping done when the books are bound.

We will publish with this number the names of all those from whom we have received subscriptions for the second volume thus far, and will add to the list for the three succeeding numbers such names as we may receive, and we wish each one to see that their name is published correctly, for as the list appears so it will be handed to the binder. Any one discovering any mistake, if they will inform us immediately we will make whatever correction they wish.

IN ORDERING THE EDITORIALS hereafter it will be necessary to state whether it is the first or second volume desired.

B. L. BEEBE.

CIRCULAR LETTERS.

The Elders and messengers composing the Lexington Baptist Association, in session with the First Church of Roxbury, Sept. 2d, 3d & 4th, 1874, to the churches of which it is composed, sends Christian salutation.

DEARLY BELOVED BRETHREN:—Through the goodness and mercy of our covenant God we are again permitted to assemble in an associate capacity, and in accordance with our usual custom address you this our epistle of love and fellowship, calling your attention to the words of the inspired apostle, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."—1 John iv. 7, 8.

In this epistle the apostle has not only described the family of God under the title of little children, as the beloved sons of God, but has also given a description of another character, that is without the love and knowledge of God. Therefore, taking into consideration these two characters, without any further introduction than the preceding part of this chapter affords us, we shall proceed to offer a few thoughts.

The character addressed in this epistle is called upon, not to believe every spirit, but to try the spirits, whether they be of God; giving as a reason, that many false prophets are gone out into the world. And the distinction between the true and the false prophets is, while the one has an unction from the Holy One, and knows all things; the other knows not God, nor obeys the gospel of his Son. The one, by the spirit of Christ, confesseth that Christ has come in the flesh, while the other confesseth not that Christ has come in the flesh, and is not of God, but of anti-christ, which should come, and is already in the world. And while the one is of God, and by revelation understands from whence these false prophets have gone out, and the spirit they are of, (because greater is he that is in them, than he that is in the world) and are thereby enabled to overcome them, the other is of the world, and "therefore speak they of the world, and the world heareth them."

The apostle in referring to the character first addressed in this epistle, as the witnesses of the word of life, says, "We are of God. He that knoweth God, heareth us; he that is not of God, heareth not us. Hereby know we the spirit of truth and the spirit of error." Then in the language of scripture under consideration he addresses the children of God. "Beloved, let us love one another; for love is of God." The very expression itself shows that the character addressed, and the fruit enjoyed by them, from deriving such a title as *beloved*, brings them to view as having been chosen out of the world, being born again, (which implies a second birth) not of corruptible seed, (the first having been corruptible) but of incorruptible, by the word of God which liveth and abideth forey-

er. Herein we have the people of God brought to view as a chosen generation, a royal priesthood, a holy nation, a peculiar people, and Jesus Christ as the author and finisher of their faith, who for the joy that was set before him endured the cross and despised the shame, and is forever set down at the right hand of God. And this is the name whereby we shall be called, The Lord our Righteousness.—Jer. xxiii. 6. And his name is called The Word of God. And on his vesture and on his thigh is a name written, King of kings and Lord of lords.—Rev. xix. 13, 16. In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning (of all things) with God. And the Word was made flesh and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.—John i. 2, 14. And when God brought forth his First Begotten into the world, he said, Let all the angels of God worship him.—Heb. i. 6. Not saying to any of the angels, Sit thou on my right hand until I make thine enemies thy footstool; for they are all ministering spirits sent forth to minister to them that shall be heirs of salvation, who, as the beloved sons of God, are called upon to love one another. And God being love, and having loved his people with an everlasting love, and with loving kindness drawn them, so ought they to love one another, and forgive one another, as God for Christ's sake hath forgiven them their trespasses.

How forcible the expression, "See that ye love one another with a pure heart fervently;" for the pure in heart only shall see God. Again, "Let love be without dissimulation; abhor that which is evil; cleave to that which is good."

How frequently we hear the inspired apostles speaking of this love, and what manner of love it is that God has bestowed upon sinners, who were under the law, and subjects of its curse, that they should be called the sons of God; and yet it does not appear what they shall be. 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 has revealed them to his people by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. And by that Spirit the saints are made partakers of each other's joys and sorrows. By that Spirit they are brought into the sweet fellowship of the saints; and by the same Spirit the fountain of charity is opened to cover the multitude of faults that abound in the saints while in the flesh; because God has been long-suffering to them. And this charity vaunteth not, is not puffed up, is not easily provoked, but begets in brethren and sisters the same spirit, enabling them to bear one another's burdens, and so fulfill the law of Christ; showing also that having loved him that begets, they love them also that are begotten of him, and

are unwilling to see their beloved brethren transgress the law of Christ without reminding them of their obligations to him and to one another, whom they are admonished to love as brethren, laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking, and not let the sun go down upon their wrath; neither give place to the devil, who goeth about as a roaring lion, seeking whom he may devour. But the rather putting on bowels of mercies, showing by that unfeigned love and faith that as God has loved them, so they ought to love one another.

"And every one that loveth is born of God and knoweth God." Now as a test of that love wherewith the saints love God and one another, we find the new birth, or development of the divine life and knowledge of the saints and faithful in Christ Jesus. How evident it is that this birth is a production of the incorruptible seed. And the love and knowledge of God is now manifest in the character that has Christ formed in them the hope of glory; who are born, not of the will of man, nor of flesh, nor of blood, but of God. Hence to know God is eternal life, and the fear of the Lord is the beginning of wisdom; and God has said that he will put his fear in their hearts, and will walk in them, and dwell in them, and they shall be his people, and he will be their God. Jesus being the Way, the Truth and the Life, and the man born again being brought by experience to realize that Jesus is his wisdom, righteousness, sanctification and redemption, has the assurance that flesh and blood has not revealed these things unto him, but his Father which is in heaven.

"He that loveth not, knoweth not God; for God is love." How great the contrast! And in contemplating this character, the question arises, Has it ever been our unhappy lot to be reckoned with this character? Yes, truly, by nature we were children of wrath even as others, without hope and without God in the world. But the distinguishing grace and mercy of our covenant God has made us to differ from another. The sword of the Spirit has been felt, and we have fallen upon that Rock, and are broken. God has wounded and healed, killed and made alive; yet we are still troubled with a carnal mind, which is enmity against God, not subject to his law, neither indeed can be. And too often, alas, do we find ourselves speaking and acting without that love, and have to acknowledge that we do not show forth that love to God, to his cause and to his people that the saints should. We do not crucify the old man, but rather give place to the devil, and subject ourselves to his devices, and we find that, having sown to the flesh, we have but a crop of corruption, and living after the flesh we die to all the precious enjoyment that we have participated in with our kindred in Christ. And while in this condition, perhaps jealousies or evil surmisings have arisen to that degree that we

begin to perversely dispute with, and distrust the integrity of our brethren, and with a sternness demand what they owe us, having our standard set up, that if they will pay what they owe us, then we can forgive them; otherwise they must suffer the penalty of the law. Alas! how unseemly, with a beam in our own eye, attempting to get a mote out of our brother's eye. In all this we manifest that we have not the spirit of Christ and are none of his, or that he has not enjoined upon us one of these—the many ways in which we in our carnal mind have been wont to walk, and in these things there seems to be no difference between the true and false prophet, or the professor and non-professor; for it can no longer be said of them, (the saints in their carnal ways) Behold how they love one another. But, biting one another, they are beginning to be consumed one of another, and have only a name to live, while they are dead to their first love, and to all their former comfort.

It is a fearful thing to fall into the hands of the living God, whose watchful eye never slumbers, who is a wall of fire round about Zion, and the glory in her midst, who knows where Satan's seat is, and who will continue to purify the sons of Levi, that they may offer an offering in righteousness. Lo, the time of visitation comes, and the saints of God are made to feel the force of the expression, "Awake, thou that sleepest, arise from the dead, and Christ shall give thee light." Zion is made to arise and shine, because her light is come, and the glory of the Lord is risen upon her. The saints now begin to realize their many fruitless attempts to bring or enjoy peace and love among their brethren; but now that the Lord has turned their captivity, they are like those that dream. They had been toiling all the night, and caught nothing. It has been a season of darkness and trial, and now comes the sensation. Each feels his own poverty; no longer is there strife and vain glory; but in lowliness of mind each esteems others better than themselves. What a day has dawned upon the family of God. Brethren who have been isolated from the Zion of God, come telling of their wretchedness, poverty and strays, manifesting a desire for the watchcare of their brethren, and love and union is manifest among the brotherhood, to that degree that it is now evident that there is one body and one spirit, even as they are called in one hope of their calling. One Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in them all. Both minister and brethren show forth the enlivening flame of God's love, by which they are now drawn, and run after the God of their salvation. The man that God has called to preach the unsearchable riches of Jesus Christ, now goes forth, taking heed to himself and to all the flock over which the Holy Ghost has made him overseer. The brethren and sisters

are more frequently in their places, and are more anxious to hear the preached word. And to their astonishment, broken hearted sinners begin to manifest their anxiety for the cause, coming forth and manifesting their love to God and his people, acknowledging their Lord and Master, by following him in his appointed way. Thus the saints are refreshed by the presence of the Lord, and exclaim, that God has not appointed them to wrath, but to obtain salvation by Jesus Christ; that salvation is alone of God, and that he has done great things for them, whereof they are glad. They now acknowledge again that they love and know God, for he is love.

But of the false prophets and professors, who have not the love of God in their hearts, and know not the God of Israel's salvation, who in their delusions compass sea and land to make proselytes, who, when made, are two-fold more the children of hell, God is not love. Therefore, being ignorant of God's righteousness, they go about to establish their own righteousness, and have not submitted themselves to the righteousness of God. They compass themselves about with sparks that arise from fires of their own kindling. And sometimes these same characters are found within the pales of the visible church, or kingdom of Christ on earth. "And even of your own selves shall men arise speaking perverse things, to draw away disciples after them." "Nevertheless the foundation of God standeth sure, having this seal; The Lord knoweth them that are his."

Therefore, beloved brethren, let us be admonished by the text to love one another, having the assurance that God is love. Amen.

ISAAC HEWITT, Mod.

L. H. TERWILLIGER, Clerk.

R. W. SANFORD, Ass't Clerk.

CORRESPONDING LETTERS.

The Lexington Old School Baptist Association, in session with the First church of Roxbury, Delaware Co., N. Y., September 2d, 3d & 4th, 1874, to the associations, conferences and all other meetings with whom she corresponds, sends christian salutation.

BELOVED BRETHREN:—Another year has passed away, and we, through the tender mercy of our covenant keeping God, are permitted to meet in an associate capacity. Many have been the changes during the past year. Many of our brethren and sisters in Christ have passed away with the year, and gone to dwell with Christ, which is far better; for the apostle Paul says, "For me to live is Christ, and to die is gain." We miss their society, and mourn our loss, which is their eternal gain. There have been a number added to the several churches of this association, on profession of their faith and baptism, showing us that God has not forgotten his Zion, but will fulfill all his promises, and gather into his fold all his redeemed family, and

make them sit together in heavenly places in Christ Jesus, according as he hath chosen them in him before the foundation of the world, that they should be holy and without blame before him in love; having predestinated them unto the adoption of sons. Jesus says, I have trodden the wine-press alone, and of the people there was none with me; therefore my own arm brought salvation. God (the man Christ Jesus) is our salvation, our righteousness, our sanctification, and our redemption. Christ and his bride are one: he the head, and they the body, and members in particular. They move as they are moved upon by the Holy Ghost. "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." Again, "By grace are ye saved, through faith, that not of yourselves, it is the gift of God."

The churches of our association are in union and peace, and sound in the faith, not trusting in any fleshly arm, but alone in the merits of the once crucified but now risen and exalted Savior, who for the joy that was set before him endured the cross, and despised the shame, and is set down at the right hand of the throne of God, and ever maketh intercession for his dear children.

Brethren, your messengers and correspondence contributed much to the comfort and consolation of God's dear children, in building them up and establishing them in their most holy faith; verifying the declaration, that he fashioneth their hearts alike. We desire a continuance of your correspondence, and an increase of your messengers.

Our next association, the Lord willing, will be held with the church of Schoharie, in Schoharie Co., N. Y., to commence on the first Wednesday in September, 1875, and continue three days.

ISAAC HEWITT, Mod.

L. H. TERWILLIGER, Clerk.

R. W. SANFORD, Ass't Clerk.

The Maine Old School Baptist Association, convened with the Whitefield Church, Sept. 11th, 12th & 13th, 1874, to the associations and meetings with whom we correspond sends love and fellowship in the Lord Jesus.

BELOVED BRETHREN:—Through the goodness and mercy of our dear Redeemer, that great Shepherd of the sheep, who was brought again from the dead, through the blood of the everlasting covenant, we have been permitted to meet together once more, to hold our annual meeting. Our meeting has been well attended, and passed off with the usual degree of love and unity. Three of our ministering brethren who were raised among us, but afterwards moved into other states, returned to greet us once more, and again preach to us the gospel of the grace of God; and they preached the gospel with power and much assurance, to the comfort and edification of the saints. We feel to say that we never heard them

preach any better.

We still desire to be remembered by you, by way of correspondence. We love to hear from our Father's children.

Our next meeting is appointed to be held with the Bowdoinham Church, Maine, to commence on Friday before the second Monday in September, 1875, when and where we hope again to meet you.

H. CAMPBELL, Mod.

A. B. MACOMBER, Clerk.

The Old School Baptist Church of Otego, N. Y., to the Lexington Old School Baptist Association, sendeth christian salutation.

BELOVED BRETHREN:—Another year is numbered with the past, in which many startling events have transpired, in all of which the love of God to his children remains unchanged. We send you this our epistle of love and fellowship, in the name of our King in Zion. While anti-christ walks abroad in glowing colors, doing her master's bidding, we dwell alone, not being reckoned with the nations of the earth; sitting alone under our own vine, eating our own grapes, which is to the Zion of our God sweeter than honey and the honeycomb; enjoying that scripture, "Eat, O friends; drink, yea, drink abundantly, O beloved." Happy art thou, O Israel, who is like unto thee, O people saved by the Lord?

Dear brethren, we are at peace among ourselves, each esteeming others better than themselves, feeling that our place is at our Master's feet, crying, Unholy, unclean; bearing each other's burdens, and so fulfilling the law of Christ, as much as in us lies.

Dear brethren, let us be kindly affectioned one to another, staying up each other's hands; love as brethren, walk as dear children, obeying the gospel rule, instead of finding fault with each other, and watching for some misspoken word.

Now, brethren, we would say to those whom the Lord has called to take the oversight of the flock, and to feed the sheep and lambs, See that all things are done in order, that nothing is allowed in the church that is not in harmony with the word; and above all things, speak comforting words to those who are young in the ministry; encourage them, as Paul did Timothy. Remember the words of our Savior, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Dear kindred, how often are we made to drink of the wormwood and the gall, for allowing self to reign, knowing that it never rules right. It causes us to mourn and weep, and to cry, Unclean. But when we are enabled to leave self behind, and to sing praises to our King, who has promised to bring his redeemed off more than conquerors, then all is well, and we can sing Israel's song, Our King has triumphed gloriously; the horse and his rider he hath overthrown into the sea.

We have our dear pastor, Elder B.

Bundy, to go in and out before us, breaking to us the bread of life, in preaching the gospel in its purity, in power and in demonstration of the truth.

We have two places besides Otego where the church transacts business—at Osborn Hollow and Thompsonkins. Elder Bundy preaches at Osborn Hollow on the second Sunday in each month, and at Thompsonkins once in two months.

Done by order and in behalf of the church,

G. M. FRENCH, Clerk.

The church of Christ of Particular Baptists, Bryans, Fayette Co., Ky., to the Licking Association of Particular Baptists, when met at Long Ridge, Owen Co., on Friday before the second Saturday in September, 1874, wish grace, mercy and peace.

VERY DEAR BRETHREN IN THE LORD:—We are now in the eighty-ninth year of our visible existence as a church of the living God; built, as we confidently believe, "upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone."

While very many, in that long succession of years, have "departed from the faith, giving heed to seducing spirits and doctrines of devils," we have seen no reason to alter, amend or abolish our declaration of faith, being assured that it embraces the fundamental principles of our holy religion. They would seem indeed to have ignored the sovereignty of God, the redemption which is in Christ Jesus, and the work of the Holy Spirit, in developing the "vessels of mercy, which he hath afore prepared unto glory," and substituted their wicked inventions, combining Missionary, Bible, Tract and Temperance Societies, with Sabbath and Theological Schools, as the efficient agents in accomplishing the salvation of sinners. But "we have not so learned Christ," and feel very confident they have not been "taught by him the truth as it is in Jesus." We propose calling your serious and prayerful attention to a christian duty, which our dear brethren in the ministry will pardon us for saying, we think they have been remiss in not more earnestly impressing on the church of God. We mean the relations and corresponding obligations subsisting between the ministry and the church. We have been accustomed to hear it said, a sound, faithful gospel ministry we esteem as one among the greatest blessings our God has bestowed on his Zion; and we are commanded to "Believe not every spirit, but try the spirits, whether they be of God; because many false prophets are gone out into the world." Our God has not left us without a sufficient rule by which to try them. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Again, "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the

man of God may be perfect, thoroughly furnished unto all good works."

We learn from the divine word, "I have set watchmen upon thy walls, O Jerusalem, which shall not hold their peace day nor night. Ye that make mention of the name of the Lord, keep not silence."—Isa. lxii. 6. Again, "And I will give you pastors according to mine own heart, who shall feed you with knowledge and understanding."—Jer. iii. 15. And yet again, "For the priest's lips shall keep knowledge, and they shall seek the law at his mouth: for he is the messenger of the Lord of hosts."—Mal. ii. 7. Once more, "And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."—Eph. iv. 11, 12. Have we, dear brethren, any such gifts? Do we "esteem them very highly in love, for their work's sake?" Have we carefully considered our duty towards them? Do we remember they are commanded to "give themselves wholly to the work?" That to do this involves, necessarily, temporal necessities, which must be supplied from some source. Have we considered the source from whence such supplies must come? What said an apostle? "Who goeth a warfare at any time at his own charges? Who planteth a vineyard, and eateth not 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 care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written, that he that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power; but suffer all things, lest we should hinder the gospel of Christ." "Even so the Lord hath ordained that they which preach the gospel should live of the gospel."—1 Cor. ix. 7, 12—14. We frequently hear brethren lamenting that we have so few faithful ministers; but has it never occurred to us that the failure to deal justly by those we have, may have contributed in no small degree to the smallness of that number? Much do we desire that our ministers shall visit and preach for us; but have we considered that their doing so will be attended with greater or less sacrifice of time, if not pecuniary? We are sure our brethren, on reflection, would not ask this sacrifice.

Whilst we have found many of the saints at all times ready and willing to do their whole duty in this regard, and thereby "have fruit that may abound to their account," we fear there are others who have not duly

considered the obligation devolved upon them towards the ministry.

Do we remember our God has said, "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord?" He has also said, "And no good thing will he withhold from them that walk uprightly." Should we not take heed that our ingratitude for the gifts bestowed shall not contribute to the bringing about this famine? Have we considered how freely and liberally we contribute to the gratification of our fleshly nature, and how great the contrast when called to contribute to our higher and holier spiritual enjoyments?

The information we have, brings with it the mortifying conviction that the whole amount contributed by the churches to their ministers is wholly inadequate to feed and clothe them, economically, to say nothing of other necessary expenses. We submit to you, beloved brethren, is this right? Is it just? If our God takes care for oxen, if he kindly and mercifully provides for their temporal necessities, if he feeds them by "ravens," as he did the prophet of old, or by some other of his own appointments, is the church thereby absolved from obligation to them? You will unhesitatingly answer, No. Whether the minister be well to do with regard to this world's goods, or poor, as are very many of the Lord's servants, the case is not altered. We should remember the admonition, "He that soweth sparingly shall reap sparingly; and he that soweth bountifully shall also reap bountifully." And, "He that soweth to the flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Our God has poor saints yet on earth, whom he will have cared for; and he has said, "He that hath pity upon the poor, lendeth to the Lord; and that which he hath given, will he pay him again." In remembering the poor, we are mindful of him who "hath done great things for us, whereof we are glad."

There is one other duty which we are pledged to observe—to contribute as the Lord shall prosper, to the decent support of the gospel, in all things where contributions may be wanting. When we fail to comply, we are "covenant breakers." Paul said on another occasion, "I do not say these things to shame you, but as my beloved sons I warn you."

"Let us not be weary in well doing, for in due season we shall reap, if we faint not."

The state of the church since our last is as follows: two died, leaving our present number about 40.

May the Head of the church preside over your deliberations, and grant you a pleasant and profitable interview, is our sincere desire for Jesus' sake.

Done by order of the church, on the third Saturday in August, 1874.

THO. P. DUDLEY, Mod.

Attest, J. W. ROYSTER, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 1, 1874.

OUR VISIT TO THE LICKING ASSOCIATION.

We have just returned from a delightful tour. We left home on Tuesday, the 8th day of September, and after a very pleasant ride on the Erie and Atlantic and Great Western Railways, a distance of about 750 miles, we arrived at Cincinnati, Ohio, in thirty hours, with very little fatigue.

In traveling by this route we pass through the most variegated and picturesque scenery to be found in our country. This route from New York to Cincinnati is continuous, and may be traveled without detention or change of cars. The Coaches on this line for ease and elegance are unsurpassed. The broad gauge track throughout the whole distance affords wide and comfortable seats. The Pullman Palace and Sleeping Cars also attached to all the Express trains afford all the comforts of a first class hotel, and the fare on this line is as reasonable, we believe, as on any other. To our numerous subscribers in the Western States who have occasion to travel eastward, we recommend this route as by far the most pleasant, expeditious and safe.

From Cincinnati we proceeded on the next day by the Short Line R. R. to Owen County, Ky., in company with Elders Bradley, Wallingford and Durand, and others with whom we fell in company at the depot at Cincinnati. On our arrival at Sparta, Ky., we were met by Dr. Munday, and conveyed to the spacious, pleasant and hospitable residence of his mother, who is an esteemed member of the Long Ridge Church, where the Licking Association was held. The introductory sermon was preached by Eld. J. F. Johnson. The meeting was well attended; all the churches were represented, and their letters gave assurance of peace, love and fellowship abounding, and cheering accessions to some of them. There were, we believe, sixteen ordained ministers present. The meeting was continued three days, during which time there was much preaching. The most perfect harmony prevailed throughout the whole, both in the transaction of business and in the preaching of the word. The season was delightful and long to be remembered.

After the adjournment of the association, we accompanied our venerable brother, Eld. Thomas P. Dudley, to his residence in the city of Lexington, and continued with him until Monday, the 21st, during which time we attended two meetings in Lexington, and also the regular monthly meeting of the Bryant Station Church where brother Dudley and his father Eld. Ambrose Dudley have held the pastoral charge continuously for more than eighty years. With this church also we had a very pleasant and refreshing season, and met and parted with many dear brethren and sisters of that and other churches.

On our return, we were met at Cincinnati by our dear brother, Elder Samuel Danks, and taken to his delightful home, where we were cordially welcomed by his dear family, and kindly cared for by every member of the family. On Tuesday, the 22d, we were taken by brother Danks to the Mill Creek Church, of which he is now the pastor, and where we met with many dear brethren and sisters, some of whom were on their return from the Indian Creek Association, among whom were Elder Van Cleve and Deacon Blane of Crawfordsville, Indiana. Here we preached, and were followed by Eld. S. H. Durand and Elder Van Cleve. After which we returned to the house of brother Danks, in company with several brethren and friends, and at about nine o'clock p. m. brother and sister Danks accompanied Elder Durand and ourself to the depot, and we came by the same route (Atlantic & Great Western, and Erie) to Elmira, N. Y., when we parted with brother Durand, we remaining over to attend a call from the Burdett Church, where we met Elder Wm. L. Benedict on Thursday, the 24th, who also had been called to assist in settling a painful difficulty of long standing, in which the standing of Elder A. St. John was to some extent involved. After considerable discussion, explanation and mutual confessions, the church agreed unanimously to give Elder St. John, at his own request, a good letter of dismission, and we hope that our visit was not in vain.

From Burdett we returned by way of Elmira, in company with brother Benedict, to our home, where we arrived at noon on Sept. 25th.

Although we were suffering with a bowel complaint when we left home, from which we were not fully relieved during our journey, yet we have enjoyed the trip and our visits among the saints remarkably well, and return to our home greatly refreshed in spirit, and desire to acknowledge with gratitude the good providence and watchful care of God over us, wherever we rove or rest.

MONIES RECEIVED FOR "THE EDITORIALS."

FIRST VOLUME.

W V Britt La 2 30, Weley Gregg Va 2 30, E J Parsons Tex 2 30, F C Clendenin Ky 2 30, Sophia J Lewis Ky 3 50.—Total \$12 70.

SECOND VOLUME.

R S Belknap Ore 2 30, John P Genge Ont 3 50, W R Daniel Ten 4 60, Thos Terry N Y 2 30, M F Antony Tex 2 30, Silas Minter Va 2 30, Grarduer T Choate N Y 2 30, James Bannister Ont 2 30, Jas B Hobbie N Y 2 30, R C Fulham Tex 2 30, George M Newton Ill 5, Samuel Lewis N Y 2, D B McColl Ont 3 50, Elizabeth Bynum N C 5, Belinda Beery O 2 30, Andrew Cox Iowa 2 30, Julia A Durland N Y 2 30, Maria Crampton Md 2 30, Emma F Witmer Md 2 30, E Y Berry Mo 3 50, J D Hall M D Ont 5, Benj T Spindle Va 3 50, F Clendenin Ky 2 30, Martha E Latham Ky 2 30, Marshall Askins Ky 2 30, Joel D Conner Ky 3 50, Thos S Whitaker Ind 3 50, Eld J F Johnson Ky 5, E H Parrish Ky 5, A U Valandingham Ky 2 30, F P Clay Ky 2 30, P Wamal Ky 2 30, Sophia J Lewis Ky 3 50, Henry Ayers N Y 2 30, D M Leonard M D N Y 2 30.—Total \$104 40.

RECEIPTS.

For Nos. 18 & 19.

NEW YORK—E Stickney 3, Fanny Shute 2, Maria Bell 2, E Bennett 1, J J Antes 2, S Hart 4, Mrs C A Durland 2, D S Slawson 2, Benj Verbryke 2, E Stephens 2, Eld L P Cole 2 20, A Skimerhorn 2, Eld S Moore 2, B Cole 2, Fanny Dean 2, H B Roe 2, E Vermilyea 2, M Faulkner 2, Geo Whitcomb 2, D Conley 2, W P Kirk 2, J W Hunt 2, M W Hubbell 2, W B Maben 2, F J Kelly 2, N Birdsley 2, J Birdsell 2, J Y Drummond 2, J T Streeter 2, F O'Conner 2, C B Yalle 4, A F Crosby 2, Jas Blish 2, J S Hobbie 2, Sarah Townsend 2, Mrs S Fuller 2, J Faulkner 2, N C Miller 2, E Peck 2, P Delameter 2, P F Swart 2, A N Sanford 5, T J Streeter 4, C Mead 2, C Reynolds 2, L Crosby 2, N Nethaway 5, Lexington Association 25, Mrs L Faulkner 2, Mary A Cadney 2, Robt Kilpatrick 2, Dr A C Hull 2, Mrs E Weed 2, A Jenkins 2, L Smith 2, Henry Morse 1, W M Scudder 2, A D Scudder 3, E Sadler 2, Z Sanford 4, Anna Burrows 2, F Mackay 2, J Matthews 2, A Winchel 2, M Smith 2, O Comfort 2, M P O'Conner 2, John Burrows 4, Jas Marshall 2, Samuel Lewis 2, Mrs J Kent 5, S Robertson 2, Ann German 2, N Peck 4, Mrs Emory 2, Miss M J Rhodes 4, D M Leonard M D 5.....\$206 20

MAINE—Eld Wm Quint 2, J Brackett 2..... 4 00

NEW JERSEY—Samael Sprague 2, Mrs A VanDuzer 50c, Lewis Hulse 5, Cyrus Risler 1 50..... 9 00

PENNSYLVANIA—L Kinckerbarker 1, John Shanton 2, L Gilbert 2, Mrs H Clark 2, Eld T Rose 4..... 11 00

MARYLAND—J L Staton 6, Mrs S Trundle 2, Benj White 2..... 10 00

VIRGINIA—Eld J Gregory 2, Silas Minter 15, Pig River Association 15, Eld J R Martin 5, J T Campbell 2, J C Hall 4, M P Lee Esq 2, Eld J L Purington 25..... 70 00

MISSISSIPPI—S C Powell 4, M P Sanders 2, Mrs E A Collins 5 65, B H Powell 1 35, E D Sinclair 2, A C Halbert 2 70, C W Pool 1 50, L A Bradshaw 2, G M Hiden 2, G S Pace 2..... 25 20

NORTH CAROLINA—Miss Emily Coggin 3 25, N P Hollman 2..... 5 25

LOUISIANA—J B Killgore 6, W V Britt 6..... 12 00

GEORGIA—R M Scheney..... 2 00

ARKANSAS—J J Clifton..... 6 00

TEXAS—A B Cook 2, Chas Lee 2 50, S D May 2, E J Parsons 6..... 12 50

TENNESSEE—Thos R Hendricks..... 1 00

FLORIDA—Thos Goodwin..... 2 00

OREGON—R S Belknap 2, Jas Baker 2, Eld J Stipp 2..... 6 00

OHIO—Eld L L Delano 5 15, Eld L B Hanover 2, Wm Sawyer 2, Mary Livey 2, Samuel Hull 2, R Ferguson 2, J A Fields 2..... 17 15

MICHIGAN—S Hammond..... 2 00

INDIANA—S L Place 2, Lott Southard 2, Eld P K Parr 2, Elder M M Van-cleave 50c..... 6 50

ILLINOIS—L M Thompson 2, Wm S Campbell 4, Sally M Bowen 6, George Y Stipp 3, E Stout 2, J Castlebury 1 25, J B Robston 2, J Mellett 9..... 29 25

MISSOURI—R A Hancock 1, J D Mercer 2, J A S Ferguson 2, Wm Logan 2, Benj F Burek 1..... 9 00

IOWA—Robt Spears Jr 2, Martha A Young 6 30, Catherine Harder 2, J E Smith 2..... 12 30

KENTUCKY—Cordelia Foree 2 60, G Shryork 4, John Gateskill 2, Wm H Brown 6, W T Barriger 2, F Clendenin 4, Moses Lane 4, F Laytham 2, Fanny Hamilton 2, Jas Terry 2, J M Swiggert 4, B S Johnson 2, Mt Pleasant Association 12, J Taylor Moore 2, S B Jones 4, E H Parrish 2, James Dudley 2, A W Bristow 2, F P Clay 2, Jas Robertson 2, J L Neal 4, D T Ellis 2, J M Hancock 4, Jas Braden 2, Mrs D M C Payne, 2, Eld T P Dudley 2 40, Chas Stuart 2, Mrs S Stuart 2, Wm D Thompson 2, J M Royster 2, Mrs E T Scarce 2, Licking Association 36, J J Carpenter 2..... 129 00

ONTARIO—D B McColl..... 2 00

Total.....\$589 35

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OBITUARY NOTICES.

Maggie F. Kemp died June 30, 1874, aged 22 years and 23 days. Her disease was consumption, of which she had been failing for eighteen months. She was a member of the Ebenezer Church in Baltimore, Md. Four years ago last February it was my happy privilege to baptize her and her dear mother together in the fellowship of the church of Christ. Only four weeks before this she heard the first gospel sermon that she could understand. For some time previous the Lord had been leading her to himself, but during this time she had heard no gospel preaching, and what she did hear did not meet her feelings, and in her trouble she had come to the conclusion that there was no one like her, and that of course, she could not be a child of God. At the time I mention, she came to hear me preach, as she told me afterwards, expecting to hear nothing but what she had been used to hearing. But to her unspeakable joy she heard her experience for the first time described. At first she thought that I must have been told about her, and meant her; but soon she began to listen to hear what I should say about that kind of experience; and when the assurance that this was christian experience fell upon her ears, she was made to believe it, and the big tears that coursed down her cheeks testified to the joy of soul she felt.

During the first months of her sickness she complained of some darkness of mind, and lack of comfort in the Lord; but her last days were sweetly blessed of the Lord. During her illness I visited her frequently. The last week of her illness I visited her twice. Pleasant and wonderfully comforting were these visits to me. The first time, she said that she had been made willing to die. She said, "During the first of my illness I did not and could not feel reconciled to the will of God, but the Lord has made me to be satisfied, and I long for the end; yet I am willing to wait the will of the Lord." Is not this what the prayer means, "Spare me, O Lord, that I may recover strength before I go hence to be no more"? The last time I saw her, as I bade her good bye, I said, I will come again on Monday to see you. She said, "Yes, if I am here then." I said, How do you feel, now that the end seems so near? She said, "I am resting and trusting." I said, In the blood of the Lamb. To this she replied with energy, "Yes, yes; I have no where else to trust." The last night of her life she suffered intense pain, and asked the friends to pray for her release. During the night she said to her mother, "Don't grieve for me; you ought to rejoice that I am going to die, and you will not be long after me." At the last she asked to be turned upon her side, and then said, "My time is here," and sweetly fell asleep in the Lord.

At the funeral I tried to speak to the comfort of the living, from the words, "Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory," &c.

Our sister was lovely in her life, and truthfully it could be said of her that she lived the good profession she had made. She was very dear to us all in Baltimore, and deeply do we feel our loss; but how unspeakable is her gain. May the Lord comfort us all, and bless the dear mother and all who mourn, in my prayer for Jesus' sake.

F. A. CHICK.

Reisterstown, Md.

DIED—Our sister, **Mary McAlpin**, the beloved wife of Mr. Peter McAlpin, of Euphemia, on the 13th of April, aged 22 years, 1 month and 12 days. She left four small children, the youngest eight days old, all of whom are too young to realize what they have lost; also her husband, with many relatives and friends, to mourn their loss, but not as those who have no hope; for our sister gave a clear evidence of a work of grace with her, last winter, and her intention was to be baptized as soon as convenient. When her brother-in-law, Malcom McAlpin, was baptized, a year ago last spring, she wished she was going too, and afterwards said that perhaps she would never have another opportunity. When about ten years of age she

became sensible of her state by nature, but never hearing christians tell their exercises of mind, she often wondered if any one felt as she did.

She was confined on Sunday morning, April 5th, and on the following Wednesday morning told her husband that her mind had been very dark the two previous days, but that morning the xxiii. Psalm came to her mind very forcibly, which comforted her. Then she told her companion that she would not recover, but said the Lord would take care of him and the dear children. She was quite reconciled to die, and left all her earthly cares to him in whom was all her trust. On Friday morning she knew her time was short, and said she would soon be over Jordan, and requested the 23d Psalm and fifth paraphrase to be sung, in which she joined. After singing, she raised her hands and said, "Away, away from sin and sorrow." She bade farewell to all the friends present, and did not forget those who were absent, but sent word to them all. She then asked for brother Malcom McAlpin, and when he came in she reached out her hand and said, "I am going, but we will meet in heaven." All through her sickness she was calm and resigned, and gave abundant evidence that she had peace which the world could neither give nor take away.

As a wife and mother, she had few equals, and her walk and conversation were consistent with the profession she had made. The bible was her principal reading, and she fully believed in the doctrine of free and unmerited grace.

I attended the funeral of our sister, and tried to preach to a large audience, from the scripture, "And Mary hath chosen that good part, which shall not be taken away from her."

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

WM. POLLARD.

Iona, Ontario.

Please publish the obituary of brother **Elkanah Swann**, a member of Quantico Church, in this (Prince Wm.) county, who died on the morning of July 30, in the 74th year of his age.

Brother Swann was born in Charles County, Maryland, the 19th of July, 1801. He received a hope at an early age, but was not baptized until November, 1871, thus remaining out of the visible church about fifty-three years. This portion of his experience was peculiarly interesting and instructive: to hear him tell of the severest trials temptations and great darkness of mind experienced by him during this time, was indeed touching and interesting. A brief relation of his experience is published in the "Signs" of May 1, 1873. It is indeed but a brief relation; the mere outlines are presented; and if filled up as he alone could relate, I have no doubt but what it would be of interest to the general reader, as well as of the deepest interest to the dear brethren and friends of his acquaintance. He was confined to his room, and the largest portion of the time to his bed for about four months preceding his death. He bore his sickness with heavenly resignation to the will of God, and gave evidence that for a large portion of the time he experienced the Spirit's presence to soothe, solace and comfort him upon the bed of affliction. He desired me to speak upon the occasion of his funeral from the words of Job, "All the days of my appointed time will I wait, till my change come," which request was complied with, in the presence of an attentive congregation of brethren, relatives and friends.

He leaves a wife and four children to mourn their loss, who have our sympathy in their bereavement, which is indeed also our bereavement, for he was very near and dear to us; but we are comforted with the belief that he has fallen asleep in that sleep.

"Whose waking is supremely blest," He has gone on before us but a little while, and soon we too shall be called to walk the dark valley and enter into that eternal state of felicity, everlasting glory and unending rest that lies beyond.

I remain as ever yours in love for the truth's sake,

WM. M. SMOOT.

Occoquan, Va.

DIED—July 6, 1874, near Bentley, Ill., sister **Mary Howell**, of pulmonary consumption, in the 46th year of her age. She was born in the state of Ohio, Feb. 5th, 1829, and united with the Baptist Church about the year 1851. In 1854 she was married to Daniel Howell, and subsequently moved to Illinois, since which time we have had an agreeable acquaintance with her, and especially during the last two years of her life. We have talked with her on the subject of her hope, and her prospect of immortality and eternal life, and always found her firm in the faith of the gospel. She realized her situation, and said she knew that she must die, but it did not frighten her in the least. She talked on the subject with as much composure as if she was going to visit her friends. In a word, her sweet, patient temper and resignation to the divine will leaves such an impression on all who knew her that it forbids us to doubt her happy end. She has left a kind, but grief-stricken husband, with four motherless children, and many sympathizing friends, to mourn their loss.

The writer tried to comfort the bereft on the funeral occasion, by the prospect of a better resurrection. May the Lord bless them, protect them by his power and providence, and finally save them with an everlasting salvation, is our prayer for his name's sake.

Our departed sister was a sister of the late lamented Elder T. N. Frazee, whose obituary appeared in the "Signs" about a year ago.

JACOB CASTLEBURY.

Plymouth, Ill.

DIED—On the 8th day of April, 1874, **Mrs. Sarah Pyatt**, relict of the late Dr. James Pyatt, in the 87th year of her age.

Sister Pyatt was in many respects a remarkable woman, having naturally a strong mind and energetic disposition. Whatever she undertook was done with all her might. She was for about half a century a worthy member of the Kingwood Old School Baptist Church, and was, during all that time, a firm, consistent and whole hearted lover of the truth, as exemplified in the doctrine contended for by the Old School or Primitive Baptists. I was acquainted with her for four years, and have had many pleasant conversations with her. Her only trust was in the blood and righteousness of her Redeemer, and, I believe, in that hope.

"Fearless she entered death's cold flood,
Could set her seal that God was true;
Finished her course and kept the faith,
And died with glory full in view."

She leaves a son and daughter, with numerous grand children and great-grand children, to mourn, but not as they who have no hope. May the Lord sanctify this affliction to them and the church, and to his glory.

ALSO,

DIED—On June 6, little **Risler**, infant son and only child of Mr. C. S. and our dear sister Sarah R. Johnson, aged 5 months and 15 days. It was a sudden and severe stroke, they having no idea that the child was dangerously ill till about two hours before its death. They mourn as only those do who mourn for an only child. May the Lord soften their grief, console their hearts, and enable them to say, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

ALSO,

DIED—On July 22, in Frenchtown, New Jersey, **Susan J. Taylor**, daughter of Mr. John Taylor, in the 36th year of her age. She was not a member of the militant church, but I have no doubt that she has gone to join the church triumphant in glory.

Eld. P. Hartwell delivered an excellent discourse on the occasion of her funeral, from Heb. ix. 27, 28.

Yours in tribulation,

A. B. FRANCIS.

Locktown, N. J.

John S. Davis departed this life at Erin, Chemung Co., N. Y., March 23, 1874, aged about 80 years. He was born in Delhi, Delaware Co., N. Y., and united with the Old School Baptist Church in the village of Andes about thirty years ago. He removed to this place nearly twenty years since, and remained a permanent resident until his death.

He was devotedly attached to the Old School Baptist principles, though isolated from his brethren of like faith. By his numerous acts of benevolence to such as he found in trouble, he endeared himself to many a heart. When the last hour drew near, he appeared anxious to depart, expressing a good hope of sleeping in the arms of Jesus.

He leaves a pious companion and three children to mourn their loss.

With hearts of sorrow we record the death of our mother, **Malinda Taylor**, who departed this life April 24th, 1874, after an illness of one year, but not attended with much suffering. After a night's rest, calmer than usual, she arose and walked to the breakfast table, and when the family had all left the room only for a moment, she fell lifeless from her seat at the table, with heart disease.

She was the daughter of John and Hester Trumbo, was born in Rockingham County, Va., July 23, 1800. At the age of twenty years she was married to Eld. A. W. Taylor, a few years her senior, and who now survives her. In 1822 herself and husband and myself, settled in this county, and lived over fifty years on the same farm. In 1830 she was baptized by Eld. John Hill, and united with the Baptist Church, and maintained an orderly walk ever after. She was a woman of a very stern mind, and the mother of eight children, six of whom survive her. Though her life was marked with many trials and heavy burdens, our hope is that she awaited a glorious immortality.

A funeral discourse was delivered by Eld. Lewis Kagy, from the text, "Who are these arrayed in white?" and her remains were interred in the Green Lawn Cemetery at Columbus, Ohio, there to await the summons of the Archangel and the trump of God.

In hope of a glorious immortality,

J. P. TAYLOR.

Hope, Franklin Co., Ohio.

DIED—In Social Circle, Ga., June 1, after about two weeks of intense suffering, of bowel affection, my youngest daughter, **Louisa A. Gibson**, wife of Mr. George A. Gibson, aged 37 years.

My daughter had been a consistent member of the O. S. Baptist Church for several years, always esteeming it a great privilege to be with the saints. Her death, at the time, was so sudden that we did not converse with her in her illness upon her future prospects; we thought she would recover; still we have no doubt she has made a happy exchange. The day before her death her physician, herself and all of us thought there was a change for the better. There was a pleasant, serene countenance, indicating a happy frame of mind. She said, "Every thing looks so beautiful, pleasant and calm. Nothing troubles my mind." From this time she seemed to be free from pain, and rested quietly, but very unexpectedly the next morning breathed her last.

She left a husband, five children, and a large circle of relatives and friends to mourn their loss. May the Lord in his tender mercy sustain my bereaved son-in-law, and preserve my little grand-children from the evils of this unfriendly world.

My husband, John Hurst, was called away by death twenty-one years ago, leaving me several children to raise. I have lost four grown children, three of them leaving families. I am now old and feeble, being in my 79th year. I have passed through deep waters, and drank the cup of sufferings. I feel that my race is almost run. Yet in all my sorrows, I feel no disposition to murmur or complain at my lot. The Lord has hitherto been my refuge and strength, a very present help in time of trouble. And I have faith given me to believe that he will not desert me in my declining age. I have, through mercy, had a name among the saints for about fifty-one years, and am still able, most of the time, to attend our church meetings. My husband and children cannot come to me, but soon my summons will come, when I confidently hope to go to them, to part no more forever.

Yours in hope of a blessed immortality,

ELIZABETH HURST.

Social Circle, Ga.

DIED—At North Berwick, Maine, Aug. 11, 1874, **Olive E. Staples**, daughter of brother Josiah Staples, aged 16 years, 3 months and 7 days. Her disease was consumption. Olive was a fine girl, beloved by all who were acquainted with her. It was hard for her father, two sisters and one brother to give her up. It was a consolation to them to hear her say that she was ready to go. Her mother died nearly three years ago, leaving her and a sister two or three years older. Being thus left without a kind mother to look up to, how much they must have thought of one another. But death has now separated them. May God bless the lonely, sorrowing sister, together with the father and brother.

ALSO,

DIED—In Dover, N. H., Aug. 12, 1874, brother **Hollis Perkins**, aged 55 years. His disease was dysentery, which caused him to suffer three weeks, day and night, when death came to his relief.

Brother Perkins has been a worthy member of the Old School Baptist Church of North Berwick for many years. I visited him one week before he died, and found him strong in the Lord, having a clear view of the promised land of eternal rest. It did appear that the nearer he approached death, his faith grew stronger in the eternal purpose of God in relation to the final salvation of all his children. A little time before he died he called his family to him, with two sisters who were present, and kissed them, and bade them good bye.

May the Lord sustain his sorrowing wife, three children, brothers and sisters, and the church, in this dispensation of his providence.

WM. QUINT.

North Berwick, Maine.

DIED—In the city of New York, on Saturday, Sept. 5, 1874, **Deacon Abraham Ackerson**, of the Ebenezer Old School Baptist Church, in the 63d year of his age.

Brother Ackerson was well known to many of our brethren, particularly to the ministers of the gospel, few of whom have visited New York for many years past without visiting him, and partaking of his hospitality. He made a profession of religion in early life, and after some years became a member of the Ebenezer Church, and was chosen a deacon, and discharged the duties of that office, as well as of several other trusts confided to him, satisfactorily until his death.

He was a warm supporter and defender of gospel truth, and unwavering in his advocacy of the order of the house of God, and suffered much persecution from those who would pervert that order; but he remained unmoved and steadfast unto the end.

His funeral was held in the Meeting House where he had so often worshiped, and a discourse preached to a large audience, from Luke ii. 29, 30: "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." The Lord mercifully permitted him to see the peace and order of the church, which had been long disturbed, fully restored, and his end was peace.

His wife and three sons mourn a kind husband and indulgent father. May the Lord support, and afford them consolation.

ALSO,

DIED—At her father's residence, in the town of Wallkill, Orange Co., N. Y., on Sunday morning, Sept. 13, 1874, **Mrs. Emma Derby**, wife of Mr. John Derby, and daughter of Dea. Hiram and sister Almira Horton, aged 25 years.

Mrs. Derby never made a public profession of religion, but there are satisfactory reasons to believe that she was a subject of saving grace. Some years since, when brother H. Campbell, of Maine, and myself went to the Lexington Association. Mr. and Mrs. Derby went in the company. Elder Campbell had considerable conversation with her, and expressed himself well satisfied with the relation of her experience, and in a subsequent visit was quite surprised to learn that she had not yet become a member of the church.

Naturally of a mild and amiable disposition, she was much beloved, and during a long illness, in which her sufferings were very great, she displayed great composure,

and entire resignation. On the evening before her death, as her father stood by her bed, she spoke of her long sickness, and said, "I wish I could go to sleep and never awake," a wish that was gratified; as she soon sank to sleep and woke no more on earth.

Fond parents, her husband, and one child, too young to realize the loss of a mother, a sister and brother, are left to mourn.

Her funeral took place at the home of her childhood. I spoke to a large audience from 1 Cor. xv. 53, 54. May the dear Redeemer comfort the bereaved.

Yours in gospel bonds,

W. L. BENEDICT.

DIED—Sept. 20, 1874, at her father's residence at New Vernon, after a short but severe illness of only twelve days, **Miss Hattie Graham**, daughter of Wm. and Maria Graham, aged 21 years, 3 months and 1 day.

Although thus suddenly, from youth and loveliness, encircled in the icy arms of death, she was enabled by grace to leave a cheering evidence of a hope in Christ as her Savior, and of his presence with her as she passed through the dark valley of the shadow of death. She had been exercised on the subject long before her last sickness, and was oft observed searching the scriptures, and in devotional exercises. When first stricken down in her last illness, she felt a consciousness that from it she should not recover, but expressed a calm resignation to the will of God. During her sickness she repeated portions of scripture, and when able sung and repeated hymns expressive of the state of her mind, as, "Whom he loveth he chasteneth." Her last words were, "Jesus the Anchor!" and with firm reliance on him as the anchor of her soul, both sure and steadfast, she resigned her spirit to his hands and calmly fell asleep in that slumber which is supremely blest.

Her funeral was very largely attended at the Meeting House of New Vernon Church, and, in the absence of the pastor, brother Thomas Tatham, by request, addressed the solemn assembly in an appropriate and comforting discourse.

She leaves a father, mother, four sisters and three brothers, with many relatives and a large circle of young friends and companions to mourn their loss.

DIED—Near Albion, N. Y., Aug. 29, 1874, **Daniel Rhodes**, aged 69 years, 4 months and 25 days. His death was occasioned by a cancerous ulcer closing the passage of the stomach. He was my father's brother. He leaves an affectionate wife and children, with numerous relatives and friends. His funeral was largely attended, and a discourse delivered by Elder Barrell, from his dying words, "I have a desire to depart and be with Christ."

Daniel Rhodes has gone to his home, Anchored safely, his work is done; Now lies his body beneath the sod, In heaven his spirit dwells with God, Evermore in his presence to be; Lovely in life, in death happy.

Rejoice, for our loss is his great gain; He's now released from dying pain; O may we meet and sweetly sing, Death and the grave have lost their sting. Everlasting joy remaineth there;

Soon that bright realm with him we'll share.

JOSIE RHODES.

DIED—On Monday, Aug. 31, at her late residence, Strickersville, (near London Tract) in Chester Co., Pa., **Mrs. Mary Brady**, wife of John Brady, in the 72d year of her age.

Sister Brady was baptized in the fellowship of the church at London Tract, by the late pastor, Eld. T. Barton, in the year 1842, (if I recollect right) and continued in the full confidence and fellowship of said church up to the time of her departure. Throughout the Delaware Association, as well as some neighboring churches of others, sister Brady was generally known; and very many traveling brethren have shared the kindness and abounding hospitality of this Baptist home.

For some years our beloved sister had been a great sufferer; but although prostrated in

body with a painful disease, and both mind and memory at times impaired, she did not at any time forget Jerusalem, or cease to prefer her above her chief joys.

Her funeral was attended on Wednesday following, by a large and solemn concourse of people.

Brother Brady has the sympathy of the church of which he has long been an officer, and of the brethren and friends generally, in this dispensation, which the long continued and intense suffering of his companion now taken away rendered peculiarly trying.

E. RITTENHOUSE.

YEARLY MEETINGS.

The yearly meeting of the Middletown and Wallkill Church will be held at their Meeting House corner of Roberts and Cottage Streets, in the village of Middletown, on Wednesday and Thursday, November 4th & 5th, 1874.

We cordially invite the brethren and friends of our faith and order, especially ministering brethren, to meet with us.

By order of the church,

BENTON JENKINS, Clerk.

The Old School Baptist Church of Fairfield will hold a yearly meeting at the meeting house in Fairfield, Lenawee Co., Mich., to commence on Friday before the last Sunday in Oct. 1874, and continue three days.

Elders Wm. Pollard and John H. Biggs are expected to attend, and others of our faith and order wishing to attend are cordially invited, especially ministering brethren.

By order of the church,

CHARLES LIVESAY, Clerk.

The yearly meeting of the Chemung Old School Baptist Church will be held at Waverly, N. Y., on Wednesday and Thursday, Nov. 4th and 5th, 1874. We shall expect Elders G. Beebe and Wm. J. Purington to be present with us, and as many visiting brethren as can come.

Any one coming by the Erie or L. V. R. R. will be met at the various trains arriving on Tuesday. If any will inquire for Marvin Vail or J. C. Beard Jr. they will easily find either of them.

By order of the church,

J. C. BEARD JR., Clerk.

The regular monthly meeting of the Asylum Church, at Vaughn's Hill, occurs on the Saturday and Sunday following our yearly meeting.

Our yearly meeting will take place, providence permitting, on Friday before the third Sunday in October, 1874.

We duly appreciate the visits of our ministering brethren in our destitute condition. The brethren and friends will be met at the cars at Newark, on Friday morning, and conveyed to our homes and to the meeting.

By order of the church,

JAMES McDOWELL, Clerk, pro tem.

The Lord willing, the Old School Baptist Church of Columbia, Jackson Co., Mich., will hold a yearly meeting, commencing on Saturday before the third Sunday in October, 1874, and we invite all who love our Lord Jesus Christ to come and see us, especially our ministering brethren.

Those from the west will come to Hillsdale and then to Woodstock. Those from the east can come by Detroit or Toledo, and then to Woodstock, $\frac{1}{2}$ of a mile from our meeting house at Kelley's Corners.

We expect Elder Seitz to meet with us.

WM. S. CARPENTER, Clerk.

There will be a yearly meeting held with the Otego Church on the Wednesday and Thursday after the second Sunday in October, when and where we hope to meet you and a goodly number of our ministering brethren, with a host of our Father's children. There will be conveyances at the depot on Tuesday afternoon at 4 and 7 o'clock, to take the friends to places of rest. Meeting to commence at half past ten A. M., on Wednesday.

Otego is on the Albany and Susquehanna Railroad.

By order of the Church.

G. M. FRENCH, Clerk.

TWO DAYS MEETINGS.

The Old School Baptist Church of Gilboa will hold a two days meeting, if the Lord will, at their meeting house, on the 10th and 11th of October, to commence at 10 o'clock a. m. each day.

Brethren and sisters of our faith and order, ministering brethren in particular, are invited to attend. Those coming by rail-road will be met at the depot near Moresville, at about 11 a. m. on Tuesday before the meeting, and conveyed to places of entertainment and to the meeting.

By order of the church,

B. COLE, Clerk.

ASSOCIATIONAL.

The Juniata Regular Baptist Association will be held, if the Lord will, with the Springfield Church, Huntingdon County Pa., commencing on Friday before the third Sunday in October, A. D., 1874, at 11 o'clock A. M. The saints and all friends of gospel truth are invited to attend, ministering brethren especially.

Those coming by public conveyance either from the east or west, will take the Pennsylvania Railroad, to Mount Union Station, so as to arrive there the day before the meeting, and then take the East Broad Top Railroad at 11:45 A. M., arriving at Orbisonia at 12:33 P. M., where they will be met by conveyances to take them in the neighborhood of where the meeting will convene.

WM. MADDEN, Clerk.

The Salisbury Old School Baptist Association will be held with the Salisbury Church, in Wicomico Co., Md., (Eastern Shore) commencing on Wednesday before the fourth Sunday in October, 1874.

Friends and brethren wishing to attend the Salisbury Association can take either of the following routes:

Those coming by way of Baltimore can take the cars at President Street Depot, at 7:25 a. m., and reach Salisbury about 3 p. m., or, if they prefer, they can take Steamer foot of South Street, at 5 p. m. on Tuesday, and make connection with E. S. R. R. at Crisfield, arriving at Salisbury in time for the morning preaching.

Those coming by way of Philadelphia will take the cars on Tuesday at 8:30 a. m., at Baltimore Depot, Broad and Prince Streets, and reach Salisbury at 3 p. m.

Those coming by way of Norfolk can take one of the Steamers of "Annamessicks" line, and connect with Railroad at Crisfield. A cordial invitation is extended to brethren and friends who wish to attend.

M. E. PARSONS.

The Kehukee Association is to be held with the church at the Falls Tar River, Nash Co., N. C., on the 3d, 4th & 5th days of October, 1874.

Brethren in all directions are invited to attend. Those coming by railroad will stop at Rocky Mount, on the Wilmington & Walden R. R., whence they will be conducted 1 $\frac{1}{2}$ miles to the place of meeting. Visitors will do well to reach that place on Friday, the 2d, afternoon or night, where they will be taken care of.

C. B. HASSELL.

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SECOND VOL. OF THE EDITORIALS

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DEATH AND RESURRECTION.

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DEAR BROTHER BEEBE:—Please say to your readers that the little work on "Death and Resurrection" is exhausted, and no more orders can be filled.

Your brother in tribulation,

D. BARTLEY.

Willow Hill, Jasper Co., Ill.

[We have a few copies on hand yet, which we will continue to mail as ordered, until exhausted.—Er.]

Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., OCTOBER 15, 1874.

NO. 20

POETRY.

A PRAYER.

Jehovah Savior! unto thee
I bring my sin and misery;
On thy divine and loving breast
I lay my weary head for rest.

Jehovah Savior! Lord of love,
Bend from thy throne of light above,
Stretch forth thy mighty arm and save,
Ere I'm o'erwhelmed in sorrow's wave.

Jehovah Savior! by thy might
Put all my griefs and fears to flight;
O, fail not thou to save my soul,
But bid the billows backward roll.

Jehovah Savior! raised on high,
Bend down thine ear and hear my cry,
My broken heart with pity see,
And speak thy pardoning love to me.

From the "Gospel Standard."

A FAITHFUL PROMISE.

"Lo, I am with you alway."—Matt. xxvii. 20.

Yes, my Father, thou art with me,
In the conflict and the strife;
Thou hast said, "I'll never leave thee
Nor forsake thee all through life.

Help me, Lord, to trust thy promise,
And rely upon thy word,
Casting all my care upon thee
As my loving, gracious Lord.

"Lo, I'm with thee!" Precious promise!
What besides could give me rest?
Lord, to feel thy love and favor,
What but this can make me blest?

O to feel thou still art near me,
And to know thou still wilt be
Mine through life, in death, forever,
This is heaven on earth to me.

When in sickness, need or sorrow,
When all human aid is vain,
May this sweet and blest assurance
In every trial me sustain.

When my way is rough and thorny,
And when gloomy is the day,
May this animating promise
Chase my every fear away.

When opposed and tried by Satan,
And my soul is filled with grief,
May this heart-renewing promise
Give me calm and sweet relief.

And when through the valley passing,
When no earthly friend is near,
May I prove, by sweet experience,
Thou art with me even there.

When in death my eyes are closing,
In that last and trying hour,
Thou, dear Lord, repeat thy promise,
Speak to me the words once more:

"I am with thee—with thee alway;
I will ever thee defend;
I am with thee, I will ever
Prove thy loving, faithful friend."

Thus, dear Lord, support and cheer me
By thy promise, love and grace,
Till in yonder realms of glory
I behold thee face to face.

Then, in gratitude and wonder,
I before thy throne will fall,
Sing of thy eternal glory,
Own and crown thee Lord of all.

There with all thy chosen people,
But, more sweet, my God, with THEE!
I shall dwell in peace and pleasure
Through a vast eternity.

CORRESPONDENCE.

KIRK'S MILLS, Lancaster Co., Pa.
Oct. 15, 1874.

Several months ago, beloved brother Beebe, I was the unworthy recipient of the following, to me, most excellent letter. Coming at a time when I was in the gloom of doubts, my mind was taken from my sin-polluted self, to look up to Jesus, who is our Shield and Helper, and the strength of his people Israel.

If in your judgment the letter will comfort the saints, you will publish it. I could not rest satisfied to keep it all.

In dear fellowship and love, your sister, I trust,

EDITH S. HANNA.

"Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men."—Songs, IV., 4.

How varied and wonderful are the memories that cluster around the sacred metropolis of the Hebrews. As a type of the new Jerusalem, this blest city of our God, the far-famed capital of the Jewish nation, will ever be to the Lord's people an object of the liveliest interest. The sweet singer in Israel has made more durable than marble the renown of her days of royal splendor, when the Lord of a truth was in Mount Zion, which he chose for the tabernacle of his name, and worship, and manifest glory. This was the mountain of God's holiness, the city of the great King, and so beautiful for situation as to be called the joy of the whole earth. Here shone the perfections of the Most High. Here was the consecrated temple, and here the Shekinah of his kingly presence attested his peculiar love, and here were the palaces and towers where God was known as the refuge of his people. Is it any wonder that Hebrew hearts beat warmly at the mention of its name? Is it any wonder that in all lands their faces, the index of their hearts, turned toward the consecrated place when their grateful praises ascended to the Lord? Nor is it any wonder that the marvelous glory of the city made it a shining mark for the envious hatred of the enemies that were "round about." Its vast wealth excited their cupidity, its commercial importance aroused their jealousy, its warlike renown provoked their envy, and its military successes kept alive a spirit of retaliation and redress. And although the Lord was pleased to humble this city before the power of her enemies many times, yet in the days of her glory, her strength and her safety

were equal to her magnificence and wealth. David, the great Jewish king, whose bravery had won the city from the Jebusites, had also wisdom and prudence to fortify and strengthen the place where he left his own name. The Lord's temple, the royal palace, and the happy Hebrew homes, were not to be left to the mercy of invading foes. But David, who wielded the pen as he did the sceptre and the sword, wrote in touching strains of Jerusalem's power and glory in being builded as a city that is compact together. He prayed for peace to be within her walls, and prosperity within her palaces, and, carried away with a sense of her security and strength, he could challenge beholders to walk about Zion, and go round about her; to tell the towers thereof, to mark her bulwarks, to consider her palaces, that they might tell it to generations following. And among the provisions of her defence there seems to have been a tower of special importance. Built by the king, and bearing his name, it was the receptacle and storehouse of her weapons of defence. Here was the rallying point when danger threatened, and here, when the trumpet sounded, came her men of valor, knowing that their trusty weapons were ever ready. Accessible at all times, these bucklers of mighty men were much to be relied upon, and when Jerusalem's warriors were thus panoplied, they were ready to meet all assailants in hostile combat. The tower itself was a place of refuge. Securely and strongly builded as for an armory no assailing power could dislodge those who sought its protection. The tower of David then, when used in the sweet song from which we quote, is an emblem of security, a pavilion of safety against all dangers and invading foes. Not only is the language sublime, but the figure is one of surpassing power. It is addressed to the dear Redeemer's church, and points out the source of her strength. Here is emblem upon emblem, but all in sweetest harmony, and we only have to consult the divine oracles to know we stand upon sure ground.

How often do the scriptures assure us that the dear Lord Jesus was given as the Head of the church; and the same divine authority makes manifest the truth that the church constitutes the body of Christ. She is the fullness of the Lord of glory, and from him, by joints and bands, nourishment is ministered, so that her increase is of God. What then do the words, Thy neck, bring to our minds but the union of Christ and

his people? As the neck literally unites the head and many members, could anything be more expressive in portraying that bond of union, that life and beauty to the church of Christ? By the neck is formed a living union, and not only near, but lasting. The body lives because of its living Head, and while the latter endures the former cannot perish. Take this thought of comfort to your hearts, and let it be as an anchor, sure and steadfast, that there is such a blessed truth as vital relationship between the ransomed of the Lord and their Redeemer.

"Thy neck is like the tower of David builded for an armory." This beautiful figure is of the most animating and instructive character. Its spiritual beauty, at first so striking, reveals to the reflecting mind the most heart-inspiring imagery, and we love to search for its deep and wondrous meaning as for hidden treasures. *Thy neck is like the tower of David builded for an armory, whereon there hang a thousand bucklers, all shields of mighty men.* The union then, of believers with their Head and Husband is comparable to a great strong building of defence and safety, a mighty tower, filled with the best of weapons, that are ever in readiness for use. In this close and vital bond of union the believer is assured of protection against all the powers of darkness. There is not a foe in all this storm-rocked earth that can sever the living link, for he, the Head of the church, is above all and before all. By him they were created, whether visible or invisible, thrones, dominions, principalities and powers. And from his own great conquest of death and sin he ascended to the right hand of God, 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. These things have been put under his feet, and he is the Head over all things to the church, which is his body, the fullness of him that filleth all in all.

Then let not God's people tremble before the hosts of the wicked one, though they seem exceeding fierce and strong. Though the enemy of our souls come singly or in troops, we shall find that the weapons of our warfare will prove mighty, through God, to the pulling down of strongholds. And though the adversary come in like a flood, the Spirit of the Lord will lift up a standard that must prevail. It is only in being united to Jesus, their living Head, that believers derive strength and courage

for the day of battle; but in this life-giving bond they are strengthened with might by his Spirit in the inner man. As in David's tower were stored the great shields of his mighty men, so in this figurative tower, this vital union, is found the whole armor of our God, and it is only by the use of these that we can honor and please him who hath chosen us to be soldiers. Then, O believer, do not, in mind or heart, in thought or feeling, in practice or belief, stray from this tower of safety. Though your poor mind may never tell how or when it was builded, you may contemplate in filial love its massive strength, its vast proportions, its gracious uses. You may prove the goodness of its Builder by wearing the armor it affords as your chief defense. Only in this armor can you be strong in the Lord, in the power of his might, standing safely against the wiles of the devil. Every other trust but union with Jesus shall prove but a refuge of lies, having no weapon formed that shall ever prosper against Zion. Jesus, who chooseth his own soldiers, will also choose and prepare the weapons of their warfare. The girdle of truth, the breastplate of righteousness, the helmet of salvation, the sword of the Spirit, and, above all, the shield of faith. What a glorious warfare shall our Redeemer's church wage with such armor! and under the leadership of the Captain of their salvation. Girded with this heavenly defense we are not to wrestle, it is true, against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Truly against such hosts of foes we need weapons that are mighty; but thus armed we can do all things through Christ, who strengtheneth us. Blessed words! It is Jesus then who is the help and strength of his people Israel. He teacheth his hands to war, and his fingers to fight. He shall cover him with his wings, and give his truth for a shield and buckler. He shall put such courage in the heart of his people that they shall not be afraid for the terror by night, nor for the arrow that flieth by day, nor for the pestilence that walketh in darkness, nor the destruction that wasteth at noonday. No evil shall befall them, nor any plague come nigh their dwelling. The lion, the adder and the dragon, shall have no power to hurt, but shall be driven into dens before these mighty men with shields. But these warriors shall not fight alone, nor fight in doubt. They may be troubled and perplexed, and oftentimes cast down. Their warfare may lead through fiery trials and deep waters, and they may see but a step between them and death. But no, happy christian soldier, the danger is but seeming. It shall melt as the morning mist. Victory will come though it tarry. The fiery darts of the wicked shall be quenched. The Lord rideth upon the heavens in thy help, and in his excellency on the sky. If the shields of his people are not enough, he will

whet his glittering sword against the enemies of Zion. His bow shall be made quite naked against Israel's foes. At the shining of his glittering spear the mountains shall tremble, and the sun and the moon stand still in their habitation. He will remove the wheels from every Pharaoh's chariots, so that the overflowing scourge shall reach them. He will make the very stars in their courses fight against Sisera and the captain of every host that encampeth against his Anointed. Weak, trembling, fainting child, do you wish for more invincible help, or greater munitions of war? Would you have more than a wall of fire around you? Could you ask anything in addition to God's sleepless eye and everlasting arms? All through the day of life (for there is no discharge in this war) the Lord will be most merciful with you. The morning watch, the noontide heat, the evening's weary, halting steps shall all witness his guardian care, his guiding hand, his gracious power. His people shall be safe through all the carnage and shocks of this militant life. The prince of the power of the air shall flee empty away and sore wounded. The saints' adversary, the devil, though long roaming as a wandering lion, seeking to devour, shall be given as a prey to destruction. Thrones, dominions and principalities shall be led captive at Jehovah's chariot wheels. In every siege, battle and bombardment, his people shall be brought off more than conquerors. In the name of their God they will set up their banners and ride prosperously in his majesty over the buffetings, the trials and the sorrows of sin and Satan, till, reaching the blissful heights beyond the swellings of Jordan, their glad and grateful song shall be, "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God, who giveth us the victory through our Lord Jesus Christ."

These reflections so feebly drawn give but a distant glimpse of the comfort and delight to be found in the sweet doctrine of union with Christ. They are legitimate according to the true import of the text. These shields of mighty men are shields of faith, of that faith which the scriptures call "the faith of God's elect." It is an overcoming faith, an appropriating faith, that lays hold upon the promises and strength of the Redeemer. It is a faith that is given, Jesus being its author and finisher. It is a durable faith, supporting through life, and reaching beyond the veil. It is a definite faith, its end being the salvation of the soul. It is a calm, trusting faith, that can say, "Though the fig tree shall not blossom, nor fruit be in the vines, the labor of the olive fail, and the fields yield no increase; though the flock be cut off from the fold, and there be no herd in the stalls, yet will I rejoice in God, my strength and my salvation. Yea, though he slay me, yet will I trust in him." Above all, then, take this shield of faith, and you shall fear neither Rome nor Babylon, Lucifer or Apollyon, Gog or Magog. Look if you will at the achievements of this

wondrous faith that lightens the pages of the best of books. The lives of the fathers and the prophets are miracles of bewildering deeds and patient endurance. Faith rendered the sacrifice of Abel well pleasing unto God. By faith Noah prepared the ark to re-people the chastened earth. By faith Abraham went forth, he knew not whither, laying the foundation of the most wonderful people the world has ever seen. Faith led this people from Egyptian bondage, gave them a passage through the sea, gave them water from the flinty rock, and bread and meat from heaven; gave them a land of milk and honey to inherit, and overcame kings and cities for their sakes.

"And what shall I say more? for time would fail to tell of Gideon and Barak; of Sampson and Jephthah; of David also, and Samuel and the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens; and others had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonments; they were stoned, were sawn asunder, were tempted, were slain with the sword; they wandered about in sheep skins and goat skins, being destitute, afflicted, tormented; of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth." Here is the patience of the saints; here are they that kept the commandments of God and the faith of Jesus. Truly were they killed all the day long for Christ's sake, and counted as sheep for the slaughter. "But nay," says the apostle, "in all these things we are more than conquerors through him that loved us." "For I am," he continues, "persuaded that, neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The doctrine of vital, lasting union, was the solace and comfort of Paul's heart. It is called a hard doctrine, but it is not harder than the rock that yielded honey and oil to fainting Israel. And it will yield lasting joy and imperishable peace to the tribes of the Lord's inheritance.

In the strength of this consoling and abiding truth, they shall wait calmly all the days of their appointed time. The crowning of these warriors will not be till the day of glory. But when their weary warfare shall be forever ended, what songs of triumph shall await them in that land of quietude and heavenly peace! What glorious garlands shall be theirs at last! What palms of victory and wreaths of fadeless beauty will be their welcome in the world of eternal bliss! How sweet to these tempest-tossed, toil-worn children of the covenant, will be the new song before the throne, and the voice of harpers harping with their harps. Sealed unto the great day of deliverance, let us bear the cross our God appoints, knowing that the afflictions we here encounter are not worthy to be compared with the glory that will be then revealed. O that we may go forth to Jesus without the camp, and, relying upon his strong arm, fear not what man can do unto us; looking forward till the last enemy shall be destroyed, and all things be subdued unto the Father; when, our sins can-

celed, our bodies redeemed, our whole being sanctified and glorified, we shall be enabled to give lasting and proper homage to the King of saints, and God the eternal Father through undying ages be all in all.

S. B. LUCKETT.

Scio, Linh Co., Oregon.

DEAR BROTHER BEEBE:—I will say to my numerous strange correspondents, that I am almost daily receiving letters from Florida to Canada, from entire strangers whom I never saw nor heard tell of, and have been for many years, asking information of me concerning Oregon, its climate, soil, productions, water privileges, price of land, improved and unimproved, the kinds of timber, how much prairie land and how much timber, is the water lime stone or free stone, and very many other questions, and some of them very foolish questions, that a little child would not think of asking. Thus far, for the most part, I have been trying to answer them, but could not possibly take time to answer all; and perhaps my strange brethren and friends will feel hard towards me if I do not still continue to answer them. I have several unanswered letters of this description now on hand, and I must say to you one and all, but with due respect to your feelings, that I am resolved to answer no more letters of the above description, for the following reasons: I am now old, nearly sixty-eight years of age, and for the last year my health and strength have greatly declined, which admonishes me that my departure is near at hand, and I desire as much as possible to be disentangled with the affairs of this world. I am poor, as regards this world's goods, and have at my advanced age to labor hard to obtain the common necessities of life; and when I have a few moments leisure from hard labor and toil, I would much prefer spending them in reading and meditating upon the scriptures, than being engaged answering perplexing questions pertaining to Oregon. Besides these, they stand in the way of my corresponding with my brethren, with whom I am personally acquainted, on more important topics pertaining to the kingdom of the Lord Jesus Christ, of which I have perhaps at this time on hand upwards of twenty unanswered letters. Were I to answer all the letters of the above description, I would be necessarily compelled to hire a secretary to do my writing. When duty required that I should be out preaching, I have often staid at home in order to accommodate my strange brethren by answering their letters of inquiry, which things ought not so to be. I have written hundreds of such letters, and it costs a considerable sum of money for paper, envelopes, &c. By reason of age and infirmity, were I to do justice to myself, I would cease from labor altogether; but necessity compels me, and with the additional labor of answering those letters, is more than I am able to bear.

From these remarks, I hope my strange brethren will excuse me from answering any more such letters.

And now, in conclusion, I will say, dear strange brethren and friends, if you wish to emigrate to Oregon, do as I did in 1848, emigrate upon your own responsibility. I will still, according to the best ability I have, when requested by either strange brethren or acquaintances, write my views on passages of scripture, or give other religious information as heretofore.

Your sincere friend and brother,
JOHN STIPP.

CARROLLTON, Ky., Sept. 12, 1874.

BROTHER BEEBE:—I was asked this question some months since, "How is Adam a figure of him that was to come?" The following is a copy of my answer to that question, which I send to you for examination and publication in the "Signs," if you should regard it worth the space it would occupy in our "family paper."

The apostle says, "Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come."

The proper mode of determining any question that may arise upon the reading of the word, is to look to the exposition given by the spirit of inspiration. It is written, "And God said, Let us make man in our own image, and after our own likeness; and let him have dominion over the fishes of the sea, and over the fowls of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth. So God created man in his own image, in the image of God created he him, male and female created he them." Again, "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Again, "The Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die." And again, "And the Lord God caused a deep sleep to come upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof. And the rib which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh. She shall be called woman, because she was taken out of man."

We have given these quotations in the order in which we find them recorded by Moses in Gen. i. & ii. It will be observed that Adam was created in the likeness of his Creator; but we do not imagine that the word likeness here used by the inspired penman conveys the idea that Adam was in every respect in the likeness of his Creator. Oh no. We find that he was mutable; and one of the glorious attributes of Jehovah is his immutability. It is written, "I am God, I change not; therefore ye sons of Jacob are not consumed." But Adam was mutable, for he soon violated the law, and became subject to death. But we have quoted, "In his own image created he him; male and female created he them." Now this was before Eve was developed; yet the Spirit tells us, "Male and female created he them." We have also quoted, that he breathed into Adam the breath of life, and he became a living soul. We find that the law was given to Adam before the development of his bride. While she was

vitaly united to him, part and parcel of him, he received that law from his great Creator and Lawgiver. And Adam, as thus created, was in the likeness of his Creator, and was the figure of him that was to come. The question again recurs, How was he the figure of him that was to come? We answer, that Adam's bride was created in him, and existed vitally in him when he received the law; and in that union with her head and husband she was partaker of his life. It is no where written that the Lord God breathed into Eve the breath of life and she became a living soul.

Having thus briefly given these quotations in regard to the union of Adam and his bride, we will proceed to consider how it was that he was a figure of him that was to come.

The prophet says, "Thy Maker is thy Husband, and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." Thus by inspiration we are informed who is the Husband of the bride, the Lamb's wife. This question may suggest itself: Was this bride in her Husband before her development? If so, when? The apostle answers this question for us. "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." How long before the foundation of the world? The wise king of Israel gives us this information on that subject: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When he appointed the foundation of the earth, then I was by him as one brought up with him, and I was daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth, and my delights were with the sons of men." Thus his delights were with the sons of men anterior to creation; and of him it is declared, that he was as a lamb slain from the foundation of the world. For whom was he slain? He answers, for his delights—for his bride. This was clearly anterior to the development of his bride. None will dare to say that he was slain for or on account of his own transgressions. The prophet says, "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." But Adam received the law before the development of his bride; and Christ accepted in the everlasting covenant of redemption the penalty of the law which his bride subsequently violated, and became her Surety before she was developed. Hence the prophet appropriately says, "Thy Maker is thy Husband and thy Redeemer." Yes, he was her Redeemer. The penalty of the law was death, and her Redeemer was as a lamb slain from the foundation of the world. But the life of

Eve existed in Adam from the time he became a living soul; and the spiritual life of the bride, the Lamb's wife, existed in her glorious Head and Husband from everlasting, or ever the earth was. The prophet says, "A high way shall be there, and a way; it shall be called the way of holiness." And the blessed Jesus says, "I am the way, the truth and the life." Again, "I am the resurrection and the life." And it is written, that he is the life of his people. Then he is to his bride the way and the life, and as no change can occur with him, he has sustained that glorious relation to her from all eternity. Now his bride existing vitally in him, when he laid down his life hers was also laid down, for the reason that she possessed no life, no vitality, except in her Head and Husband; and when he arose from the tomb, she arose with; and thus a nation was born in a day. But he laid down his life for his bride, and that offering being accepted of the Father, she became sanctified, or set apart from under the law; for he was made of a woman, made under the law, to redeem them that were under the law; and the apostle says, "By one offering he hath perfected forever them that are sanctified." Then she is "Sanctified by God the Father, preserved in Jesus Christ, and called." But in relation to her earthly head she was under the curse of the law; yet her Maker is her Husband and her Redeemer, and he by that one offering redeemed her from under the law. That law could not be satisfied without the shedding of blood. But in the heavenly Bridegroom the law found a victim that came up to all its demands. The Lord by the prophet says, "Let the prisoners go forth out of the pit wherein there is no water; for I have found a ransom." He having fulfilled the law, having become the propitiation for her sins, his righteousness becomes hers, and she hath received at the Lord's hands double for all her sins. Yes, she is redeemed from under the curse of the law, and clothed with Christ's righteousness. The Bridegroom thus viewing her, says, "Thou art all fair, my love, there is no spot in thee." And viewing her state of perfect security, he says, "A garden inclosed is my sister, my spouse; a spring shut up, a fountain sealed."

But we have quoted, "Let us make man in our own image, and after our own likeness; and let him have dominion over the fishes of the sea," &c. Again, "And God said I have given you every herb bearing seed which is upon the face of all the earth, and every tree on the which is the fruit of a tree yielding seed: it shall be for meat." Now it will be remembered that all this gift was made to Adam before Eve was developed. Thus we learn that all the earthly blessings bestowed upon her were conferred while she was vitally united with her husband, while she was flesh of his flesh, and bone of his bones, undeveloped. So every right, every blessing, every privilege ever enjoyed, or that ever will

throughout the endless ages of eternity be enjoyed by the bride, the Lamb's wife, were secured to her in her union with her Head and Husband. It is in that relation that all the members of the bride are made heirs of God and joint heirs with the Lord Jesus Christ. Eve possessed jointly with her husband every thing mentioned in the gift by the Creator to Adam, having received that gift in her union with him. So the heavenly bride, in her union with her Head and Husband, has secured to her the full possession and enjoyment of all things pertaining to the spiritual kingdom. Adam possessed natural life, and Eve partook of the same in her connection and union with him. The Lord Jesus Christ possessed eternal spiritual life, and his bride became partaker of the same in her union with him. All the treasures of grace were treasured up in the blessed Jesus from all eternity, and his bride in union with him has them secured to her. But Eve was given to her husband: so the bride, the Lamb's wife, was given to her Head and Husband. He says, "Father, the hour is come: glorify thy Son, that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life unto as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have glorified thee on earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was." Will any imagine that this prayer of the Son remains unanswered? Will any be so vain as to assume that he used language in that prayer that was inappropriate or unmeaning? We presume not. Then he had the power to give eternal life to as many as the Father had given him. 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. I and my Father are one." We have quoted, "This is life eternal, that they might know thee," &c. And, he says, "No man knoweth the Son save the Father; no man knoweth the Father save the Son, and he to whomsoever the Son will reveal him." This knowledge is imparted through the Son, and that knowledge is life eternal. And it is that eternal life which was treasured up in Jesus before all worlds, that is imparted to each member of his bride, the church. It is Christ formed in them the hope of glory. Now as the natural life of the first Adam was in him before the development of his bride, and was developed in her and enjoyed by her, so the spiritual life that eternally existed in the Lord Jesus Christ is developed in and enjoyed by the members of his bride. And as the nature of the first Adam was developed in and retained by his bride, so the spiritual nature of the second Adam is communicated to and enjoyed by his bride. Hence it is appropriately said, that Christ is formed in her the

hope of glory. "I give unto them eternal life, and they shall never perish." All the combined powers of Satan could not destroy the spiritual life of the blessed Jesus. He laid down his life for the sheep. He had power to lay down his life, and power to take it again. That body which suffered on Calvary, and was laid in Joseph's new tomb, arose as the first fruits of them that slept. If Satan could not destroy the spiritual life of the Husband, can he destroy that same life in his bride, or any of the members thereof? To conclude that he could, would be to attribute power to him greater than that held by him who said, "All power in heaven and earth is given into my hands."

We have said that all earthly things were given to Eve in her husband; so all spiritual blessings are treasured in, and secured to all the members of the bride, the Lamb's wife, in her head and husband. She has all the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. To be spiritually minded is life and peace, through Jesus Christ. But are these all that the heavenly bride had secured to her in her Husband? We answer, No. Eve had given to her, while she was part and parcel of her husband, all things earthly; so the heavenly bride had all things spiritual secured to her in her Head and Husband. She is blessed with all spiritual blessings in heavenly places in Christ Jesus her Lord. The apostle in speaking of him says, "Who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." It is also written, "For if God spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things." It is declared for her comfort, that "he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." While traveling through this vale of tears, her Head and Husband sustains her by all these glorious gifts. For her he took upon himself the form of a servant. For her, he who was rich became poor, that she through his poverty might be rich. For her he became a man of sorrow and acquainted with grief. For her he suffered and died on the cross; for her he was laid in the tomb, and arose a mighty conqueror. For her he ascended up on high, and ever liveth to make intercession for her; and for her he will come the second time, without sin unto salvation, and raise the sleeping bodies of all his members, immortal and incorruptible, and take them to the full, complete and everlasting enjoyment of all things that pertain to his heavenly kingdom.

Dispose of these poor thoughts as you may deem best, and believe me

Affectionately yours,

H. COX.

MACOMB, Ill., Sept. 29, 1874.

BELOVED BROTHER BEEBE:—I received a request last March, by letter, from Eld. Joel J. Holbert, of Columbus, Miss., for my views through the "Signs of the Times" on the Final Judgment. The reasons why I have not complied with said request at an earlier day are, first, I had older requests on hand; second, I fear I am writing too often for the "Signs," for one that knows so little; and, third, I have had no very well settled views about a final or last judgment. I only ask space to make a few remarks on the subject, believing that, whatever may be the nature of the final decision, or judgment of God upon the race of man, and whatever may be the proceedings of the Judge on that awful day of doom, his judgment will be just, and according to truth; that not only will the final decision in the case of both men and angels be in harmony with all the divine attributes of Jehovah, but that even all who are judged shall be convinced that "true and righteous are his judgments." As brother Holbert did not quote any particular passage in holy writ upon which I was requested to write, but only named the subject of a final judgment, I shall not attempt to quote many passages in my brief remarks. The word judgment, as used in the scriptures, has more than one meaning. When applied to men, it generally means decision, or opinion; and when applied to God it means his decision, his award, and very often a calamity or punishment sent upon men and nations, particularly when used in the plural form—"I will pour out my judgments," &c. The plural form often is used for the laws of his mouth—"Keep my statutes and my judgments." I do not understand that the judgment, decision or sentence of the Judge of all the earth, either during time or at the end of time, is or will be the result of a formal trial, after the examination of witnesses, &c., but that it will be according to law and justice, the guilt or innocence of the parties being known to him who knoweth all things. Yet the scriptures fully teach that in the time state of God's people, both nationally and in a church relation, he judges them and tries them by the laws they are under respectively, and his decisions are awarded through and by those whom he hath appointed to judge. "The Lord shall judge his people." "The time is come that judgment must begin at the house of God." "Ye shall sit upon twelve thrones, judging," &c.

Although God is always judging the world, meting out to them the rewards of their iniquities in measure, and although Christ is exalted to the throne of his glory, filling the office of an intercessor for his redeemed people, and is judging them by his laws through his ambassadors, yet I believe, my strange brother, that there will be a day, a "last day," a "day of judgment," when the "dead, small and great, shall stand before God, and the dead shall be judged out of the things written in the books,

according to their works."—Rev. xx. 11—15. The judgment, or sentence of the Judge of quick and dead, will be announced, the doom of all fixed, both saint and sinner, "some to everlasting life, and some to shame and everlasting contempt."—Daniel xii. This final judgment, or sentence of the righteous Judge, will acquit the saints and condemn the guilty. No witnesses will be needed, the character of each is already written.

"In thy fair book of life and grace,
O may I find my name."

I close for the present, for want of time, &c.

I. N. VANMETER.

TORONTO, Ont., Sept. 28, 1874.

ELDER BEEBE:—Having returned from my native land, Old England, after one year's visit, I feel it a duty as well as a privilege to renew my subscription for the "Signs of the Times," as it is the only periodical I have seen on this continent that advocates what I have believed for thirty-two years to be the general teaching of holy writ. I was first led to embrace such under the ministry of the late Mr. John Foreman, of London, England.

I will give you a few lines in reference to my visit home, (after living six years in Wisconsin and thirteen in Canada) to contrast the so called Strict Baptist Churches on this continent with our Strict Baptists in England. I heard 105 sermons by 30 ministers. I attended all their prayer meetings wherever I visited, and am happy to say, in the pulpits or the prayer meetings not one of the brethren advocated the prevailing dogmas of the so called Baptists and others on this continent, exhorting ungodly sinners to exercise their depraved will and faith, and to believe in a universal atonement for their acceptance by Christ, for their soul's salvation. Do not such declaratively and practically despise the cross, and count the atonement of Christ insufficient to save them, and also ignore the necessity of regeneration by the Spirit of God, and the faith that worketh by love in the regenerate heart by the Spirit of Christ, setting at naught the special, complete atonement by the one offering of Christ for the spiritual seed, God's elect? The scriptures are clear, definite and absolute in its teaching, that man universally is lost in the first Adam, under condemnation, being personal transgressors against the law of God, and not one of the human race will be saved but by the absolutely free, sovereign grace of God, and through the person, sufferings and blood of Christ. The soul that experiences such things feels more or less daily a debtor to grace. Their aim is to hang all the glory of their salvation upon Christ, the nail in a sure place, with all the glory of his and our Father's house, and to honor him in their day and generation by a Christ-like walk and conversation; and when favored with his visits, their hearts are like a well tuned harp played with a skillful hand. Then they can sing the songs of Zion, even

while traveling in the wilderness, homeward bound. Such was my general experience in England, when with kindred spirits I walked to the house of God, there to mingle in prayer and praise with them, to our God and Father, in Christ's name, by his spirit, and to sit at the gospel feast, feeding richly upon heavenly manna, and the good old unmixed wine of the kingdom, the once broken body and shed blood of Christ, for such poor sinners as I am. Well might the prophet testify of his and our Lord, bruised for our sins, thereby providing wine on the lees, well refined from every dreg of the bitter cup of wrath, for his Hephzibah. Thus feasting, my soul was led to take hold of the horns of the altar, wrestling with my God in inner court worship. One afternoon I joined with seven old soldiers of the cross, each pleading the merits of Christ alone for all needed blessings for the assembly, and for Zion's prosperity. How it cheers and strengthens the souls of the poor despised followers of Christ; and if such be the sweetness of the stream, now entombed in a clay house with Esau, and in an ungodly world, with isms abounding on every side, that would, if possible, destroy the whole plan of salvation, what must it be to be absent from this body, and with and like our risen Lord, there to drink full draughts of endless bliss.

How is it, Elder Beebe, that the soul so blessed is so hidden, useless, and often shunned by the professing world, and called all kinds of hard names? I often think if I had ten thousand tongues I would be happy to employ them all in proclaiming upon the housetop, or anywhere else, Christ and him crucified, the only Savior of poor lost sinners.

Since my return to (Laodicea at the best) Toronto I look back to England, now mourning the loss of the sweet hour of prayer I so highly enjoyed, and my gospel privileges with kindred spirits, which causes me to prize and study the scriptures, and read old writings, the "Signs," &c., thankful to believe my name is recorded in heaven, and if so I know my salvation is surely complete, and I hope ere long to realize its truth. The first sermon I heard after my return was by a countryman of yours, from the words, "Ye are Christ's." All he could tell the people was, that the whole world is Christ's, by creation (true) and by redemption. Now I think we have enough Universalism in Canada without hailing from other parts. But I close, with my christian regards to you.

H. BELL.

HOPE STATION, ARK.

I can recollect when I was a small boy that I used to walk with my mother to meeting, and the church members seemed to be serious and of a oneness, and either from observation or otherwise I became interested. Being of poor parentage, I had to labor hard on the farm when I was quite young, and every evening when returning from the field I would

retire to some secret place to try to pray the Lord to be merciful to me, a sinner. And while at work, and meditating on my condition as a sinner, having a soul either to be lost or saved, I would wish that I could make the exchange, or be something that had no soul. All these thoughts and feelings I kept to myself, and the best I knew was to try to be mighty good, that the Lord might be good to me in return. After I had been striving in my ignorance in this way for a year or more, one Sunday evening I retired in secret to try to petition the Lord, and while on my knees, all of a sudden, and unexpected to me, I was filled with love, and wept as I never wept before. I rose to my feet and said, My Lord and my God! And ignorant as I was, I recollected that it was said to be believing, and afterwards found it to be the expression of Thomas. Every thing looked new and lovely; but I had not reached the house before I had doubts about the reality of the thing. The next day, about noon, I retired in secret, with a promise to the Lord that if he would give me the same feeling again, I would then believe. I was favored with love shed abroad in my heart, and went on my way rejoicing; but it was not long before it was between hope and despair with me, and asking the Lord to undeceive me if I was deceived. I kept all to myself until I was grown, though I was suspected. I finally married, and my mind became engrossed in the accumulation of the perishable things of the world. But somehow, while from home and at a Baptist meeting, I became impressed for the first time to offer myself to the church, and was received, and baptized by Elder Brown, of Monroe County, Alabama. I have been a poor hobbler since, but somehow the brethren and sisters have borne with my infirmities and suffered me to have a name with them for about thirty-five years. During that time I have been troubled much because I did not have the pungent conviction that most Christians speak of; but it was the best I could do, and if it was by the deeds of the law it will avail me nothing. But I am fully satisfied of one thing, i. e., if I am saved, I am saved, and this faith does not make me love sin, for sin is my great enemy.

In conclusion, I will say that my mother, from a pure motive, once told me that if I did bad the black man would catch me; and it took so long for me to get rid of the black man, and that I must be good to be saved. As for means, poor finite man has none to help the Lord to do anything.

Brother Beebe, very unexpected to me it came into my mind to give you and others a short, broken outline of my experience. I have oftentimes desired to write it all for publication, but have been afraid that I have been deceived, and the best I can do is to let my mind revert back to that sweet crying, which has been experienced at times since. Lord, unto whom shall I go? for thou hast the words of eternal life.

Your true friend and professed brother in Christ,

WM. DAVIS.

WOODVILLE, Texas, Sept. 12, 1874.

ELDER G. BEEBE:—I am so well pleased with the "Signs of the Times" that I would not be without them for any reasonable consideration. All the preaching I have is through that channel. Though the Primitive Baptists have a meeting house near my residence, they have had no preaching there for more than two years. Their pastor, a very aged man, broke his thigh over two years ago, and never recovered from his wound. He lingered and suffered for a little more than two years, and died a few weeks past in the full triumph of faith, retaining his mind to the last moment. His name was R. T. Gibson. He was an able defender of the Primitive Baptist cause, bold and unflinching, nor feared to face the mocks and taunts of a wicked and gainsaying world. But he is gone, and there is no other of the same faith and order near enough to fill his place. I would be glad if it would please the Lord to send some of his laborers this way, for truly the harvest is great, but the laborers are few; and except they are taught of the Lord, qualified and sent by him, their labor is vain. There is plenty of what is called preaching here, by Methodists and Missionary Baptists, but I hardly ever go to hear them, for to my mind they pervert the scriptures and set up a way of their own to get to heaven, and thereby deny the power of God and rob him of all the glory in the redemption of lost and ruined sinners, or the chosen in Christ before the world began. They have it that all men may be saved if they will, that Christ is all the time wooing and beseeching them to come, and if they stay away they seal their own condemnation. They invite the unregenerate to come into their church, and tell them it is the place to get religion; to come under the watchcare of the church, and much good may be done in that way. They have their Sunday Schools to fit and qualify the rising generation for the reception of all such teaching; but it seems so foreign from Christ's teaching that it does not satisfy me, nor is it any comfort to me to hear such things; it is as sounding brass and tinkling cymbal.

I would like to have your views through the "Signs" on Matt. xii. 43-45. I expect it would be interesting to many of your readers. My mind has never been satisfied with any explanation I have ever heard given, and believing you to be an able expounder of the seeming and actual mysteries of the sacred scriptures, I would be grateful to hear from you on that point.

E. J. PARSONS.

HAMBURG, Ark., Sept. 26, 1874.

ELDER BEEBE—DEAR BROTHER:—The period of my last subscription for the "Signs of the Times" having expired, I will inclose the same for another year, with much pleasure, as

I still highly prize them, and derive much satisfaction and profit from the perusal of them.

We have just returned from a visit to the Louisiana Association, held with the church at Antioch Meeting House, in Union Parish, La., and I feel constrained to tell the dear kindred in Christ how much I have been edified, built up and comforted, and encouraged to run the race set before me, looking unto Jesus, the author and finisher of our faith, and to press forward to the mark of the prize of the high calling of God in our blessed Lord and Master.

Truly our communion was sweet, and I can in truth and sincerity say, It was good for me to be there. I was not only fed upon the glorious and blessed gospel of our Savior Jesus Christ, but also enjoyed the inestimable privilege of meeting with very many of the Lord's precious children, whom I found to be a people of one heart and one mind; and how sweetly did we feel the melting power of God's love shed abroad, causing our heart to burn within us by the way.

Among the number at the association who preached, not themselves, but Christ Jesus, were Elders Z. Thomas, A. Tomlin, H. B. Howard, I. McGinty, I. Stanford, H. Archer, and two licentiates, brethren Chandler and Sorrels. Their preaching was all of a piece, and the glorious theme was salvation by grace alone. The scriptures were beautifully illustrated by them, as the Lord directed. The gospel stream that issued from their lips was as a great fountain of water gushing forth in all boldness, scattering its enlivening spray on all who were near. Yes, indeed, it was as the dew upon the tender herb, and as showers upon the grass. O how our hearts did glow and rejoice while they proclaimed the glorious tidings of great joy, the unspeakable riches of Christ, the unbounded love of the great I AM, and the saving power of our Lord and Savior Jesus Christ. Is not this an evidence that we are his? For flesh and blood cannot reveal these things; none but the quickened children of God can truly love him. For God is love, and he that loveth is born of God. I cannot doubt that there were at that meeting, and at other places on the way, some who feel the love of God in their hearts, and who have not professed their faith, or declared to the church what great and glorious things the Lord has done for them. I wish them to understand that I include them in my salutation, as my dear kindred in Christ. And if they will take the counsel and admonition of a poor sinner, I would urge them to no longer stay away from the people whom they esteem the salt of the earth, and the true church of the living God. Be no longer kept from your duty and privilege, by such unwarrantable excuses as these: I am too unworthy to be among such a good people; I am too sinful, too blind and ignorant. None but such as feel their unworthiness and nothingness in the sight of God are truly

prepared of him for a place in the church of God.

The work of salvation is going on. The Holy Spirit is making manifest his quickening power to save, although out of the sight of mortals it is accomplished. The great Head of the church is showing some tokens for good in this country, and among some of his churches his promise is being fulfilled, "The ransomed of the Lord shall return and come to Zion with singing, and with everlasting joy upon their heads, and sorrow and sighing shall flee away."

I felt a desire to write, although so imperfectly done. You will please mantle all with charity. I humbly crave an interest in the prayers of the dear people of God, for I of all his creatures need the answer of prayer, that I may live more to the honor and glory of my blessed Redeemer.

Your little sister in the bond of love,

C. ANNA NORWOOD.

MISCELLANEOUS.

Elder John Stipp having changed his residence from Molalla, Oregon, to Scio, Linn Co., Oregon, wishes his friends and brethren to address him at the latter place in future.

Elder James Janeway having removed from Bourneville, Ohio, wishes his friends to address him hereafter at New Holland, Fayette Co., Ohio.

James Dean having removed from Green Horn, Colorado, to Gardner, Arapahoe Co., Colorado, desires his correspondents to address him at the latter place.

Will some one who knows the address of Elder Sisk of Missouri send me the same. I wish to know who he is, and where he is from. I was from Hopkins County, Kentucky, and was a member of Flat Creek Church for twenty years.

Address

D. H. SISK,
Weatherford, Texas.

APPOINTMENTS.

LOCKTOWN, N. J., Oct. 15, 1874.

DEAR BROTHER BEEBE:—Please publish that if the Lord will, I expect to visit Virginia in November, and will attend the following appointments:

The regular monthly meeting at Mt. Zion, 4th Sunday; at Pleasant Valley at 2 o'clock p. m. on Tuesday, 24th; at Fryling Pan next day at 11 o'clock a. m.; at Vienna on Thursday night, 26th; at brother James Fox's on Friday, 27th, afternoon; at Quantico, 5th Sunday; at Lamb's School House, Nov. 30th, 11 o'clock a. m.; at Bacon Race, Tuesday, Dec. 1st, 11 o'clock a. m.; at Occoquan, Wednesday, Dec. 2nd; in Alexandria, Thursday night, Dec. 3d.

Yours in gospel bonds,

A. B. FRANCIS.

CIRCULAR LETTERS.

The Licking Association of Particular Baptists, to the churches and members composing her organization.

DEAR BRETHREN AND SISTERS:—Another year of our mortal pilgrimage is gone by to be numbered with all the past, and we are again brought together under the kind protection of a beneficent providence to greet each other at our annual meeting, and transmit to you as formerly our circular address, which we hope may "stir up your pure minds by way of remembrance." We present to you as the subject of our address the 6th verse of the xiv. chapter of the gospel written by John. "Jesus saith unto him, I am the way, and the truth, and the life: no man cometh unto the Father but by me."

The simple and forcible enunciation of this momentous subject should fill us with profound reverence and filial admiration; for it portrays at one view all that we can anticipate or appreciate that is worth the name of real joy in time or in eternity. Three particulars are presented in the text, *the way, the truth, the life*. The definite article is applied to each, to designate particularly, one way, one truth, one life, as exhibited in the text.

We conclude first, that the prime signification of the word as used in the text is a passage, a road, a path, a street, or other thoroughfare leading to a certain location or destination. Well, Jesus is *the way*; therefore all other ways are excluded, and "the wayfaring men" should scout the advocates of every false way, whether it is traversed by means, instrumentalities, terms or conditions; and look to Jesus as the only way to heaven, the only way to God, their final and happy destiny. The scriptures abound with many and satisfactory testimonials to assure us that he is the only way in which it is possible for a poor imbecile sinner to reach its final and felicitous home. This hallowed way was revealed to the patriarch Jacob when fleeing from an angry and vindictive brother; driven from the home circle, from the embraces of a fond father and tender mother, with the sad memory of a once happy, but now alienated home; a wanderer in a waste howling wilderness, he lays his weary frame down upon the earth, with stones for his pillow; "and 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. And behold, the Lord stood above it," &c.—Gen. xxviii. 12, 13. Here is exhibited a beautiful typical portrait of the way to God, and also a glorious way of communication from heaven to earth, and from earth to heaven, through which the messengers or messages of God should descend from him to the saints, and from them to the Most High. This typical illustration evidently points to Jesus, the "high way," as shown by his own words in John i. 51, "Hereafter ye shall see heaven open, and the angels of God

ascending and descending upon the Son of Man." It is a perfectly safe way, for "the wayfaring men, though fools, shall not err therein."—Isaiah xxxv. 8. It is the way of holiness; the unclean shall not pass over it.—*Ibid.* It is a way that is not learned in the schools of men, nor found by the vigilance of man, but a special gift, a precious boon bestowed upon the recipient; for the Lord says, "I will give them one heart and one way."—Jer. xxvii. 39. It is a new and living way which God hath consecrated for us, &c.—Heb. x. 20. The saints may ask the question, and sing with the poet,

"Is he a way? He leads to God;
The path is drawn in lines of blood;
There will I walk with hope and zeal,
Till I arrive at Zion's hill."

This is "a path which no fowl knoweth," flighty professors and airy passengers, ever changing and drifting with the false winds of doctrine, no matter how acute their natural vision, how strong their intellectual powers, the vulture's eye hath not seen it, neither the lion's whelps nor the fierce lion have passed by it.—Job xxviii. 3. These "turn aside to their crooked ways;" but "the path of the just is as the shining light that shineth more and more unto the perfect day;" and here is a strait gate and a narrow way that leads unto life, but alas, "few there be that find it."—Matt. vii. 14.

And *the truth*. As before observed, this word truth is preceded by the definite article, and is used in the singular number. Perhaps it would be well for us to bear this fact in mind. Workmongers who have so many of their imaginary and conflicting truths to preach about, often use it in the plural form. Indeed we think the noun truth does not belong to our language plurally. At any rate it does not thus occur in the scriptures. We have sometimes heard our brethren so use it. They (inadvertently) may have caught it from arminians and used it inattentively: but Jesus lets us know that he is *the truth*, and that is enough for us. The whole embodiment of the truth, whether patriarchal, prophetic, evangelical or apostolic, is treasured up and contained in him, and none can know, receive or appreciate the truth as it is in Jesus, otherwise than by direct revelation from him; for said he, "Flesh and blood hath not revealed this unto thee, but my Father which is in heaven." It is one of the spiritual blessings treasured up in Christ Jesus that God has prepared for them that love him, and Paul says, "God hath revealed them unto us by his Spirit," &c.

From the time that the truth was first promulgated on earth, down to our day, it has been assailed by the most vindictive foes that earth and hell combined could array against it; but it has never quailed—never failed to reassert its almighty power; certainly it is, finally, to achieve a triumphant victory over each and every invading enemy. The most potent earthly kings and kingdoms, governments and empires, states and

nations, have united their forces and entered the conflict against the truth and its faithful advocates, but it and them have boldly stood invulnerable and bid defiance to the combined cohorts, and will finally prevail, numerous or formidable as they may appear.

"Though kingdoms, states and empires fall,
And dynasties decay,
Though cities crumble into dust,
And nations die away

Though gorgeous towers and palaces
In heaps of ruin lie,
Which once were proudest of the proud,
The truth doth never die."

Notwithstanding the truth and its adherents have had, and will continue to have sore trials and severe conflicts, but fearful as their foes may seem, and at times hopeless as their case may appear, still "In the name of our God we will set up our banners."—Psa. xx. 5. For again says David, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth."—Psa. lxix. 4. At one time we see "truth fallen in the street," and equity cannot enter.—Isa. lixi. 14. Yet we need entertain no fears of a final defeat.

"Truth crushed to earth will rise again;
The eternal years of God are hers;
But error wounded, writhes in pain,
And dies among its worshippers."

We may therefore confidently reaffirm what an eminent statesman once said, "Truth is mighty, and must prevail;" and as sure as the truth prevails, its advocates must. It is a heaven-born principle, not indigenous, not of this world, but an exotic. It is from above, and thither with all its advocates must return. "For the law was given by Moses, but grace and truth came by Jesus Christ." It is the harbinger of liberty, the precursor of freedom. Although its captives may be bound in the strongest bonds of Satan, sin and servitude, all must give way at its potent touch; the galling yoke of bondage falls from the excoeriated neck, and the oppressed at once goes free; for "the truth shall make you free." How we should prize, what an estimate we should place on this invaluable commodity, this pearl of great price. And remember that it is not to be held and used for mere outward display, or formal exhibition, for the Lord requires "truth in the inward parts;" and it must therefore dwell in, and rest upon the church of Christ, for she is "the ground and pillar of the truth."

"The truth, the precious truth of God,
To all the saints is given;
Conducts them through this earth's abode,
And seals them heirs of heaven."

And *the life*. This particular word, like the others, may remind us that the life here spoken of is the only one that deserves the name; all besides is death. It is cotemporary with the way and the truth; each is interminable. All proceed from the same immaculate source—all partake of the nature of their original. This life is pure, and therefore indestructible. Said Jesus, "I give unto them eternal life, and they shall never perish." And again, "The words that I speak unto you, they are spirit and

they are life." It is a complete and effectual antidote to death. "Who-soever liveth and believeth in me shall never die." It proceeds from an almighty source, and its mission is executed by an irresistible power.

"The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." In this beneficent transaction an avenue is opened for the entrance of the way, the truth and the life, with all their attendant blessedness. Said David, "The entrance of thy words giveth light; it giveth understanding to the simple."—Psa. cxix. 130. This light and life are synonymous. "In him was life, and the life was the light of men."—John i. 4. The entrance of this life and life produces wonderful effects in the recipients. We feel, we see, as we never saw or felt before. The nature of light is to expel darkness; they cannot dwell together. Hence, at the appearance of light, darkness disappears. "Tis midnight with my soul till he, bright morning star, bids darkness flee." Previously to this, death benumbs our sensibilities—darkness obscures our vision. Now we feel, now we see. Direful indeed is the feeling—dismal the sight. The commandment comes, sin revives and we die—die to live a new life. Sin has heretofore reigned unto death; now grace takes the dominion, and reigns through righteousness unto eternal life by Jesus Christ our Lord. Terrible indeed seems to be our forlorn condition; but it is a sure prelude of mercy in store. Now we are in a situation to appreciate the power of grace to support us in our weakness, and mercy to relieve us in our sufferings. Having been long bound in the manacles and fetters of sin, incarcerated in a doleful and gloomy prison, now the manacles and fetters fall from the hands and feet, the massive prison doors are flung wide open, and liberty is proclaimed to the captive exile—the lawful captive is now delivered. The truth has made the captive free, and it is free indeed. Now we are prepared to place a more correct estimate upon the way, the truth and the life. This life enters and ramifies the whole heart, and fills it with emotions of love and joy untold, unknown and unfelt before.

This life from Christ the living head,
To every member given,
Will live (when death itself is dead)
Eternally in heaven.

The strait gate is entered, the narrow way walked in by the liberated captive, led by an infallible guide, continues therein, destined to reach and rest forever in the blissful regions of eternal life, where, washed and made white in the blood of the Lamb, unsullied by a stain, a spot, a blemish or a wrinkle, and in the full enjoyment of the undiminished fullness and everlasting plenitude that is now secured to every heir of immortality, eternal life with its never ending felicity.

The last sentence in the text simply assures us that the gate is closed, the way shut up so effectually that none can enter there to molest or annoy in the smallest degree the glori-

fixed inmates of the delightful abode, or, that a final veto is stamped upon the whole workmongrel fraternity who are crowding the wide gate, and broad road that leads in an opposite direction, and to a different destiny.

In conclusion, dear brethren, may the way and the truth and the life be more and more clearly developed to you while as pilgrims and strangers you are wending your wearisome journey through the waste howling wilderness, until "this corruptible shall have put on incorruption, and this mortal shall have put on immortality."

Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Amen.

THO. P. DUDLEY, Mod.

Attest, J. W. ROYSTER, Clerk.

JAMES DUDLEY, Ass't Clerk.

The Maine Old School Baptist Association in session with the church in Whitefield, Maine, Sept. 11th, 12th & 13th, 1874, to the churches of which she is composed, sends love and fellowship in the Lord.

BELOVED BRETHREN:—Another year has passed away, and once more the God of all grace, comfort and consolation has permitted us to meet together for our annual meeting. In looking back and calling to mind our life, walk and conversation, what have we to say for ourselves? Have we, since we last met together, walked worthy of that vocation wherewith we have been called? Have we sought first the kingdom of God and his righteousness? Has Christ, that great Shepherd of the sheep, been first and last? Has he been the chiefest among ten thousand, and the one altogether lovely to us? Have the things, or the welfare of our Master's kingdom, been of more importance to us than the things and affairs of this world? What have we been seeking after, and where have been our love, heart and treasure?

We feel at this time, dear brethren, like asking you a few questions, because we believe it perfectly right that we should examine ourselves at least once a year. Have we prayed for the peace of Jerusalem? Have we spoken often one to another? Have we stirred up one another's pure mind by way of remembrance? Have we borne one another's burdens, and so fulfilled the law of Christ? Have we honored and glorified God in our body and spirit which are his? Has it been our object and aim, since we were last gathered together, to keep the commands of our Lord Jesus Christ, and walk according to his rule? If so, we can look back with joy, and not with grief. For a good old preacher said, many years ago, that the conclusion of the whole matter, and the whole duty of man is, to "fear God and keep his commandments." If we find, in looking back, that we have failed, and have come short of the glory of God, what has been the cause? Has our wicked and de-

praved nature, our carnal mind, our unbelief, the body of this death, been a weight, a hindrance to us? Has our weakness and inability to perform the things we would, together with troubles, trials, losses crosses, disappointments, afflictions and tribulation, come so thick and fast, and sometimes borne with such crushing weight upon us, that we have become about discouraged, that our little hope has almost failed us, that we have been tempted to fear that we are not His, or that he has forgotten to be gracious? Has the way over which we have traveled been dark for our eyes, rough to our feet, cold and chilly to our feelings? Don't forget, dear brethren, that if we are his we must follow him, and his way was much darker and rougher than ours.

Now, dear brethren in Christ, as we know not how much longer we may be permitted to stay in this world of trials and sorrows, or how near at hand our departure may be, let us watch and be sober, putting on the breastplate of faith and love, and for a helmet the hope of salvation, ever bearing in mind that the riches of our Master's kingdom is, or should be, of more importance to us than the riches of this world. It will not be long, if we are his, before we shall be discharged from this warfare.

"A few more days, or months, or years,
In this dark desert to complain;
A few more sighs, a few more tears,
And we shall bid adieu to pain."

Therefore, ye soldiers of the cross, take courage, be strong in the Lord and 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 the rulers of the darkness of this world, against spiritual wickedness in high places. Therefore 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. Praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints, and for God's ministers, that utterance may be given unto them, that they may open their mouths boldly to make known the mystery of the gospel. Amen.

H. CAMPBELL, Mod.

A. B. MACOMBER, Clerk.

The Mount Pleasant Association of Regular Baptists, in session at Providence, Trimble Co., Ky., on the 4th, 5th & 6th days of September, 1874, to the brethren and sisters of the branches of the church composing her body, Greeting.

Through the unfailing clemency of our Head and King, we are once more permitted to meet in annual association, and mingle and converse with, and learn of the welfare of the loved ones from far and near who are of like precious faith with ourselves, to receive each other's joys and share each other's sorrows. Truly this is a great privilege, for which we hope we feel duly thankful.

While on our pilgrimage through this transitory and sin-defiled world, we meet with many sore trials, and are called upon to bear many hard names, and the contumely and reproach of those who have not learned to esteem others better than themselves. But let our lot in this world be whatever the Father in his wisdom sees fit for the children to undergo, we desire to be made willing to endure, and ever give thanks for the chastening sent us, for it is part of the inheritance left to us by our Father's will, and also that "All things work together for good," &c.

Very dear brethren and sisters, we are, by our shortcomings, continually reminded of our imperfections and our proneness to evil ways. Our temptations are many, our trials severe, and our burdens heavy; but if we only could place implicit faith in the promises of him who cannot fail to perform, we could then resist the first; for he has promised that we shall not be tempted above that we are able to bear; we could with patience endure the second, for we are assured that the intent and purpose of them is to refine and purify us; and we would be made able to bear the third, by him who has said, that he will be our strength in time of need. But instead of living in the exercise of that christian grace, we are constantly reminded of the expression of our Lord and Master to his then immediate followers, to wit: "O ye of little faith, and slow of heart to believe," &c. Instead of being comforted, and learning humility by our trials, we have to lament that our hard and stubborn hearts murmur and rebel against the dealings of the Father with us, and we are made to mourn over our many imperfections and wrongs. But if indeed we mourn on account of our sins, we shall be comforted, for such is the promise. We must not expect our pathway through this vale to be strewn with flowers. We have our Savior's word for it, that in the world we shall have tribulation, and our every day experience is proving to us the truth of that saying. The saints in all ages of the world have had a rugged road to travel, and when left to their own strength have faltered by the way, as Peter did; and they are never so strong, in a spiritual sense, as when they are enabled by faith to cry, "Lord, save, or I perish." Let us 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 to 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 out of great tribulation. And if we are of those whom John (in vision) saw clothed in white robes, those robes are made white in the blood of the sufferings of the Way, the Truth and the Life. The way in which we must travel, if we travel safely; the truth that we must suffer with him, if we

travel in him; and the life of sorrow that we live in him, that light which is the life of the children of the kingdom. O what a glorious privilege to be permitted to walk in that way, the "highway of holiness" prepared for the believers of the truth, by him who is the life of the children of the light. If we walk in the light, we shall not stumble, or stray from the way.

And now let us pray the Father of lights to so direct our steps that we may not turn to the right or to the left, but that we may continue in the King's highway of holiness, until we reach that haven of rest which our Forerunner has prepared for us.

"There all the blood-bought hosts above
Conspire to praise redeeming love,
In sweet, harmonious strains;
And while they strike the tuneful lyre,
This glorious theme each bosom fires,
That grace triumphant reigns."

O, then we'll be prepared to sing
The praises of our glorious King,
In one continued strain;
For when we there together meet,
And worship at our Savior's feet,
We ne'er shall part again."

N. A. HUMSTON, Mod.

C. M. HUMSTON, Clerk.

CORRESPONDING LETTER.

The Linking Association of Particular Baptists, now in session with the church at Long Ridge, Owen County, Ky., to the associations, corresponding meetings, and all with whom she is in correspondence, sendeth christian greeting.

DEAR BRETHREN:—The swift flight of time has numbered another year with the things that are past, and has brought with it, as time develops the purpose of our God, another season of rejoicing to us as an association. The epistles from the churches composing our association generally send us the cheering news of peace and harmony, with a firm steadfastness in the faith of the gospel of the Son of God. Our meeting on the present occasion is one of peace and harmony, and the glad sound of the gospel of the kingdom is heard from your messengers, of whom there is a goodly number, without a jarring note or discordant sound. We thank God, dear brethren, for your fellowship in the gospel of his dear Son, and for your comforting epistles of love, of which we greatly desire a continuance.

Our next association will be held with the church at Georgetown, Scott Co., Ky., to commence on Friday before the second Saturday in September, 1875, where we hope to meet a goodly number of your messengers, renewing your fellowship for us.

THO. P. DUDLEY, Mod.

Attest, J. W. ROYSTER, Clerk.
JAMES DUDLEY, Ass't Clerk.

The First Regular or Old School Baptist Association called Kansas, in session with the West Union Church, Atchison County, Kansas, to her sister associations with whom she corresponds, Greeting.

DEARLY BELOVED IN THE LORD:—Through the gracious providence and tender mercies of our covenant

keeping God we are blessed with another happy, pleasant, and, we trust, profitable interview, as an association, in which peace and harmony have prevailed, and love has greatly abounded; much to the cheering and strengthening of those whose only hope is in the Lord.

Your messengers were joyfully received, and we are sure they came to us in the fullness of the gospel of Christ; for this grace is given them, that they should preach among us, the Gentiles, the unsearchable riches of Christ, and we have been edified and comforted.

Dearly Beloved, we desire that our loving correspondence shall be kept up, for it is pleasant and profitable.

We have appointed our next association to be held with our sister church called Little Hope, in Leavenworth County, two miles north of Tonganoxie Station.

And now may the God of all grace who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered awhile, make you perfect, establish, strengthen, settle; to him be glory and dominion forever and ever. Amen.

W. F. JONES, Mod.

J. SCHENCK, Clerk.

ORDINATIONS.

In answer to a call of the Regular Predestinarian Baptist Church of Jesus Christ called Mount Pleasant, in Lafayette County, Wisconsin, for a council of ministers to meet with them on Saturday before the first Sunday in October, 1874, to consider the propriety, and if thought proper set apart to the full work of the gospel ministry brother ANTHONY E. MCKNIGHT, one of her members, the church met at her regular place of meeting, and after singing and prayer the following proceedings were had:

The helps being called, the result was as follows:

Providence Church—Elders Thos. Davie, Walter Baker, Henry Smith, Dea. Francis Gholson.

Barren Grove, (Sandy Creek Association)—Eld. Smith Ketchum.

These, together with Eld. B. Sallee, of their own body, were formed into a council, by choosing S. Ketchum Moderator, and Francis Gholson Clerk.

The church then delivered the candidate to the council, which after having examined him in regard to his christian experience, call to the ministry, and doctrinal views, decided to ordain him on the morrow, (Sunday) morning.

On Sunday morning, 10½ o'clock, Eld. John Butler being present was added to the council.

The ordination was proceeded with in the following order:

Ordination sermon by Eld. Smith Ketchum, from Eph. iv. 8.

Prayer by Eld. Henry Smith.

Laying on of hands by the Elders present.

Charge by Eld. Benj. Sallee.

Right hand of fellowship by the church and council.

Benediction by B. Sallee.

SMITH KETCHUM, Mod.

FRANCIS GHOLSON, Clerk.

EDITORIAL.

MIDDLETOWN, N. Y., OCTOBER 15, 1874.

THE SPIRIT OF CHRIST.

"Now if any man have not the Spirit of Christ, he is none of his."—Rom. viii. 9.

To the trembling children of the Most High God, who, while here in the flesh, are subject to manifold temptations, doubts and fears, no subject can be more vitally important and interesting than that which clearly demonstrates to them their standing in the sight of God. What would a theory of doctrine, however orthodox, a profession of faith, or system of works avail us, in a religious point of view, if we are not united to Christ in a vital and spiritual relation? There is no amount of works, or sacrifices, or sufferings, should our faith and zeal be such as to remove mountains, and our knowledge so great that we could explain all mysteries, or should we give all our substance to feed the poor, and our bodies to be burned, that would do to rely upon as evidence that we are children of God or heirs of immortal glory; if we have not the Spirit of Christ, we are none of his. But "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 Christ."—Rom. viii. 14 & 17. Heirs "to an inheritance incorruptible, and undefiled, and that fadeth not away; reserved in heaven for you who are kept by the power of God through faith unto salvation ready to be revealed at the last time."—1 Pet. i. 4, 5. It is a solemn thought, whatever else we may have, except we have the Spirit of Christ we are disowned before the judgment seat of Christ. Indispensibly necessary as the Spirit is to witness with our spirit that we are the children of God, we have no power to avail ourselves of it, for it is the Spirit of Truth whom the world cannot receive. It is the Spirit of the Lord God, which cannot be directed or controlled by any human power. It is not possible that any of the sons or daughters of Adam can possess the Spirit of Christ, unless it be by a new and spiritual birth; for that which, and all which is born of the flesh is flesh. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50. But that which is born of the Spirit is spirit. And this spirit which is born of the Spirit, is the Spirit of him that raised up Jesus from the dead, and is the certain and infallible pledge that he who raised up Christ from the dead shall also in due time quicken our mortal bodies by his Spirit that dwells in us.

This Spirit of Christ, who is the Quickening Spirit, was in the prophets and Old Testament saints who sought diligently to know what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of his sufferings, and of the glory that should follow."—1 Peter i. 11.

Now this Spirit of the Lord God which was upon him, is the Spirit of Holiness, the Spirit of life and immortality, and it was given to him as the Mediatorial Head of his body, the church, without measure; for all the fullness of the Godhead dwells in him bodily; for it pleased the Father that in him all fullness should dwell. And of his fullness have all his members received, and grace for grace, and they are complete in him, who filleth all in them all.

Now that we be not deceived in this awfully momentous matter, may God enable us to search and try ourselves, whether we be in the spirit, or have this Spirit of Christ; for if we do in truth possess it, there are unmistakable evidences given in the scriptures by which the cheering truth is demonstrated.

First, If we have this Spirit of Christ, we have it in him; for all spiritual blessings were given to the saints in Christ Jesus, according as they were chosen in him before the foundation of the world.—Eph. i. 4. To have this spirit then we must be in him, "Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving."—Col. ii. 7. The root, or source of life to every saint is in Christ, and as all the life of a tree or plant is derived from its root, so all we can have of the Spirit of Christ or of spiritual fruits depends on our root being in Christ, who is our life giving, life inspiring and life sustaining spirit. From no other root can the fruits of the Eternal Spirit be developed. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints," &c.—Eph. iii. 14—18. He is the true Vine, his members are the branches. And 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."—John xv. 4, 5.

Secondly, As "No man can say that Jesus is the Lord, but by the Holy Ghost," (1 Cor. xii. 3) they who have the Spirit of Christ can in spirit and in truth say of him, as did Thomas, "My Lord and my God." We are not to understand that none but those who are inspired by the Holy Ghost can pronounce the words, for many shall say unto him, Lord, we have done mighty works in thy name, unto whom he will say, Depart from me, ye workers of iniquity, for I never knew you," &c. But none who are not born of his Spirit and taught of God can know and acknowledge him as their Lord, by bowing the knee to him, with that reverence, humility and obedience

which is peculiar to his saints. If any therefore possess his Spirit they will trust, obey and worship him as the Lord of life and glory, as the King Eternal, Immortal, Invisible, the only wise God our Savior. If he is our Lord, we are the subjects of his government; for we are not our own, for we are bought with a price, and receiving him as our Lord, we will glorify him in our body and spirit which are his.

Thirdly, If we have the Spirit of Christ, it will lead us to follow his footsteps, through evil as well as through good report. As he was led by the Spirit into the wilderness, into fasting, trials and temptations, to encounter the adversary, so we by his Spirit will be led to know him, and the power of his resurrection, and the fellowship of his sufferings, and be conformed to his death. As he in the spirit of holiness delighted to do the will of his Father, and to finish the work which he came to do, so shall we in his spirit delight to honor him in all things, and, like Moses, choose rather to suffer afflictions with the people of God than to enjoy the pleasures of sin for a season, esteeming the reproach of Christ greater riches than the treasures of Egypt; for he had respect to the recompense of reward.

Fourthly, If we have the Spirit of Christ, it will be in us a fruit-bearing spirit, and the fruit which it shall bear in us will demonstrate the purity of the spirit and distinguish it from all other spirits which are abroad in the world. Its fruits will be, as declared by the inspired apostle, "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance."—Gal. v. 22, 23. Let us examine this precious cluster, and see if it is borne by any spirit that we possess; for if these fruits abound in us, we may rest assured the Spirit of Christ abides in us; for these fruits can be produced by no other spirit than that of Christ.

The first of these fruits of the Spirit is love, and love produced in us by the Spirit of Christ is spiritual love; essentially different from that love which is natural, or of the flesh. Natural affection is born of the flesh, and has no higher origin than our earthly nature; it lives, changes, and dies with our earthly nature. But the love which is the fruit of the Spirit is born of God—is the love of God, and is as eternal and immutable as the source from which it emanates, "Beloved, let us love one another; for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us his spirit."—1 John iv. 7—14. This testimony of the apostle

John proves most clearly that the love produced by the Spirit in the children of God is not a revision or improved state of human love, but it is called the love of God, and is bestowed on us, and we receive it by a new and spiritual birth. It is in all respects as much higher and holier than earth born love, as Christ and God are higher and holier than the earthly Adam. This spiritual love though bestowed on us, and shed abroad in the heart of the saints, still centers in God, loving him supremely, and loving all that is lovely in the divine estimation. If therefore we possess it in our hearts, we shall love holiness, and desire above all things to be holy as God is holy. We shall love the brethren with a pure heart fervently. We shall love the word and truth of God, the order and ordinances of his house, and greatly prefer Jerusalem above our chief joy. This love of God, as a fruit of the Spirit of Christ in us, is one of the most scriptural, and therefore the most reliable evidences we can have while here in the flesh that we belong to Christ, have been quickened by him, and have passed from death unto life, and are of the number to whom Christ has said, "If ye love me, keep my commandments." "By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous."—1 John v. 2, 3. No other evidence of having passed from death unto life is reliable without this love in our hearts; all else is "sounding brass and tinkling cymbal."

The next fruit of this rich cluster is joy. Not the mere excitement of our animal passions, which may be wrought to a flame by flowery or animated appeals; but is in distinction from all fleshly ecstasy called "joy in the Holy Ghost." It is a pure and holy transport felt by sinners saved by grace, when God reveals his Son in them, and they receive the assurance that God, for Christ's sake, has forgiven their sins, and shed his love abroad in their hearts. This joy is a spiritual joy, because it is a fruit of the Spirit and not of the flesh. The recipients of it "rejoice in Christ Jesus, and have no confidence in the flesh." If it were possible to produce it from the flesh, it would not be a fruit of the Spirit; hence if we have this spiritual joy we must have the Spirit of Christ, which alone can produce it.

The next in order is peace. Peace with God through our Lord Jesus Christ. Once we were enemies to God by wicked works, and if our salvation had depended on our making our peace with God, we should have remained forever at war; but when the commandment came to us, and our sins revived, the enmity of our depraved nature was exposed, and the thunder of the holy law of God consigned us to the interminable regions of woe; we felt the dreadful force of the words, "There is no peace to the wicked." But when Christ

was revealed to us as our Savior, who was delivered for our offences, and raised again for our justification, then being justified freely through the redemption that is in him, we had peace with God through our Lord Jesus Christ. "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 joy also in God through our Lord Jesus Christ, by whom we have now received the atonement."—Rom. v. 1, 10 & 11. This peace which flows to us like a river is a spiritual production of the Tree of Life which is in the paradise of God. The Spirit of Christ in us yields the peaceable fruits of righteousness in none but those who are in Christ Jesus. In the world we shall have tribulation, but in Christ we have peace. "Great peace have they that love thy law, and nothing shall offend them."

Long-suffering is also a production of the Spirit of Christ. Unto all the saints it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. They must suffer with him, that they may also be glorified together. They know by experience the fellowship of his sufferings; for, "If any man will live godly in Christ Jesus, he shall suffer persecution." Our earthly nature is petulant and impatient in sufferings, and like Jonah, thinks it does well to be angry, even unto death. But the saints who "suffer according to the will of God," commit the keeping of their souls unto God, as unto a faithful Creator; and the Spirit of Christ in them makes them endure, and as they have received mercy, they faint not. It is certainly an evidence of the indwelling of the Spirit when we patiently endure hardness as good soldiers of the cross. "But and if ye suffer for righteousness' sake, happy are ye." "For it is better, if the will of God be so, that ye suffer for well doing than for evil doing." "For Christ also hath once suffered for sins, the just for the unjust." "Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."—1 Peter iii. 14, 17, 18, and iv. 1.

Gentleness becomes the followers of the Lamb. The haughty, turbulent and angry passions of our carnal nature are held in check by the Spirit of Christ which dwells in our hearts, restraining from wrath, resentment and retaliation. As the lamb-like Son of God, when reviled, reviled not again, so they who are armed with the same mind and led by his blessed spirit will be as gentle and harmless as doves, so far at least as they are led by his spirit. The spirit of our flesh is resentful and revengeful; but the fruits of the Spirit are in direct contrast with the works of the flesh.

Goodness does not belong to nor proceed from our depraved nature. There is none good but one, that is God; and if his Spirit dwells in us, its fruits will only appear in working in us both to will and to do that which is good and acceptable in his sight.

Faith. That faith which is the substance of things hoped for, and the evidence of things not seen, is the gift of God. It can neither be produced nor exercised by human power; it is the faith of the Son of God, and can only be developed in the saints as the fruit of the Spirit of Christ in us. The faith of men and the faith of devils may be possessed by those who are not born of the Spirit, but that faith which is peculiar to the elect of God can only be produced by the Spirit of Christ in us. If it could come from any other source, it would not be the fruit of the Spirit. Of the nature, power and triumphs of the faith of the Son of God, we cannot now dwell at large, as our time and space are limited.

Meekness is a fruit of the Spirit of Christ, and is an evidence that we, as the meek, are blessed of God, and shall inherit the earth, and ours is the kingdom of God. One of the excellencies exemplified in our Lord Jesus was meekness. "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold thy King cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass, and upon a colt, the foal of an ass."—Zech. ix. 9. Jesus saith, "Learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls."—Matt. xi. 29. Such lessons of meekness are only given by him 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 himself the form of a servant, &c. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."—Phil. ii. 6-8. From this spirit of the meek and lowly Lamb of God all true meekness must proceed, and the existence of his spirit in us is manifested by its fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit."—Matt. viii. 16, 17. This meekness which is the fruit of the Spirit of Christ in us differs essentially from that "voluntary humility" which is connected with the idolatry of "worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."—Col. ii. 18, 19. This latter kind of meekness and humility is the best that can be produced by the will or works of men; but that which is the fruit of the Spirit can only increase with the increase of God, as it can only emanate from the Spirit of God.

Temperance. This is the last fruit of the cluster as presented in our text. This has to do with the whole life and deportment of the children of God. In all our walk and deportment, if governed by the Spirit of Christ, this fruit will appear. In meats, drinks and apparel, in tem-

per, in zeal, in toiling and resting, in speaking and hearing, and in all we say, think or do. Nothing can conform us to the law of Christ and the image of the Savior which does not proceed from his spirit. As the branches cannot bear the fruits of the Spirit of themselves, it is only as they abide in him and partake of his spirit that they can bring forth fruit to the glory of God, and peace and comfort to their own souls.

"Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love."—John xv. 8-10.

Before we dismiss this already extended article, let us inquire, Do these fruits abound in us? If they do, "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."—2 Peter i. 8, 9. "If any man have not the Spirit of Christ, he is none of his." How solemn the thought! And if we have the Spirit of Christ, then we are his, and are born of his Spirit, and will be led by his Spirit, and it will abide and bear fruit in us. But let us remember that our fleshly nature is still in opposition; the flesh warreth against the spirit, and the spirit against the flesh. We are to look for none of these spiritual fruits from our fleshly nature. But as followers of the Lord Jesus, we are to deny ourselves, crucify the old man with his affections and lusts, and put on the new man, which after God is created in righteousness and true holiness.

The present number of the "Signs" has been unavoidably delayed, owing to our having had to set up a new steam boiler, &c., but we hope to be up with our dates in a week or two.

THOSE GRAPES.—We acknowledge with many thanks the receipt of a bountiful package of very delicious grapes, which we judge, from marks on the boxes, came from the vineyard of our dear brother Walter Reed, of Wayne, Steuben Co., N. Y. May he and his loving companion feast continually on the rich clusters of the true and living Vine, of which our heavenly Father is the Husbandman.

SECOND VOLUME OF THE "EDITORIALS."

We have the pleasure of informing our subscribers that the sheets of the second volume of the book of Editorials are now in the hands of the binder and will be out in a few days; therefore if any should notice their names still wrong in the published list on our last page, they should lose no time in having it corrected, or it will be too late.

B. L. BEEBE.

MARRIAGES.

Sept. 6, 1874—At Manassas, Prince Wm. Co., Va., by Eld. J. L. Purington, Mr. Isaac Long, of Greenville, Butler Co., Ala., to Miss Eliza Catherine Hickerson, of the former place.

OBITUARY NOTICES.

Our venerable and very dear brother, **Deacon Whitefield Woolford**, of Fishing Creek, Dorchester Co., Md., (Eastern Shore) finished his course on earth, and peacefully fell asleep in Jesus at 6 o'clock a. m., on Thursday, Oct. 1, 1874, aged 81 years.

This aged pilgrim had been a very prominent, devoted and highly esteemed member of the Primitive Baptist Church for fifty-five years, during all of which time he held the unwavering confidence of all his brethren, and had a good report of them who are without. He was clear, sound and steadfast in the faith, and his counsel was sought and cheerfully imparted to the brethren and churches throughout the Salisbury Association. He was kind, loving and humble in his deportment, and uniformly one of the most spiritually minded brethren we have ever known. He had raised a large family, many of whom were members with him of the Fishing Creek Old School Baptist Church, and others of them, we believe entertain a hope in Christ, who have not made a public profession. Blest with a competency of this world's goods, and with grace to use as not abusing his worldly substance, many of his less affluent brethren, and all around him were made glad by his unostentatious liberality.

Brother Woolford had built a comfortable Meeting House for the use of the church, on his own farm, where with his kindred in Christ he had enjoyed many precious seasons for many years. In the last decade his dear companion, the wife of his youth, with whom he had long walked, like Zacharias and Elizabeth, in all the ordinances of God, blamelessly, and several of his children, have been called to their inheritance above.

For a few years past our dear brother has been deprived of his sight, which affliction, with all the infirmities of age, he bore with exemplary submission to the will of God. His last sickness, for about seven weeks, was without much severe pain, and retained his faculties, and conversed freely on the subject of his approaching departure, and the hope of immortality beyond the grave. A few hours immediately preceding his death he was inclined to sleep, and in that state passed gently away without a struggle or groan, to that sleep "whose waking is supremely blest."

On Sunday, the 4th, his funeral was attended by a very large assembly of relatives and friends, and a discourse was preached by Eld. G. Beebe from John xi. 25, 26. "I am the resurrection and the life," &c.

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

Fearless he entered death's cold flood,
In peace of conscience closed his eyes;
His only trust was Jesus' blood,
In sure and certain hope to rise."

DIED—At the residence of her son-in-law, Mr. Joseph Brunor, in the city of New York, Oct. 1, 1874, **Mrs. Sarah R. Pangburn**, aged 82 years, 3 months and 21 days.

The deceased was a sister of the late Elder James C. Goble, and in early life experienced a good hope in Christ, but circumstances caused her to delay a public profession of religion until the year 1836, when she was baptized upon the profession of her faith by Elder Brunor, and joined the North Baptist Church in New York. Some years afterwards she united with the Ebenezer Baptist Church, of which her brother was pastor, and remained a highly esteemed and beloved member until her death. She was a firm believer in the glorious doctrine of salvation by grace alone, well established in the truth, and rooted and grounded in the faith. A woman of rare intelligence and sound judgment, her brethren reposed great confidence in her ad-

vice, which was always salutary and beneficial to the church. She highly enjoyed the society of her brethren, and delighted to converse with them of the glory of the kingdom of Christ, and exalt his holy name. It was my privilege to enjoy several interviews with her during the last year of her life, and although suffering greatly from infirmity and a complication of diseases, her mind was composed and clear, and her confidence in the power and grace of her Redeemer assured. Some months before her death she requested me to preach her funeral sermon, and left in writing the text, Psa. lxxiii. 26. Her only fear for some time was that in her last conflict she might be left to meet the enemy, death, alone. But in this she was most happily disappointed. Not a cloud obscured her setting sun. She bade an affectionate farewell to children, grand-children and friends, and declared with the utmost confidence that grace was triumphant, and the last words she audibly expressed were, "Sovereign grace, sovereign grace." Her funeral took place at her residence, on Saturday evening, Oct. 3, when I addressed a large audience of relatives and friends from the words, "My flesh and my heart faileth, but God is the strenght of my heart and my portion forever."

An aged and beloved sister, children and grand-children, mourn one deeply beloved and fondly cherished; but they mourn, enjoying hope. As I looked upon the beautiful features, calm and placid in death, these lines involuntarily arose in my mind:

"Ah! lovely appearance of death,
What sight upon earth is so fair?
Not all the gay pageants that breathe,
Can with a dead body compare."

Yours in hope of the gospel.

W. L. BENEDICT.

Warwick, N. Y.

DIED—At his residence in the town of Fairfield, Jefferson Co., Iowa, in January, 1873, brother **Henry Keltner**.

Brother Keltner was born April 11, 1791, in the state of North Carolina, and when a young man moved to Tennessee, and joined the Primitive Baptists at the age of twenty-one years, and lived a consistent member of the church until his death. He moved to Illinois at an early day, and lived there some years, then moved to Iowa and settled in Jefferson County. His house was ever open to his brethren and sisters, and he loved their company. Six associations have been held in his house. He possessed plenty of this world's goods, and administered liberally to the necessities of the saints. In the division among the Baptists on the mission system, he stood firm in the doctrine of predestination and election. He died as he had lived, in the faith of God's elect.

He left a wife, who has since died, and children, with many brethren, sisters and friends to mourn, yet we believe our loss is his eternal gain.

ALSO,

DIED—At the residence of her son-in-law, brother Wm. Smiths, in Jefferson Co., Iowa, July 31, 1874, sister **Sarah Keltner**, wife of brother Henry Keltner, deceased.

Sister Keltner was born Aug. 2, 1787, in the same state with her husband. They were married when young, and were both baptized on the same day. Sister Keltner possessed a powerful mind on the scriptures, and was well versed in them, and loved to converse on the subject of religion, and was an able defender of the truth, to the confounding of the wisdom of this world. After the death of her husband her powers of mind seemed to give way, and she became very forgetful. She died in the faith.

A discourse was preached by the writer, from 1 Cor. xv. 10, "But by the grace of God I am what I am," in memory of them both, at the house of brother Smiths, on the day of the death of sister Keltner. Her remains were laid by the side of her husband's, to await the trump of God that shall wake the dead.

Your brother in tribulation,

E. W. KINKADE.

DIED—Near Carrollton, Ky., of consumption, **Louisa Weight Calvert**, wife of Isaac Craig, in the 32d year of her age. She was

born in Cooper Co., Mo., Sept. 11, 1842. Her mother died during her early childhood; her grandmother then took charge of her, who finally broke up housekeeping and gave her to one of her mother's sisters, where her companion became acquainted with her, and married her Sept. 3, 1863. She never connected herself with the church, always fearing she was not worthy of the company of christians. She clothed and fed the hungry and the needy, was always ready to entertain the people of God, and was an untiring visitor of the sick, especially those destitute of friends and relatives. Her last days were, though painful, spent calmly, with her husband and her parents, for whose comfort she had left a large family connection in central Missouri, to render comfortable in their old age. She professed a hope in Christ, whom she said was able to do all that was necessary. She expressed sorrow that she had not been baptized before she was taken so low.

She was the last of her family, having had to mourn the loss of her father, mother, sisters and only brother. May the Lord watch over her two children and afflicted companion, and raise her up at the last day, is the prayer of

ISAAC CRAIG.

Our dear sister, **Mrs. Mary Ann Brink**, wife of Lemuel Boice, departed this life June 20, 1874, aged just 57 years. Her disease was typhoid fever, with which she laid five weeks. She suffered very much during her sickness, but bore it with christian fortitude and resignation. She united with the Baptist Church of Olive & Hurley about six years ago, and was baptized by Eld. I. Hewitt. She was of a quiet and meek disposition, and ever ready to minister to those around her, and to her brethren and sisters, of whom many living can testify. She leaves a husband and eight children to mourn, but not as those who have no hope; for if we believe that Jesus died and rose again, them also that sleep in Jesus will God bring with him.

Her funeral was very largely attended, by at least one thousand persons, and an able and comforting discourse was preached by E. M. L. P. Cole, from Heb. iv. 9, "There remaineth therefore a rest to the people of God."

Though death the remains has enshrouded,

Of one we have known but to love,
Yet our faith in sweet confidence tells us,
She is gone to a home far above.

J. V. WINCHELL.

Olive, N. Y.

Our much esteemed sister, **Mary Margaret**, departed this life July 6, 1874, after a protracted illness of several months, in which she suffered much, and gave evidence of a faithful reliance on him who alone can comfort the afflicted, aged 76 years, 3 months and 26 days. She was a consistent member of the Providence Church, in Bedford County, Pa., forty-two years, during which time her house was open to her brethren of like precious faith, and her acts of kindness will long be remembered by many who have shared her hospitality. She has left many friends and relatives, with the church, to mourn, but not as those who have no hope.

The writer was present at the funeral and preached to a large and attentive congregation.

ALSO,

Sister **Mary Mellett** departed this life Sept. 20, 1874, aged 84 years, 5 months and 25 days. She was for many years a worthy and exemplary member of Sidling Hill Church, Fulton County, Pa., and in her declining days gave strong evidence of her firm attachment to, and love for the old landmarks, and could not be drawn away from the simplicity of the truth. She was esteemed by all who knew her. She left a large family of children, grand-children and great-grand-children, and a large circle of friends and relatives, with the church, to mourn their loss, which they feel is her eternal gain.

The writer being called upon, was present, and addressed the friends and attentive congregation.

Yours in hope of eternal life,

THOMAS ROSE.

Please publish the death of sister **Sarah Miller**, the wife and companion of John G. Miller, of Miami Co., Ind.

The subject of this notice was born in the state of Virginia, Oct. 28, 1799. Her parents and she emigrated to Kentucky in 1821. She was married to John G. Miller, and the same year they united with the Regular Baptist Church of Christ. They then moved to Henry County, Indiana, and were in the constitution of the Lebanon Church, of which they continued to be highly worthy members for many years. They then moved to Miami County, and were in the constitution of the Taylor's Creek Church, where she remained a worthy and exemplary member to the time of her death. She and her husband were worthy members of the Regular Baptist Church over fifty-four years, always firm and unwavering in the doctrine and order of the gospel. She was confined to her bed for several weeks; her sufferings were, however, very light; she was never heard to murmur or complain, but anxiously looked forward to that city which hath foundations, whose maker and builder is God. On the 27th of December, 1873, death released her from her mortal clay. She died in the full triumph of living faith, with full assurance of a blessed immortality beyond the grave. And here we would say to the mourning relatives, Mourn not without hope, for your loss is her everlasting gain.

Sister Miller leaves an aged husband and six children to mourn their loss. May the God of all grace enable them to say with one of old, "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord." O that our last end may be like hers, calm and serene.

A comforting discourse was preached on the occasion by Eld. J. G. Jackson, to an attentive congregation.

Brother **John Bristow** departed this life on the 25th of August, 1874, at his residence in the town of Roseville, Placer Co., Cal. His death was very sudden. He complained for several days of not being well, but was able to walk about. He returned from a neighbor's house to his own residence, sat in his chair, and expired immediately, without a struggle.

He was an esteemed member of the Primitive Baptist Church at Pacific School-house, near Sacramento City, where I have had the pleasure of his agreeable company and counsel in church matters for several years. He was sound in the faith of the gospel, and his theme was salvation by grace, and his own unworthiness. He was a beloved brother, and a respected citizen in the neighborhood where he lived, and had filled some responsible offices with honor to himself and to the satisfaction of the people.

He was born in the state of Kentucky, resided several years in Illinois, and finished a life of 72 years in California. He had no relatives in this state, that I know of.

THO. H. OWEN.

DIED—At the residence of her son, brother Michael Crowther, sister **Matilda Crowther**, aged 79 years. She departed this life on the 1st day of September. She had been complaining for some months of heart disease, so that she had not been able to constantly fill her seat at the meetings of the church. About ten days before her death she was taken with paralysis. From this time she sank gradually until her mortal life yielded to the dread destroyer. During about two days of the time she was conscious. One of the brethren, as also her son, brother Crowther, spoke to her in reference to her hope, and she expressed herself that she still trusted in the Lord. One day, as one of the sisters was by her bedside weeping over her, she put up her trembling hand and wiped away the tears, as though she would have bid them not weep for her.

She had been an orderly, quiet, steadfast and consistent member of the church at Black Rock for more than forty years, and was baptized by Elder Scott. She had received the firm esteem of all who knew her, and the warm love and fellowship of her brethren and sisters in the church. We regarded her as a bright example of the quiet

and even walk which a child of God ought to follow. We have no doubt that she is at rest.

Her funeral was largely attended on the 3d inst., and I tried to preach the word from Hosea xiii. 14.

She has left children and many friends to mourn, besides the church; but we feel sure that for her to die was gain.

As ever your brother in hope,
F. A. CHICK.

James B. Towles departed this life at the residence of his father, brother James Towles, in Washington City, D. C., at a little past noon on Wednesday, Oct. 7, aged 32 years, 4 months and 16 days.

Our deceased friend had been in failing health for more than a year past, but a fatal result was not apprehended until within the last few months. There seemed to be a complication of diseases at first, but at the last inflammation of the stomach took place, from which for weeks he suffered intensely. Towards the end the inflammation was relieved, but the vital powers were so prostrated that he could not rally, and at last death released him from his sufferings.

Only eight short months before, the loving and well beloved mother of the deceased, "sister Catharine A. Towles," was called home to rest, and now death has again entered the family circle and left a wound in all their hearts which only time can heal.

The deceased was widely known among our ministers and brethren, who have often met him, either at his home or at the many associations he has attended, in both which places his kindness and geniality made him a general favorite. He was frank, open, and sincere in all his words and acts in life. All who knew him respected his uprightness and probity of character. Many of our brethren especially have experienced his kindness, either at home or abroad.

He had never made a public profession of religion, but for years has shown a deep interest in the truth and in the progress of the church of Christ. This, I believe, did not exist in one who knew not the truth.

During all the former part of his illness he expressed an earnest desire to recover. When questioned at one time in regard to his interest in divine things, he expressed a serious thought in regard to them, but said he could not say that he had a good hope, or words to that amount. But at the last the Lord gave him light and reconciliation. Only a few hours before the end he was asked if he still wished to recover, and his reply was, "Not now, not now." He said at another time, "I want to go home." Some one said, "And be with Jesus." He seemed to catch at the word, and his face lighted up as he said, "Yes, to be with Jesus." In broken words, because of his weakness, he said, "Not my power, not my power, but the power of God." Once, while conversing with his cousin who had so devotedly cared for him during his illness, he spoke of our ministers, and said, "I love them all; I love to be with them, to hear them talk, and I love to sing with them." I fully believe that these are the expressions of a child of God. I think they give evidence of a love for the truth, which only a child can give.

A telegram was sent to me the night before he died, which I did not receive until the next day at about the hour of his release. I went on at once, only to find him still in death. I remained with the deeply afflicted family until after the funeral on Friday afternoon, the 9th inst. It was a sad and mournful occasion to all. I tried to speak briefly to the comfort of the bereaved ones. Brother Wm. M. Smoot was present, and also took part in the services. I hope that he who speaks as never man spoke, applied his word to the solace of the grief stricken friends. May the blessing of God rest upon the bereaved father and brothers, so that they may be comforted. Especially may his blessing rest soothingly upon the sad heart of his dear cousin who cared for him, and also for his mother, in their last days so devotedly, and who feels lonely and bereaved indeed.

As ever your brother in the tribulations and hope of the gospel,
F. A. CHICK.

MONIES RECEIVED FOR THREE DAYS MEETINGS. "THE EDITORIALS."

FIRST VOLUME.

Mary E Beakes N Y 5, P J Woodson Mo 2 30, Wm Jackson N Y 2 30, Jas M Cook Tex 4 60, Wm Culwell Ark 2 30, Alfred Lyous Tex 2—Total \$18 50.

SECOND VOLUME.

Sarah A Turner Va 3 50, Wm C White Ga 2 30, Polly Bundy N Y 2 30, Mary E Beakes N Y 5, Joseph Griffiths 3, Edwin Clendenin Del 2 30, Winder Hastings Del 2 30, P W Gordon N Y 2 30, David Odell N Y 2 30, P J Woodson Mo 2 30, C G Samuels Ill 5, Wm Jackson N Y 2 30, Lewis Hinman Kan 2 30, E K Bunnell Pa 2 30, Mrs J Barnes Pa 2 30, Mrs Sarah Osborn Ill 1 25, Jas M Cook Texas 2 30, W R Dudley Mo 2 30, C W West Tenn 2 30, J Thos Jones Ky 3 50, Davis Trumbo O 2 30, Wm H Fraser Ill 2 30, Alfred Lyons Texas 2, Elkanah Johnson Tex 1, Margaret J Tuley Cal 3 50, Elizabeth Hess Ore 2 30.—Total \$64 85.

RECEIPTS.

NEW YORK—Usebe Morse 2, Asa D Elston 2, Eld B Bundy 1, Eld J N Badger 2, Nathaniel Brown 2, Mrs Mary Winchel 2, Mrs Arletta LeRoy 2, Alfred Reed 4, J Birdsell 2, Beebe Warwick 2..... \$21 00

MAINE—Eld H Campbell 2, Mary Bailly 2, Eld Wm Quint 9..... 13 00

PENNSYLVANIA—Mrs J M Willard 2, D B Nivin 2, Ella M Hosseger 2, John Brady 10, James Ogden 4..... 20 00

DELAWARE—Hetty Champion 3, Hannah S Boice 2, Joseph Griffiths 2, Elizabeth Stephens 4, Mrs M Barton 2, John R Hill 2, J R Rees 2, Rhoda Eckles 2, Alexander Wilson 2, Mrs M E Griffiths 2, Winder Hastings 2, Wm D Reckords 2, Joshua Hastings 2, Alexander Frasher 2, S E Towresey 2..... 33 00

MARYLAND—Mrs Mary Woolford 3, R W Bailey 4, Irvin Hooks 2, Elisha Holloway 2, L Bailey 2, Mrs L C Williams 4, Geo W Jarman 2, Elisha Hastings 2, Geo Lowe 5 25, Maria Henry 2, Lydia Nairne 4, J W Timmons 2, Wm H Jarman 2, Z Truitt 2, Mrs T Parsons 2, Mrs Maria Huston 1, Miss Hetty Bell 2, Sephora Sebrew 1, Polly Anderson 2, Salisbury Association 16 25, Mrs E Bounds 2, J H Laws 2, Mary J Purull 2, B F Morris 2, Jane Morris 2..... 72 50

VIRGINIA—S A Turner 6 50, A N Finks 2, F M Lewis 2, Eli T Kidwell 2 20, Pig River Association 5, Smith Fulton 2, Gilbert Northam 4..... 23 70

ARKANSAS—A W Baechus 2, C A Norwood 6, Wm Davis 2..... 10 00

LOUISIANA—E Hayden 2, Isaac Long 2..... 4 00

TEXAS—P P Robertson 11 50, F W Bryan 2, D H Lisk 4, H M Smith 2, L W Harvey 1 50, Alfred Lyons 2, San Jacinto Association 2, Eld E Johnson 2..... 27 00

NORTH CAROLINA—Hargis Farthing 2 50, E G Peacock 2, Wm E Billops 2..... 6 50

GEORGIA—Thos Carten 2, Eld D W Patman 11 50, S H English 2, J M Boone 4, Wm P Menell 2, Eld Wm L Beebe 10..... 31 50

TENNESSEE—A Shelby 5, J R Pierston 4, C W West 2..... 11 00

MISSISSIPPI—Jas Bruzel 2, John McMillian 2..... 4 00

CALIFORNIA—A H Hagans 4, Eld T M Duke 10..... 14 00

OREGON—P B Heckard..... 4 00

OHIO—C M Foster 2, Eld J C Beam-an 2, Wm N Corey 4, A Carter 2 50..... 10 50

INDIANA—Chilion Johnson 1 50, Levi Cooper 5, Uriah Trimbo 2, M B Robinson 2, Geo Ringo 6, J W Ogle 4..... 20 50

ILLINOIS—Lawson Linton 2, John Hutchison 2..... 4 00

MISSOURI—Josiah Clare 4, M Whitaker 2..... 6 00

NEBRASKA—M Loomis..... 2 00

IOWA—Caswell Dennis 17, H P Stockwell 6, C P Ellis 2, Jacob Hough-an 2..... 27 00

KENTUCKY—J Wilson 3 50, James Dudley 2..... 5 50

ONTARIO—H Bell 2, Caleb Southon 2, Geo Errett 2..... 6 00

Total..... \$376 70

There will be a three days meeting held with the Little Flock Church, at Coatsburg, Adams Co., Ill., to commence on Friday evening, at early candle light, before the fifth Sunday in November, 1874. There will be some of the ministering brethren from Missouri present, if the Lord will, and we cordially invite all who would like to come and see us.
C. G. SAMUEL.

A three-days meeting is appointed to be held with the O. S. Baptist Church called Deerfield, 1½ miles north of Deerfield village, to commence on the first Friday in November. Brethren of our faith and order are cordially invited to attend.

Those wishing to attend will come via Lake shore and Michigan Southern Railway to Deerfield Station, where they will be met and conveyed to the meeting and places of entertainment.

Brethren Wm. Pollard of Canada and John H. Biggs of Ohio are to meet with us.

Brethren, come and see us, and we trust the Lord will give us a joyful season.

By order of the church,
SAMUEL CARPENTER, Clerk.

YEARLY MEETINGS.

The Old School Baptist Church of Schoharie will hold their yearly meeting on the 21st & 22d days of November, to commence at ten o'clock a. m.

There will be conveyances at the depot at Howe's Cave to meet the 12 o'clock train, and also the evening train, to convey our friends to a place of rest. We give a general invitation to the brethren and sisters of our faith and order.

PETER MOWERS, Clerk.

The yearly meeting of the Middletown and Walkhill Church will be held at their Meeting House corner of Roberts and Cottage Streets, in the village of Middletown, on Wednesday and Thursday, November 4th & 5th, 1874.

We cordially invite the brethren and friends of our faith and order, especially ministering brethren, to meet with us.

By order of the church,
BENTON JENKINS, Clerk.

The yearly meeting of the Chemung Old School Baptist Church will be held at Waverly, N. Y., on Wednesday and Thursday, Nov. 4th and 5th, 1874. We shall expect Elders G. Beebe and Wm. J. Purington to be present with us, and as many visiting brethren as can come.

Any one coming by the Erie or L. V. R. R. will be met at the various trains arriving on Tuesday. If any will inquire for Marvin vail or J. C. Beard they will easily find either of them.

By order of the church,
J. C. BEARD JR., Clerk

The regular monthly meeting of the Asylum Church, at Vaughn's Hill, occurs on the Saturday and Sunday following our yearly meeting.

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AND

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SECOND VOL. OF THE EDITORIALS

We give below a list of the names of those who have subscribed for the *Second Volume* of the Book of Editorials. Our object in publishing this list is to give our subscribers a chance to see how we have their names, and if any should discover a mistake they will please to inform us immediately, in order that it may be corrected before the list is given to the binder. If each subscriber will see that his or her name is correct in this list, it will prevent any liability of having the book marked wrong. This list will close with the present number and be handed to the binder the same as it appears here, and any book not marked according to this list may be returned and another book marked without extra charge.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON"

VOL. 42.

MIDDLETOWN, N. Y., NOVEMBER 1, 1874.

NO. 21

POETRY.

From the "Goepel Standard."

SWEET ASSURANCE.

Sweet assurance! O what is it?
Something far beyond man's ken;
Something more than yonder vapor
Rising from the marshy fen;
Something more than fleeting shadows,
Or a bubble on the stream.

Years ago my Savior told me
I was spotless in his sight;
In his image he beheld me
Pure and perfectly upright;
That I was, and ever should be,
Heaven's darling and delight.

What's the use of simply thinking
Or believing Jesus died,
If by faith I'm never drinking
From that ever flowing tide
Which the Roman soldier opened
When he pierced the Savior's side?

Hungry souls want something more than
Simply sitting round the board;
Looking will not satisfy them,
Nor the least relief afford.
True believers want to feast on
Jesus Christ their risen Lord.

End of faith and its beginning,
All in all to me thou art;
Closer still I would be clinging
To thy sympathizing heart.
Wrap me in thy pure embraces,
From thee let me no'er depart.

CHRIST DIED FOR THE UNGODLY.

Rom. v. 6.

Thou who hast for sinners died
On Calvary's bitter tree,
Moved by pity to provide
Salvation rich and free;
Who, to save rebellious man,
Laid celestial glories by,
And to perfect mercy's plan,
Dost intercede on high.

Jesus, I, a worm of earth,
On thee would humbly call;
I, of rebel race by birth,
Less worthy than them all.
Thou the sinner's case did bear,
Sinners thy compassion drew,
Sinners oft thy mercy share,
O may I share it too.

This the boon I come to seek,
An interest in thy love,
And that thou to me wouldst speak,
E'en from thy throne above.
Speak, O Lord, with power divine,
To this doubting, trembling heart;
Speak, and tell me I am thine,
And naught from thee can part.

Tell me thou my sin hast borne
Into the wilderness;
Say thou wilt my soul adorn
With thy rich righteousness;
Tell me I am one with thee,
By eternal covenant bound;
Thine in life, in death to be
In thee forever found.

Grant the sunlight of thy face
May oft my spirit fill;
Grant me more abundant grace
To keep from every ill.
For me ever intercede;
A heavenly place prepare;
Through earth's desert journey lead,
And then receive me home.

CORRESPONDENCE.

NEAR LEXINGTON, Ga., Oct. 27th, 1874.

DEAR BROTHER BEEBE:—According to the request of my beloved brother in Christ, Elder William D. Chandler, of our association, (the Oconee,) I send you the enclosed experience of a young lady, who has lately joined the Old School Baptist church at Graveley Creek, Jackson Co., Georgia, which he desires published in the "Signs of the Times," if you think proper.

Yours in love,

D. W. PATMAN.

JACKSON CO., Ga., Oct. 5th, 1874.

I have for some time had it in mind to write to you. I will, if Providence permits, tell you what I hope the good Lord has done for me. I sometimes hope my sins have been forgiven; again I feel so sinful, and the evidences of a change are so small, I fear I am deceived. I hope you will tell me what you think of such a case as mine. From my earliest recollection I have had desires to be a Christian, and be baptized; but how I knew not. I never tried to pray till the year 1860, when my two little sisters died. I thought it was time for me to try to do better. I tried to pray; but my prayers seemed to do no good. At other times I was forgetful, and was careless and unconcerned as ever. Through all the dreadful war, until about seven years since, while in the field at work with my father and brothers, I saw a great cloud rising and started to the house, thinking it would rain. A flash of lightning, over me, was such that I thought I was stricken, and screamed aloud. This appeared a warning to me that I had sinned and had not long to live. All I could say was, "Lord have mercy on me." Instead of getting better, I grew worse, and harder than ever. A little over two years ago my little brother died, and I felt that he had gone to rest, while I was yet permitted to live in sin, and I would not have him back if I could. I grieved because I could not cease from sin. In August I attended a protracted meeting, and could not conceal my grief; friends tried to persuade me to go as a mourner, to be prayed for. I determined not, as I believed they could pray for me as well anywhere else as there. I did not believe all was in reality that went to the mourners' seat. Some persuaded me to join the church, as had been done before. Another year passed; my prayers seemed to be nothing, and I a greater sinner than ever. The protracted meeting again

commenced, which continued ten days. I went a few days, and while thinking one morning about going to an arithmetic school to begin that day, these words came into my mind: "Seek first the kingdom of God, and all these things shall be added unto you." At this meeting with my awful feelings, through the persuasion of friends, I went up for prayers, believing if it done no good, perhaps it would do no harm. After going, while on my knees, I wished I had not gone, for I felt so hard-hearted and wretched, I thought it was only adding sin to sin. Sometimes I could shed tears, at other times it seemed I could not have shed a tear to save my life. I have often desired to shed tears, hoping thereby to get relief. In all my life together, I have seen more trouble in the last year, on account of my sins. I have wished I could change my being with the fowls of the air, or the beasts of the field; I did feel and could say, there is no mercy for me; I am lost, without mercy. O Lord, O Lord, have mercy on me, a sinner; O, that I could pray for mercy. Such were my prayers, and they seemed to be nothing, but sin. I have often knelt to try to pray and could not move my tongue. I have sorrowed often, because I could not feel as bad as it seemed the nature of my case required. Although I thought I was the greatest sinner that ever lived, I could not feel that I was sinking to that awful pit, or that the ground was sinking beneath me, as others had said. My troubles seldom kept me from sleeping or eating, and that gave me sorrow. Sometimes I tried to fast and pray; at one time I opened the bible and read, (I cannot tell when nor where,) but it condemned me with my fasting and praying, for they were abominations to God. O, I would wish I had never pretended to be seeking the Lord; it was all in vain, and only my own sinful works, and I had deceived everybody, but could not deceive God; and if God had begun this work he would have finished it. I tried to read the bible, but it was a sealed book; I could not understand it, and therefore I could not love to read it. I thought I had put off reading too long, for I never had time, having to work for my living; if I thought of reading I often put it off for a more convenient time. Ever since I could sing a tune it had been my delight, until a little more than a year ago, when I thought I could never sing any more, unless my sins were forgiven; and I could in reality sing praises to the Lord, yet I delighted in good singing as much as ever.

About three months passed, and my associates insisted so much that I tried to help them sing. It troubled me to hear some sing who seemed not to think of what they were doing, as I had done many times before. Time went on and I felt at times that I had no friend on earth. One morning I went off to try to pray, and became impressed to get the bible; I done so and read, "Seek and ye shall find." I thought I had not sought right, and therefore could not find. This was in May or June. In a few nights after this, two neighbors came to the house of my brother-in-law, to play on the violin and flute, and I loved to hear the music, but did not go to hear it that time, for I thought God despised to hear the music of all sinners. I walked out to try to pray, and was afraid to go far off; while on my knees the lightning flashed in my face every time I tried to arise or open my eyes. I thought surely my doom was sealed. My hard, wicked heart had no feeling; my cries for mercy availed nothing. O, thought I, if one of my brothers or sisters would come, I would exhort them to turn to the Lord before too late, as it was with me. Sister heard me and came asking me what was the matter. I did not tell her, but commenced screaming, so as to be heard at the house. Mother and a cousin came to us; mother said to me, "trust in the Lord," and prayed the Lord to have mercy on me; she led me toward the house. Soon the lightning faced me again, and I fell pleading for mercy, but soon rose up and went on. I wondered how I could ever sleep again in my wretched condition, but sleep overcame me between midnight and day. I traveled on in sorrow, as I had done for a long time, often reading my favorite paper, the "Signs of the Times," hoping to find some encouragement by reading the experiences of saints, comparing theirs with my own exercises; sometimes they were like mine; but I could not go with them where they were made to rejoice at the forgiveness of their sins, and I could not feel the weight and burden of sin like them, nor as I thought I should, before my sins could be forgiven. In July, while at the dinner table, (I do not know that I was thinking anything about myself,) these words came to me, "Be of good cheer, thy sins are pardoned." The tears began to flow; I left the table, wondering what that meant. I went to a silent grove to try to pray. Then something seemed to say, "Go open the bible and read." I read the 3d chapter of Galatians, speaking about receiving the Spirit by the hear-

ing of faith. I wondered if my sins were forgiven, and I had not faith to believe it. Sometimes I could almost believe, and then conclude that would not do; there would have to be a greater change with me, for I was still the same sinner, or worse than before, and there was no mercy for me; I have only been pretending to seek the Lord, and have deceived his people, but cannot deceive God. August meeting came on again. I went in trouble, as I had done before; going up to be prayed for, I then wished I had not gone, for it done me no good, and wished I had stayed at home. Friends would tell me it was Satan persuading me that I was doing wrong, and also tell me I was neglecting my duty by not joining the church, that I was looking for something I would never see, asking me if I did not think I would be better satisfied if I would join the church. My reply was, "No, I am not fit to join," and I determined never to join unless I was changed from what I then was. The last day of the meeting, the minister's text was about faith, hope and charity, and it seemed he was preaching to me particularly, and I was made to believe I would join the church sometime.

On returning home I again read in the "Signs of the Times," and was encouraged to believe I had a little hope, and that it ought not to be buried or thrown away. For two days after this I felt better satisfied, and determined to try to serve the Lord the remainder of my days, even if I should be lost after all. I studied much about being baptized, and went to Graveley Creek to meeting, thinking I would offer myself to the church. But when the door was opened I felt that I had nothing to tell. That night there was a Methodist meeting near by. I wanted to go, and yet did not want to go. I thought if I did not go my Methodist friends would think me partial, or prejudiced, (as perhaps I was) and if I went, and did not go among the mourners, they would think the same. I had determined never to go into a Methodist altar, for I did not believe in their ways. My notion about the Missionary Baptists had been much the same, for I believed many of their mourners were deceived and persuaded into the church wrongfully; and such I did not want to be the case with me. But now I fear to judge, as I read in the scriptures: "Therefore thou art inexcusable, O man, whosoever thou art that judgest, for wherein thou judgest another thou condemnest thyself, for thou doest the same things." However, I went to the meeting that night in much distress, and shedding many tears. The Lord sent his lightning flashing before me, there and back home. I asked my brother who was with me what he was going to meeting for. His reply was not such as I desired, as I hoped and prayed it might be for his good, even if I was to be forever lost. While at meeting I could not hold up my head, and never saw the minister. When the mourners were invited forward, I

went with them, and was so hard hearted I could not shed a tear. O how miserable I was. Until I reached home my troubles seemed more than I could bear. I could not keep them to myself. I asked one in company if he was prepared to meet God. He answered, "I do not know." I asked him to turn and serve the Lord. He asked me if I did not think I would be better satisfied to join the church. I replied, "I am not fit," and began to wonder if disobedience in failing to join that day was the cause of my troubles, or was it because I had gone to meeting that night when I did not believe in their ways, though I believed there was some of God's children among them, or was it for telling a story. I had received a hurt that day by jumping from a buggy when the horse was scared. As I started that night I said I would return, or turn back, if my hurt got worse. It continued to grow worse, and I did not turn back, hence I concluded telling the story was the cause of my troubles; or likely all these things together were the sins I had committed, and was rebuked for. On my return home I became more calm, and for several days felt that I could and would cease to sin, and spend the remainder of my days more correctly, even if I should be lost. But soon I found my vows were vain, for depraved nature remained, and there was no good in me. I prayed the Lord if it was my duty to be baptized he would make it known to me, if not, I desired to know, for I had rather carry my heavy burden all the time than be deceived in this important matter. I have never been burdened in the same way since those precious words came to me while at the dinner-table. Yet I cannot feel that I am a fit subject for the church. I have often thought if I was a member others would think and speak of me as I often did of them in my cruel judgment, saying they have no religion, and have no business in the church, &c. I desired after that certain professors would tell the reason of their hope, thinking I should know whether or not to believe it. But now I think my wicked judgment has been turned upon me, and is the cause why I have no brighter evidence of a change.

I have greatly desired to be prepared, and united to the Primitive Baptist Church; but during the meeting at Candler's Creek last August I became willing to join any denomination wherever the Lord would direct me, if he would only bestow the mercy upon me that I sought for. I have not yet been led to believe there is any other place for me than with the Old School Baptists, and I fear there is not. I have often been tired of nonsense, and wish to hear Christians talk more about Jesus, and what he has done for them. Often I feel that I am no company to visitors, and they name it to me, and wished myself alone. But lately I have conversed with some professors, who gave me some encouragement to believe I had a little hope in Jesus.

I never could tell all the troubles and exercises of my mind to any of them, and feel as if I never should be able. Pray the Lord to direct me.

Yours in love,

MAGGIE F. EBERHART.

The poetry following I will not copy, as it may be read in the Baptist hymn book, hymn 570, beginning "The Lord will happiness divide," &c. D. W. P.

UTICA, N. Y., Oct. 14, 1874.

DEAR BROTHER BEEBE:—I feel it my duty to try and write a few lines by way of gratitude for your kindness in sending me your likeness, and at the same time hope this may find you in good health, both in body and soul, if it is the dear Lord's will. I bless the Lord my health is good, but my mind is very often in great trouble to know if I am in the path of duty or not. But I trust the Lord will make it plain in his own time and way.

Dear brother, I have not forgotten that pleasant interview I had with you at Roxbury, neither the fit of trembling which this poor shaking reed felt when called on to speak in the presence of Elder Beebe and others whom the Lord hath made teachers in Israel. But I know the Lord is able to work by the feeblest instrument, and am also satisfied that without him I can do nothing. But, dear brother, as I came by way of Otego, some of the dear brethren requested me to write them of my visit, through the "Signs;" but feeling myself so incompetent to pen any thing of profit to the dear children of God with whom I took so much comfort, I have kept putting it off, till I feel ashamed of myself, as it looks so like ingratitude on my part. But, dear brethren and sisters, I must say, to the honor of our heavenly Father, that I never remember having a sweeter visit than I had with the dear ones under whose most welcome and hospitable roofs I sojourned for about ten days, first with brother Maben and his kind family, who treated this poor unworthy worm as if he were a king's son. May the Lord of the household reward them seven-fold; desiring the same blessing to rest upon all the dear ones at Roxbury upon whose kindness I fed and feasted while there. I sometimes feel like saying, Dear Lord, how is it that such a poor worm as I should be made a partaker of such blessings and comforts from thee and thine? But all the answer I get is, I will have mercy on whom I will have mercy. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Well, after the meeting closed, I, in company with brother Reynolds, made our way towards Otego, where in due time we arrived, and met brethren French and James Bundy, who were looking out for some careworn travelers. Brother French conveyed me to his pleasant and hospitable home. Ah, I was a stranger, and he took me in, and abundantly supplied my temporal wants; and, bless the Lord, I do think he com-

forted my soul and made me feel somewhat like Paul when he came to the three taverns and met the brethren from Rome; for he thanked God and took courage. Surely I did meet many precious brethren and sisters, who seemed to be of one heart and one mind, striving together for that faith which was once delivered to the saints, with whom I took sweet counsel, although a stranger to them in the flesh, and on the earth, as all my fathers were; and if a true child, surely I am the least of all. But O, may I partake of that which in my feeble way I try to set before God's children, by telling them that they either belong to the church or to the world; and I can truly say the world is not my home, nor my company; but while I have a desire to render unto Cesar the things that are Cesar's, yet still I hope the Lord has given me a strong desire to be found trusting in him, the mighty God of Jacob, who is the giver of every good and perfect gift. And when I look upon Zion, I can truly say,

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

And the beloved John says, "We know that we have passed from death unto life, because we love the brethren." And how many of the dear children of God have been comforted with that heavenly morsel, is not for me to tell; but I bless the Lord for his great goodness, who, I trust, has enabled me to say, I know one who has been both comforted and strengthened when the Lord has enabled me to feed on that sweet morsel. But I have learned by experience that our heavenly Father, who gives the appetite, must also furnish the provision, and give to every one their portion of meat in due season. But, bless the Lord, there is a full supply in that heavenly store-house, and our spiritual Joseph holds the key; for it hath pleased the Father that in him should all fullness dwell; and, bless his holy name, all we have, and all we are, is safe in the hands of the great Shepherd of Israel, who neither slumbers nor sleeps. Every day's experience teaches me that if my portion was entrusted to me, I should soon lavish it away and come to want. But O what a mercy that the saints of God are not left to care for themselves; but the apostle Peter was inspired to tell us that the saints are kept by the power of God through faith unto salvation, ready to be revealed in the last time. And the beloved John says, "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 David says, "I shall be satisfied when I awake with thy likeness."

I would say to all who have ears to hear, that I do not expect to be satisfied until I awake in my Savior's likeness. O may it be your happiness, and mine, dear kindred in Christ, for his name's sake.

Now, dear brother Beebe, if you see any thing in this that will be likely to hurt any one, commit it to the fire; and O may the Lord spare you a little longer, if it is his will, to comfort the household, is the prayer of

Your unworthy brother,

ROBERT ALEXANDER.

Piedmont, Fauquier Co., Feb. 1st, 1847.

ELDER DURAND—DEAR BROTHER

ER:—I desire to ask a favor of you. Please give us your views through the SIGNS on the portion of scripture found in Habakkuk iii. 2, 3, 4, and farther if you feel like it. Now, my brother, I ask this favor simply because I greatly desire to hear the words spoken from. When I was under deep conviction, as I hope, for sin, I heard the words preached from. The power of God was presented in exalted strains, and I was made to tremble as I stood before that power which was just and holy, and could crush me at his bidding, and I saw no way of escape. Since I was brought into gospel liberty by that same power, as I humbly hope and trust I have been, I have desired more or less to hear the words taken as a foundation of a discourse. It has been upwards of thirty years, and during this long period I have asked several ministering brethren for their views, but none seemed inclined to speak from it. * * * If you should grant my request through light and liberty I shall be glad; if not, I must submit; but I think my desire will be the same. I feel very poor and needy, and ignorance itself, full of unbelief and sin; but I hope I do desire instruction in the things pertaining to the kingdom of Christ. I feel but little interest in the things of time and sense. This world is not our home. Perhaps you will say, "If any man lack wisdom let him ask of God, who giveth liberally to all and upbraideth not." While we know this to be true, my brother, and do so much need the teaching of our God, and we know from experience that he only can teach us the way of salvation, we know also that he has called, qualified and sent out his ministers to feed the little flock over which the Holy Ghost hath made them overseers; and they go forth confirming the souls of the disciples. Through them we are built up in the faith of the gospel, causing our hearts to rejoice with unspeakable joy. The Lord has said he will turn unto his people a pure language. This enables them to speak the truth in Christ, and lie not. So then the food comes through the earthen vessel pure, leaving no marks of the flesh to mar the peace of Zion. Words fitly spoken are like apples of gold in pictures of silver. How perfect and beautiful is the figure. How precious is the gospel when presented in perfection and power to those who have ears to hear what the Spirit saith unto the churches. The poor have the gospel preached unto them, and blessed is he that is not offended in me, saith the dear Redeemer. O may I, with all the dear saints, ever be enabled to rejoice in God our Savior with exceeding great joy, if I, a poor worm of the dust, and a great sinner, am one of that number. We shall come off conquerors, and more than conquerors, through him that hath loved us. But, my brother, I am so prone to evil, prone to leave the God I trust I love.

"Sense of folly, baseness, sin,
Causes doubts to work within;

Off I fear there cannot be
Grace like this bestowed on me."

The longer I live the more I feel the deep depravity of my heart and nature, which causes me to doubt. Why is it that we are so full of doubt, when we read in holy writ that Christ Jesus came into the world to save sinners, of whom, says the beloved apostle, I am chief. "Christ hath appeared once in the end of the world to put away sin by the sacrifice of himself." "There remaineth no more sacrifice for sin." Haven't we felt that we are sinners of the deepest dye, and that we can bring no offering for sin, but, "simply to the cross I cling," is the language of our souls. I was asked by a good and faithful brother some time ago why I would always say, "If I am a subject of grace," or, "If I know anything of salvation." I told him I could not tell why, only it would always present itself to me. Sometimes it would intrude when I could dispute; still it was there. I knew a mother in Israel once who was firm and unshaken in the truth. She said when Christ was revealed to her in the pardon of her sins it was so plain she thought it wrong to discredit the word of the Lord. She was often in heaviness through manifold temptations, "but," said she, "that is the legacy of the children of God. They were chosen in the furnace of affliction. But I can't give up. God for Christ's sake has forgiven my sins." She continued steadfastly in the apostles' doctrine up to old age, died, I believe, leaning on her Beloved, and without the shadow of a doubt, I believe, entered into final joy. This was the patience you speak of in "The trial of Job," in the conclusion of the book; and I do believe it is the truth. "There is somewhere within us, since first we hoped in Christ, a calm and serene certainty of final deliverance into eternal joy," &c. Read it, my brother. Perhaps you have not read it recently. It is so full, so much to the point of our experience. Pick up the book when I may, it seems a crumb falls from the Master's table for poor unworthy me, so undeserving of the least of God's mercies. There seems something comes right home to my experience.

October 19, 1874.

DEAR BROTHER BEEBE:—The above is an extract from a letter of our dear sister, Mrs. Edna Ferguson. I began with the intention of extracting only the language of her request, but you will readily see why I could not well stop short of where I have. I leave much more equally interesting to spiritual readers in this, as there is in all of her letters. I should like, as I have told her, to see her communications oftener in the SIGNS. There are some of the dear children of God who seem to be more especially and continually exercised upon spiritual things, dying daily to the world and self, and living daily unto God, an experience at once the most inexpressibly painful and unspeakably rapturous. The communications of such are most valuable to the

brethren. It is often in private letters that such daily experiences are most freely and clearly expressed, but usually connected with other matters, local news, expressions of personal affection or esteem, kind and encouraging words, which make up the peculiar value of a private letter, but are not of general interest, from which it is a difficult matter to separate and bring into form that which is suitable for publication. Therefore I hope those unto whom the Lord is pleased to communicate of the good things of his word, and who feel, as the disciples always do when their heart burns within them as Jesus talks with them by the way and opens to them the scriptures, a desire to speak to the brethren, will remember the many who read the SIGNS, the many who receive their only preaching and brotherly communications through its columns, and write as often as they can directly to them, at the same time that they need not neglect that private correspondence which is so valuable, strengthening to friendship and fellowship, and so cheering and refreshing.

Some eight or ten years ago I felt to name the SIGNS "Our Family Paper." There are now other papers in which sound doctrine and experience are published, which I am always glad to see in any paper. Yet in a peculiar sense I cannot but still regard the SIGNS as our "family paper," having begun with the separation of the Old School Baptists from the new order of things, and continued firmly and steadfastly upon the same ground through all the forty-two years, the only paper of any kind, so far as I know, that has been edited and published by one man for so long a time, affording a medium of communication for all the scattered brethren, circulating generally among them in all parts of the land, and contending undeviatingly for the truth which was once delivered to the saints.

The words upon which my views are requested read as follows: "O Lord, I have heard thy speech and was afraid. O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy. God came from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hand; and there was the hiding of his power."

How often I have read this chapter in wonder, and felt my soul thrilled by the awe-inspiring language, and the sublime power and majesty expressed; feeling much as one who looks upon the terrible majesty of the ocean, or stands in view of some mountain rising in stern grandeur, against whose summit the storm rages, with fiery lightning and reverberating thunder. How little one feels at such a time like uttering language of his own, or letting his feeble voice be heard amid such awful displays of the mighty power of God. I have had much meditation upon this chap-

ter, and the Lord has been pleased, I believe, to give me some glimpses of the meaning of a portion of this inspired language, and some taste of its grand and glorious goodness; but it is too great and too deep for me to think of undertaking to expound.—Still I feel impressed to express some of my thoughts upon it in response to the request of sister Ferguson, and it may be that the Lord will be pleased to open the understanding of both writer and reader as we proceed, and give us some new and precious views of his most excellent glory in the salvation of his people.

This is named a prayer of the prophet; yet it contains but one petition, recorded in the second verse, and the rest is made up of strong and highly figurative declarations of God's wonderful power and work in salvation, concluding with a sublime expression of confiding trust in God. These are the three parts or elements of all prayer, though they are not always as distinctly separated: the petition, the ascription of the kingdom and power and glory to God, and the expression of trust in him. In every petition the power to grant that petition is acknowledged in the very making of it, and also a trust is expressed in him to whom it is made. For this cause prayer is worship.—The supplicating cry of the poorest beggar for mercy is worship. "Then she came and worshiped him, saying, Lord help me."—Matt. xv. 25. The prayer is itself an acknowledgement of his power, and an expression of reverential regard for it, and a trust in him, which constitutes true worship; and the faith by which alone the prayer can be truly made is the gift of God. The words of prayer are inspired, for the Lord puts it into the heart to feel the need of, and to desire that which he has designed to bestow. "Thus saith the Lord God: I will yet for this be inquired of by the house of Israel to do it for them."—Ezke. xxxvi. 37. Yet his previous declaration that he would do these things was positive, not depending upon their asking for them. "For thou, Lord, hast told thy servant that thou wilt build him a house; therefore thy servant hath found in his heart to pray this prayer unto thee."—2 Saml. vii. 27, 1 Chron. xvii. 15. Also see Romans viii. 26, 27. Therefore every true prayer is a prophetic declaration in the language of humble and ardent desire of what God has designed to do, showing not only the purpose of God which is to be accomplished, but showing also the sweet conformity to that will, and the longing desire for its accomplishment, which he has wrought in the hearts of his people. And it is this which causes that sense of power to plead and supplicate and lay hold upon the strength of God which is experienced by the poor, trembling suppliant, even in the midst of his weakness and anguish, and the doubts that arise from his carnal mind. It is this voice of God's will felt in the soul which causes that sweetness and relief in the very experience of urgent pleading with God,

while even we have yet received no other intimations that he will answer one prayer.

"O Lord, I have heard thy speech, and was afraid." This is the necessary preparation for true and acceptable prayer. No one can pray unto the Lord until he has seen him by faith, and heard his speech; altho' before that time he may have been very zealous and very confident in forms of prayer. The children of God can never realize power in prayer only at such times as their souls are stirred by the speech of the Almighty. And whoever hears that speech is at once afraid. None can hear the word of the Lord without trembling, and unto such only as tremble at his word will he look with acceptance and love. But this is not that fear that hath terror and apprehension of evil in it, such as Egypt felt when the Lord sent mighty thunders, and rained hail upon them, and the fire ran along upon the ground. Every poor believer has heard the Lord's speech and been afraid; but it was not at the time when the awful sound of thunder and the raging of the hurricane filled his soul with vague terror. Such is not that fear of which the prophet speaks. Neither do I understand him to speak of that fear which the thunders of the law inspires in the soul of the trembling convict, who feels the righteousness of his condemnation. That fear causes one to desire to escape from the Lord whose wrath we dread. This fear causes us to desire to draw softly near to him, with tender, trembling pleading, and adoration, while we deeply feel our own nothingness and vileness. Such fear Job, the perfect man, felt when the Lord answered him out of the whirlwind, and he said, "I abhor myself, and repent in dust and ashes." Such fear David felt both when he went and sat before the Lord in humble thankfulness because of the good things which God had spoken concerning his house, (2 Saml. vii. 18,) and when he saw the angel of the Lord stand between the earth and heaven, having a drawn sword in his hand stretched out over Jerusalem to destroy it because of his sin in numbering Israel. Such fear felt Isaiah when he saw the exalted glory of God, and heard the voice that caused the posts of the door to move, and filled the house with smoke; and Daniel, when the presence and voice of the Lord caused him to lie without strength upon the ground, and turned his comeliness in him to corruption.

This speech which Habakkuk heard is not addressed to the natural ear. But as speech to the natural ear communicates to the mind of him that hears the thoughts, and will and counsel of him who speaks, so the communication of the Lord's thoughts concerning us and his will and eternal counsel to the soul is represented as his speech to us. And that speech is represented as coming accompanied with thunder and lightnings, as to Israel in giving the fiery law, and out of the whirlwind, as to Job, to represent the solemn awe and ter-

ror, and the holy, reverential fear and trembling and self-abasement which are inspired in our souls by the awful grandeur and infinite majesty and glory of the wisdom, and knowledge and power of God, when he is pleased to reveal any of it to us. It is not that the literal raging and roaring of the elements causes that spiritual awe and reverence, but the effects upon the natural mind which they are calculated to produce causes them to be figuratively used to represent spiritual effects. The great and strong wind that rent the mountains, the earthquake and the fire, when the Lord was not in them, could not stir the soul of Elijah to bring him out of the cave. But when he heard the still small voice his soul was moved and overwhelmed with the majesty and glory of the King eternal, so that he wrapped his face in his mantle, not in terror to flee, but to go out softly before the Lord, and hear in childlike reverence what he would say.

Habakkuk, like all the prophets, had wondered at the inscrutable ways of the Lord in his dealings with his people. He could not comprehend them, nor see how they were reconciled with his faithful word of promise. How like little, weak and ignorant children the old prophets felt while the burden of the word of the Lord, which they could not comprehend, was upon their souls, to deliver to his people. Sometimes burdened with the word of God's vengeance, denouncing curses and destruction upon his people because of their transgressions; then again sent with the solemn and joyful weight of messages of peace and good will resting upon them, to proclaim glad tidings of glorious goodness in store for the same people. These things the angels or prophets, desired to look into. Sometimes they complained of the heavy hand of God upon them and his people in his mysterious afflictive dealings with them, as Job and Jeremiah; and sometimes they "enquired and searched diligently, while they prophesied of the grace that should come unto the saints. Searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand of the sufferings of Christ and the glory that should follow."—1 Pet. i. 10-12. But from time to time the Lord was pleased to hush the murmurings of their rebellious, carnal natures, and silence their questionings, by a peculiar display to their faith of his excellent wisdom, and bring them into the dust of sweet humiliation before him, to lie reverently with the trust and confidence of little children and "hear what God the Lord should speak," knowing that "He will speak peace to his people and to his saints."—Psalm lxxxv. 8. Thus he said to Habakkuk, after speaking of the senseless and lifeless idols to which his people had turned: "But the Lord is in his holy temple: let all the earth keep silence before him." And at once the earthly nature of the prophet is hushed into reverential silence, while the Lord speaks to and

through him. The fear of the Lord always has the effect to produce silence upon our sinful and rebellious earthly nature, and is, therefore, "a fountain of life to depart from the snares of death."

When the prophet heard the Lord's speech the thoughts of God were in his heart, which are thoughts of love and goodness to his people, and at once his desires are for their good, and he is moved to send forth the prayer, "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Should we pursue our meditations upon this chapter we will have occasion to allude particularly to the work here referred to, in contemplating some of the following verses.—We will here only say that it is the work of God in the salvation of his national Israel from Egypt, from the wilderness, from Jordan, the "river of Judgment," and from their enemies in the land of Canaan; and his work in restraining them from time to time from following their own vile and idolatrous propensities, and in bringing them when he will into obedience to his will to which the prophet alludes literally. He now saw them rebellious, wholly given to idolatry, and with none of their former power and glory as a nation, but a prey to their enemies, and held in subjection to the nations round about them.—And he felt this strong desire that the Lord would revive this work, which had never failed to be in some little measure manifest, though as a faint spark of fire at times, enough to distinguish them to the understanding observer at all times as the people of God nationally. The Prophet, like the Psalmist, could not forget Jerusalem, nor cease to desire and pray for her peace and prosperity. But the very form of the inspired words here, as well as elsewhere in the law and the prophets, show a meaning beyond the application to the condition of the Jewish nation, which meaning was hid from these Jewish ages and generations, not to be made known until fulfilled; and not to be fulfilled until Jesus came to fulfill both the law and the prophets. But though these things were not made known to the understanding of the prophets, yet they felt the spiritual power of them, and unto them it was revealed that not unto themselves but unto us they did minister these things which are now reported unto us by gospel-preachers.—1 Peter i. 12. It is to this spiritual meaning in the desire for and experience of God's salvation that we shall mainly address ourselves.

This is still the prayer of faith, that the Lord will revive his work.—But it is still, under the gospel dispensation, often the case that the full meaning of the prayer which is called forth from our souls is not understood by us. Paul prayed for the removal of the thorn which the Lord had given him in the flesh, the messenger of Satan to buffet him. The answer was not that which he thought would have been an affirmative answer to

his prayer. But let us look at it and we shall see that he got just what by faith he prayed for. He did not pray for a release from physical pain, as such, nor from worldly affliction, persecutions, sorrows; but for a release from the overflowings of his vile nature, the pressing weight of his infirmities and corruptions, which this messenger of Satan stirred up, as in the case of Job. It is only a spirit of holiness that can inspire such a prayer. Only a hungering after righteousness, a desire to be free from sin. The natural man does not have such desires. The Lord answered the desire of his heart, and gave him to experience what his soul longed for; but in a far more glorious way than by removing the thorn, or relieving him from the festering corruptions manifested within him by this messenger of Satan; so that he could even glory in his infirmities that the power of Christ might rest upon him. It is so always with the poor sinner. Salvation comes in a way different from what he thought he had prayed for, and always far more gloriously than he had dreamed of. It is so always with the Lord's people. Their prayers of faith always reach beyond their own understanding, and the answer is always to the surprise of their natural minds. How little did the prophet know what sufferings Christ must endure in fulfilling this prayer, before the glory should follow. How little does the poor, trembling child of grace, groaning under a sense of spiritual coldness, drought, vileness, know what sufferings must follow the revival of the Lord's work in his heart for which he so earnestly prays. For the revival of the Lord's work must be by the crucifixion of the flesh, by a daily death to the world. The earthen vessel, the pitchers of Gideon's army, must be broken to let the lamp of divine life shine forth.

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

"Twas he who taught me thus to pray,
And he I trust has answered prayer;
But it has been in such a way
As almost drove me to despair."

I will continue this subject hereafter if the Lord will.

SILAS H. DURAND.

OCOQUAN, Prince Wm. Co., Va., Nov. 5, '74.

DEAR ELDER BEEBE:—I have felt like writing briefly from the words in Rev. 21st chapter, last clause of the 6th verse: "I will give unto him that is athirst of the fountain of the water of life freely."

Everywhere in the word of our God his people are presented to our view as the recipients of his blessings. They are presented to our view in the scriptures, in so many different places, individually and collectively, the central point as it were, around which are revolving a train of circumstances, dark and inscrutable though some may be, yet surely and certainly working together for their good. They are presented to our view under different characteristic marks, and the marks by which

they are known, and which bring them before us, present them as living characters. Sometimes we see them in a figure as one afflicted with leprosy, again as the blind, the deaf, the dumb, and the lame, wearing different characteristic marks, but in every instance the same class of people are presented; and in the text we see them, and are led to contemplate them as those who are thirsting for the fountain of the water of life. They are those who are alive from the dead, for as natural life precedes natural thirst, spiritual life must precede the spiritual thirst presented in the text. The principle of natural thirst is a principle co-eval with, and co-equal to natural life.—We do not have to teach our children to hunger, nor do we have to teach them to thirst, but the emotions of hunger and thirst abide in the life itself. The thirst then presented in the text proceeds or flows from spiritual life; this life is in Christ, and all who are embraced in the covenant of grace are partakers of it.—Spiritual life precedes a knowledge of sin. Through the reception of this life the quickened sinner is made to realize his own condition as a justly condemned sinner before a sin avenging God, and is made to groan and cry because of it. This knowledge may not all come at one time, striking him down as a terrible thunder-bolt before the justice of God. It may come gradually, here a little and there a little, line upon line, and precept upon precept. But co-eval with the knowledge of sin is the desire to be free from it, and herein is the thirsting for the fountain of the water of life. The sinner, at first, may not know for what he is thirsting. He may not know what means this feeling of sorrow and heartfelt trouble through which he is passing, the spirit of heaviness abiding upon him, and the burden of sin weighing him down. It dates away back in early childhood; the knowledge once imparted never ceases. It is there as a shining light in the heart of a quickened sinner, and while such artificial lights as he may kindle, or are kindled at their *distracted* meetings are soon buried in the oblivion of nature's darkness, yet the light of God, shining in the heart of a quickened sinner abides there; it shines on and shines ever. In the experience of many, months roll into years, they pass away and yet there is no relief. At times it may apparently be almost lost sight of, but it returns again with redoubled force. The thirst assumes a definite shape in the mind at last; it is not a thirst for gold, nor for worldly fame; it is a thirst for nothing within the power of this world to bestow, for did the thirsty one possess all the wealth and honors of this world a thousand times over, he would freely give them all for that which his soul so earnestly seeks.—His leading, earnest, and longing desire is to be free from sin, to be replete in holiness. It is the fountain of the water of life for which he is thirsting. And "As the hart panteth after the water brooks, so pant-

eth my soul after thee, O God." "My soul thirsteth for God; for the living God: when shall I come and appear before God." He does not know at first but what the water of life is bestowed upon the working principle, and that he must buy it upon that principle. He must gather together, not his silver and gold, but his good works, and bring of them an offering unto the Lord, for which the Lord will be under an obligation to bestow the living waters upon him. He gathers together the best of his performances, makes a number of resolutions to do better, cease from sin, and the like, culls of the fairest of the flowers that grow in nature's garden, and lays his offering before the Lord.—But as surely as the Spirit of the Lord blows upon it there is a withering away, there is a fading as of a leaf cut from a tree, there is a total destruction of all our fancied works of righteousness. They are destroyed through the brightness of the coming of our God, for he is a consuming fire, and will surely burn up all the tattered garments, the filthy rags of our own righteousness—in which we endeavor to hide ourselves before him. We stand exposed in his presence in all our horrid deformity as guilty sinners; there is no wild gourd now above our head to shelter, there is no solid rock beneath our feet upon which we may stand before him. The quickened sinner realizes his terrible condition, and from the depth of his heart, arises an involuntary cry for mercy. He has no money to buy, no righteousness to plead. It is now that the Lord seals in his heart the knowledge spoken before by the inspired prophet: "Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money and without price." The ransom price through which the living waters flow unto him is now revealed in his experience. The voice of love and mercy sounds aloud from Mount Calvary, vibrating in the secret chambers of his soul, causing him to break forth in unknown strains, and sing surprising grace. He is thus brought to experience and realize the truth of the text: "I will give." We do not obtain it upon the working principle, it is the gift of God. In another place we hear him say; "I give unto them eternal life." Again, "I will give you rest." Let us briefly contemplate the water of life. "And he showed unto me," says John, "a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb." "There is a river," says the Psalmist, "the streams whereof shall make glad the city of God, the holy place of the tabernacles of the Most High." This river is found within the sacred precincts of the holy city of our God. "For there," says the inspired prophet, "the glorious Lord will be unto us a place of broad rivers and streams." An ever abiding and abounding supply is here presented. "I will give unto him of the fountain," reads the text. Not only do

we drink of the fountain, but the very fountain itself is revealed in our experience in the revelation which is made unto us of Christ in us the hope of glory. How sweet it is to be led of him in green pastures, lie down beside the still waters, and drink of that ever-flowing fountain found alone in the gardens of his grace.

In our travel here many times we grow weary and faint by reason of the way in our wanderings, as strangers and pilgrims through a desert land, and waste, howling wilderness. But it is in the wilderness that waters break out, and streams in the desert. Firm as the eternal heavens his gracious promise stands: "When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. I will open rivers in high places, and fountains in the midst of the valleys; I will make the wilderness a pool of water, and the dry land springs of water."—Isa. xli. 17, 18. "Whosoever drinketh of the water that I shall give him," says Jesus to the woman of Samaria, "shall never thirst; but the water that I shall give him, shall be in him a well of water springing up into everlasting life."—John iv. 14. Thus the fountain of living waters abides in us. A well of water. Notice the figure. Springs may fail. Rivulets, and even rivers cease to flow. But if we dig deep beneath the surface there is always water there. Nor do we have to lower our buckets and procure a supply upon the working principle, for it is a well springing up, and we partake of it whenever our Lord sees that we stand in need. I will give it unto him freely, is the promise in the text. It is freely in a two-fold sense; in that it is ours without money and without price, and there is also an abounding supply to satisfy our every need, and its end is everlasting life. May the Lord seal instruction by his unerring Spirit, guard and guide us in the narrow way of everlasting life.

Yours in love for the Truth's sake,
WM. M. SMOOT.

P. S.—I would say to the brethren in West Virginia and Pennsylvania, among whom I recently visited, that I reached my home in safety from my visit among them, after an absence of about eighteen days, having been present during the trip at nineteen different meetings, besides the three days at the Associations. The weather was good, the meetings were pleasant, and I enjoyed the trip.

WM. M. SMOOT.

MOUNT GILEAD, Ky., Oct. 22, 1874.

I feel like saying to you, my dear brother Beebe, that the Lord has visited this part of his vineyard with the smiles of his countenance, in the addition to our borders at Mount Gilead, five of his children by baptism. One sister upwards of eighty years of age, who had been a member of the New School Baptist church for several years, but never was with them in sentiment, and only joined them to make a compromise with her

husband, who was bitterly opposed to her uniting with us, and then only came after his death. Four others have joined the Bald Eagle church; six at Mount Carmel, in Clarke Co., and five at Drift Run; so you see we have abundant reason to be thankful to our God for being so mindful of us as not only to keep us, as churches, in peace and oneness of heart, soul and sentiment, but adding unto us such as shall be saved.

The Licking Association, as you are aware, is at peace, and has been since those who created disturbances among us have gone from us, and since those false charges have been investigated by the brethren for themselves, and perfect understanding had of our positions upon the doctrine of Christ. Not only have those Associations which stopped correspondence with us, viz: Mount Pleasant and Salem, returned, but a very large majority of associations of Baptists stand with us in the west. And, indeed, I cannot see how Baptists, who understand their own experience, can do otherwise. I have been charged by a brother of trying to excel some older gifts in the doctrine of eternal oneness, which those who know me best know is not true; but I desire to know as much, and perhaps, more sometimes, than my heavenly Father is pleased to reveal to my limited capacity, and would be glad if my brethren knew more, so they could instruct me deeper into the mystery of Godliness. I presume those brethren who are looking for such manifestations and evidences of the existence of the "old man," are afflicted with the same weakness that they charge on others. While my dear brother, "None of these things move me; neither count I my life dear unto myself," it is painful to see such little jealousies arise. May God keep us all, my dear brother, in the hour of temptation. May his blessings be added unto you and yours, and save us, is my prayer, for Jesus' sake.

As ever your friend and brother in tribulation,

J. H. WALLINGFORD.

ALEXANDRIA, Va., Nov. 4th, 1874.

I had a pleasant trip to Georgia, perhaps I ought to say a prosperous journey, by the will of God. I was absent from home exactly four weeks. I attended the Yellow River Association, at Beulah, Walton Co., Ga.; the Primitive Western, at Harmony, Pike Co., Ga.; the Oconee, in the city of Athens, Ga. I met with numerous brethren, sisters and friends. Your son, Wm. L., accompanied me at each of the Associations, and at other meetings, and I was at his house several times. Every thing between him and me were of the most cordial character, and of the most pleasant kind. All well when I left.

Perhaps I ought to have said that at each of the Associations in Georgia, which I attended, there was much peace, harmony, kind expressions of brotherly love, and sincere friendship. I felt very much at home with them. I am obliged to close.

Yours in gospel fellowship,
JOSEPH L. PURINGTON.

CHARITY.

Real christian charity, such as the bible speaks of, is always conformed to and swallowed up in the will of God. It is not in its nature to go one step beyond this, nor does it ever rejoice in any thing but the truth of God. There is a base counterfeit passing the rounds, and very current among nearly all classes of religious people, bearing the name of charity. It can be easily detected by a skillful discernor of truth, by its bearing very composedly with all the ungodly doctrines of men which bring glory to man and increase his worldly interests; but it cannot bear the naked truth of God, which exposes its carnal nature.

One mark of true charity is, that it "cannot bear those that are evil."—Rev. ii. 2. Yet there is a kind of spurious universal charity that seeks to prop itself up by this text: "Charity beareth all things."—1 Cor. xiii. 7. As though all the errors and doctrines of men and devils were to be endured and endorsed. True charity does indeed bear all things for Christ's sake that it is the will of God to endure. "It is better, if the will of God be so, that ye suffer for well doing than for evil doing." Spurious charity can bear all things except the truth of God. Its votaries cannot endure sound doctrine; they turn away their uncircumcised ears from the truth, and are turned unto fables that extol the creature more than the Creator. They are very charitable, as they call it, and very liberal towards others who differ with them, so long as man is honored and Christ is abased, his laws defied and his doctrine set at naught. But let Christ and his doctrine be exalted as the only name given under heaven or among men whereby a sinner must or can be saved—let the doctrines of men and devils be set at naught or disputed—let the cunning craftiness of men be exposed, who handle the word of God deceitfully—point out the traits of character, in a clear scriptural light, of those who "heap to themselves teachers," by erecting Theological Colleges based on the wisdom and money of the world, instead of praying the Lord of the harvest to qualify and send of his own choice—show how men who are under this kind of fable teaching and fable preaching turn from the truth of Jesus—and you will soon see that all their boasted charity is downright selfishness. It is that kind of charity that "seeketh her own glory, and rejoiceth not in the truth."

True charity is truth—that is its element; it can rejoice in nothing but God's eternal truth. It cannot vaunt or boast itself of its lenity towards falsehood or error. It is not in its nature so to do. It is pure—it is the "bond of perfectness" among christians.

W. M. MITCHELL.

OPELIKA, Ala., June 13, 1874.

BATAVIA, N. Y., Oct. 17, 1874.

TO ELDER BEEBE—A TRUE SERVANT OF THE LIVING GOD:—Inclosed I send some verses entitled, "The goodness and mercy of the Lord." I was very much interested in reading them, and thought there were other readers of the "Signs" who would like to read them.

Several persons have asked me to write for the "Signs," but to those I would say, if they will read these verses, when they get to where the writer sank to desperation, they will know where I am this day—sunk so low that nothing but the grace of God can save such a poor lost sinner as me. I can say with the writer, "Vain is the help of man." He may pity, but he cannot relieve. To only one belongs the praise of redemption, cleansing, and the washing of regeneration. I think these few lines very appropriate just here:

Nothing but thy blood, O Jesus,
Can relieve us from our smart—
Nothing else from sin release us,
Nothing else can melt the heart.
Law and terrors do but harden,
All the while they work alone;
But a sense of blood-bought pardon
Soon dissolves a heart of stone.

But even when sunk in this low state, there have been times when God has put some of his precious promises within me, never to be erased by time or eternity. Here are some of them: "Be of good courage, and I will strengthen thine heart." "Blessing I will bless thee." "I, even I, am he that blotteth out thy transgressions." "My sheep hear my voice."

I enjoyed, for the first time in my life, to my knowledge, the truth preached, at Riker's Hollow last summer. God only knows whether I shall be so blest again. I also enjoyed hearing an English lady talk on the subject of religion at that time. Since then I have read the experience of Mrs. L. Alexander, in the "Signs" for Jan. 1. Also the piece written by D. Bartley, on "Ruth and Naomi." They were good. To all who are born again, it is a gift worth more than the gold and pleasures of this world.

May the Lord bless you, and all his true servants, in preaching the truth.

I sign myself, the chief of sinners,
NELLIE DARLING.

THE GOODNESS AND MERCY OF THE LORD.

Let the time past of my vain life suffice,
When in lasciviousness I walked, and ran
With others to excess—the road to hell;
Fulfilling the desires of flesh and mind;
A child of wrath by nature, like the rest.
To self destruction bent, throughout de-
praved;
To God an enemy, to myself a foe;
And thus had I remained, if left, till death.

'Tis well when led to think, how near the
brink
Of deep perdition I was hastening on,
That I may more that interposer bless
Who plucked me as a brand from endless
fire.

But how shall I that munificent grace
Extol, or glorify the God of love,
Who in eternity resolved
To put a sovereign stop to my career,

And bring me to a sense of this sad state,
And put a cry for mercy in my heart?

O, bless his name, who had ordained to life
A sinner like myself, and who remembered
me
In this my low estate. His mercy still en-
dures,
And shall to all eternity endure.
O magnify his name, ye saints, with me,
And to exalt him let us gladly join.
O give thanks unto him, for he is good.
Well may the redeemed of the Lord say so,
Who from the hands of Satan are escaped,
To be delivered up to him no more.

The same who did begin his work of grace
In me unsought, did not forsake the work
Of his own hands, but still did carry on
With power the purpose of his love.

Taught me to pray, and watch, and wait
At wisdom's gate, and at his mercy's door;
Raised lively hope and expectation sweet,
And off with dew drops did my soul revive;
At times assured my mind I had found grace,
And that I should his pardoning mercy
know.

But after these beginnings good, I sank
To desperation, and in Satan's sieve
Was shook, till all hope of being saved was
gone,
And down I went almost to death and hell.
My spirit failed, and like another Cain
I wandered, doomed, I thought, to endless
wrath;
Self-pity reigned within, chained down to
earth,
Nor could I lift my heart to God in prayer.

I saw that all things worked for good to
those
Whose hearts were right with God; but as
for me,
All things appeared for my destruction bent;
And thus was I overwhelmed with dire dis-
may.

Now I felt lost, and none could save or raise,
Or comfort me, nor could me help afford.
How vain in these extremities is man;
Though he may pity, he cannot relieve.

But there was one who eyed my deep dis-
tress,
And to be gracious waited till the time
To rescue and deliver was arrived.
To him, my soul, thy grateful praises give.

'Twas he who shed for me his precious blood,
(But not in vain) for he who me redeemed
At such a price, must me redeem by power,
Or he had shed his precious blood for naught.

'Twas his own arm that my deliverance
wrought,
And turned again my long captivity.
Though real the change, I was like one that
dreamed;

I wondered, and could scarce believe for joy;
My mouth was filled with laughter, and my
tongue

With praises teemed to him who worthy is.
He fought the fight and won the victory,
From everlasting death my soul he saved.

Zion heard the news of my enlargement,
And was glad that Jesus had for me ap-
peared;
And some who knew not for themselves his
grace,
Could say, The Lord hath done great things
for him.

Now was my mourning turned into joy;
My sackcloth gone, and gladness filled my
soul.

Strengthened in faith, I felt salvation sure,
Said, "My Beloved is mine, and I am his."

Oh! what a change was this: he loosed my
bonds,

And by his own free Spirit set me free;
Made known my sonship, sealed my sins for-
given,

Took off my filthy garments, sin and self,
Clothed me with change of raiment clean and
white,

And on my finger placed his wedding ring
Of matchless, free, eternal love divine,
Thus made with me an everlasting match.

These are the favors which the King of
kings

Bestows on beggars of a low degree,
When from the dust of death or dunghill
raised,
To sit with princes on a glorious throne.

Ye seraphs, free from sin, who never fell,
Sing in your highest strains his worthy
praise.

And ye, redeemed from among mankind,
My brethren in the faith, extol with me
The Savior of our souls, the Lamb that died
To save us from deserved wrath to come,
And bore for us the hell which we procured.
To him the praise is due, "Not unto us,
Not unto us" shall echo o'er and o'er,
Through time and to eternity. Amen.

A. H.

ROXBURY, Delaware Co., N. Y. }
Dec. 20th, 1873.

ELDER DURAND—DEAR BROTHER
IN CHRIST:—Perhaps you will be
surprised at receiving this letter from
a stranger. But since I had the
pleasure of hearing you preach at the
yearly meeting in this place, about
one year ago, I have had a great de-
sire to relate to you the way in which
I trust the Lord has been pleased to
lead me. "How beautiful upon the
mountains are the feet of him that
bringeth good tidings of good, that
publisheth salvation, that saith unto
Zion, Thy God reigneth."

From my earliest recollection I had
a desire to please God. I can scarce-
ly remember when so young but that
when alone by myself I would kneel
down, and ask God to make me a
good child. I thought if I was truth-
ful and obeyed my mother, the Lord
would love me. As I grew older I
learned that a man "must be born
again, or he cannot see the kingdom
of God." Then I would try to ask
God to give me a new heart, that I
might worship him in spirit and in
truth, and in the beauty of holiness.
When I was about thirteen years old
I became very much interested in
reading the scriptures. I would sit
up after I retired to my room and
read. I did not want any one to see
me; why, I could not tell. One
morning, when I awoke, I was filled
with "joy unspeakable, and full of
glory." I could only say, "O, blessed,
blessed Jesus." Over and over again
I repeated those words. I looked out
of the window, (it was in autumn) I
thought the earth had never looked
so fair, or the sky so bright. All
around me seemed to join in praising
God. Then, for the first time in my
life, I saw what an awful condition
poor lost sinners were in, by nature.
It seemed to me that I had been
snatched from hell, and now my eyes
had been opened to see the horrors
that might have been mine had not
God in his infinite mercy brought me
up out of an horrible pit, out of the
miry clay, and set my feet upon a
rock; and established my going, and
put a new song into my mouth, even
praises unto our God. I then thought
I would go down stairs and tell the
family with whom I was living of my
great happiness. There were none of
them professors of religion, and when
I got where they were I thought I
would wait until they asked me
about it, for it seemed to me there
was such a change in me that all
could see it. The same week I at-
tended a Methodist meeting. After
the sermon they had speaking, and it

seemed to me as though I must tell them what God, for Christ's sake, had done for me; but on either side of me sat my schoolmates, who I knew would ridicule and scorn me. O what a struggle I endured between what I felt to be my duty and the fear of the world! The meeting closed, and these words, like a funeral knell to all my hopes, came to me, "He that is ashamed to confess me before men, of him also will I be ashamed before my Father and the holy angels." I went home with one of the members that night. I thought if I was a Christian she would know it, and give me some encouragement. We sat up and talked until two o'clock in the morning upon the subject of religion, but as she did not question me upon my experience, I began to think I was mistaken; that it was all imagination, and it was a good thing I had not exposed myself. Thus doubts and fears began to cloud the splendor of my first love. I almost ceased to read my bible, for fear of reading something to condemn me. Sometimes I would wake up in the night praising God, but when the morning dawned these feelings would all be gone.

Years rolled on. As I grew into young womanhood I attended parties, and danced, and was seemingly as gay as the gayest. At the age of 20 I was married. About two years after that time I believe if ever a soul endured the agonies of hell in this life it was mine. I thought my reason would be dethroned. I would willingly have changed places with the meanest thing on earth that had no future being. When about my work I would fall on my knees and implore God to grant me repentance. I thought my heart had turned to stone. I mourned because I could not mourn. I would look upon my two little children, whom I dearly loved, and think I would be thankful if God would take them to himself before they had sinned against him as I had done. This was my state of mind for about two years. There was a young lady friend of mine, who had lately united with the Methodists, who came to see me, and in our conversation I told her some of my feelings. She said she had a book she would like to have me read, which she would send me. When the book came, upon opening it, I found a note, in which was written these words: "May the Lord help you to do right, and accept of his promises." I thought, can there be any promises for me? I arose, got the bible, and opened to the 8th chapter of Acts, and 26th verse. I read on to the 36th verse, where the eunuch asked Philip, "What doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." I cried, O, I do believe, Lord, Help Thou my unbelief. A sweet peace seemed to come over me. I returned to my work, and the first I knew I was "singing and making melody in my heart to the Lord."

"O the depths of the riches, both of the wisdom and knowledge of God. How unsearchable are his judgments, and his ways past finding out." Then my mind went back to the meeting where it seemed to me I had denied the blessed Savior, and I thought I could never do so again. When my husband came home at night, the thought came to me that I had better wait until morning and see how I felt then before I told him. In the morning it seemed as though I could not speak of it. I got breakfast, which was eaten in silence on my part, and while engaged in clearing the table I looked up, and I thought I saw the Savior with a look of tender love and pity upon his countenance. My proud, stubborn heart was melted. I opened my mouth and confessed the joys of his salvation; my tongue was loosed. I wanted to tell all what a dear Savior I had. I went to a Methodist meeting, and I told them of my hope. The minister came to me and wished me to join. I told him I did not wish to as I was not settled in my mind in regard to doctrine. The bible seemed to be contradictory. I could find where Christ died for all; that God loved the world; that Jesus was the propitiation for our sins, and not for ours only, but for the sins of the whole world. Surely I thought that was Methodist doctrine. Again, I could find election and predestination, which was Baptist. I was almost afraid the Old School Baptists were right; but I hated the doctrine of election. I went so far as to say I could not love God if he made a part to be damned without any possibility of salvation. If all were sent to hell I thought they merited it; but not one more than another. In answer to this would come these words, "Who art thou, O man, that repliest against God?" And then I could only say, Father, forgive, reconcile me to thy will. I went to hear Elder Hubbell preach. His text was, "My sheep hear my voice, and they follow me. I give unto them eternal life, and they shall never perish." As he dwelt upon the final perseverance of the saints, I thought it was the most glorious doctrine I ever heard preached. But then there was to my mind other passages that went to prove falling from grace; and I thought my own experience proved it, for I then thought I had experienced religion twice. O how it humbles me to the dust when I review this part of my life. "There is a way that seemeth right unto a man, but the end thereof is death." The Methodist would tell me no one could harmonize the bible; and that those passages which seemed to conflict with a general atonement did not trouble them, and it was not profitable to discuss them; that a-l-l certainly meant "all," and that was enough. I thought I would give the world, were it mine, to feel as they did. I reasoned that all the wise and learned preached and believed that doctrine, and it must be they could understand the bible better than I. I had a great desire to be

baptized, but I thought I could not be sprinkled. Several times, when others were sprinkled, they wished me to join the number, but I felt that I could not. The minister said, what God had cleansed I should not call common nor unclean. About this time I began to feel so sinful and wicked that I abhorred myself. I had thought that I should not sin any more, but I found that I still had an evil nature. But O, how unreconciled I was to it. I wanted to be more like Jesus, and to walk as he walked; holy, harmless, and undefiled. I found passages of scripture which spoke of perfection. O how I wanted to be perfect and never sin. I talked with those who professed to have received that blessing. They told me to obtain it I must consecrate myself to God. Could I do it? Yes, felt I could lay all upon the altar; that I could take up every cross and follow in the footsteps of the dear Redeemer. As if in answer to my prayer it seemed as though I was lifted above the things of this world, I had no care for my work. Even my natural affections for my family sank into nothingness, in comparison with that I felt for Christ. My evil passions seemed to be buried. Nothing could vex my soul. It was a heaven below. I was so happy at times that it was almost a pain; but from Pisgah's top I had to descend into the valley. I found myself to be false and full of sin. Only in Christ was there righteousness and truth. I had now lost sight of all beauty in baptism, so I was sprinkled and received into the Methodist Church in full membership. I was getting almost to the end. Thank God I could go no farther than he willed. They soon commenced a protracted meeting in our place, and as there was some dissatisfaction in the district about having meetings in the school-house, they were held at our house. I was very anxious for the conversion of sinners. I worked until I grew so tired, and so hungry, it seemed as if I was feeding upon husks. I could not see that the children of God had any surer foundation to rest upon than the worst sinner in the world, if it was true that they might be fit subjects for heaven one minute, and the next commit some sin and go to hell, as our minister had told me. O how my soul thirsted for the living waters which make glad the city of our God. I wanted to hear that glorious truth again, that "they were kept by the power of God through faith unto salvation." I thought I would attend the Old School Baptist yearly meeting. I went, craving a crumb from the Master's table. You preached from Isaiah. lii. c. 1st and 2d vs. Some parts of your sermon was like springs of water in a desert land to me; but election was still a bitter pill, and when Elder Bundy spoke of that little anti-christ ditty, as he called it, I was tempted to leave the meeting-house. The next day I could not keep away. You preached from Rev. xxii. 17. I wondered how you could preach election with that.

I was all attention. You pictured Babylon so plainly that I recognized my dwelling place. As you dwelt upon election, predestination, and foreordination, a glory shone around those beautiful, blessed truths. It seemed to me as though, like the new Jerusalem, they came down from God, out of heaven, adorned as a bride for her husband. I bowed my head and wept for joy, that the Old School Baptists preached a doctrine that the gates of hell could not prevail against; for it was built upon the rock Christ Jesus. I felt like singing,

"All hail the power of Jesus' name,
Let angels prostrate fall.
Bring forth the royal diadem,
And crown him Lord of all."

Yes, I wanted Jesus exalted, for I saw clearly salvation was of the Lord. And how beautiful it now looked to me, that the church were all chosen in Christ before the world was fashioned; that in his book of everlasting remembrance all his members were written, which in continuance were fashioned when as yet there was none of them. O what a rest for my weary soul! I had ceased from my own works as God did from his. Such a sense of the glory, power, wisdom, and majesty of God I never had before. These words came to me with great force: "Come out of her, my people." When I went home I opened my bible to these words: "Go ye forth of Babylon, flee ye from the Chaldeans, with a voice of singing declare ye, tell this, utter it even to the ends of the earth, say ye the Lord hath redeemed his servant Jacob." There was to be a Methodist prayer-meeting at our house that evening. I cannot describe to you how I felt. I did not wish to hurt their feelings by telling them I had no fellowship for them, and I could not, dared not, take part with them. I who had urged others to speak and pray, and take up every cross, and had always set the example myself, could not even kneel in prayer with them. It caused great astonishment. They accused me of having my head turned by an Old School Baptist. I was always very sensitive to ridicule, and instead of boldly contending for the faith once delivered to the saints, I merely said I did not feel it my duty to unite with them. But O how I loathed myself for my cowardice! I would go with the Methodists no longer; but I would not tell any one I was a Baptist when I went to their meetings. I felt as though I was gleaned by stealth after the reapers among the sheaves, for I did not want to be seen, and did not want any one to know how I enjoyed the meeting. But what was I that I could resist God? His people shall be willing in the day of his power. I related my experience to the church on the second Sunday in July, 1872, and was received, and baptized by Elder Hubbell, together with his wife and two others. For a few days after it seemed as though a heavy burden had been removed, and then a thick darkness, that could be felt, enveloped my soul. I dared not approach to God in prayer. I felt my

self to be full of wounds and bruises, and putrifying sores. I thought I was not fit to have a name and place among the children of God. This state of mind continued until the second day of our Association, in September, when old father Badger preached from these words: "And God said, let there be light." He preached upon experience, and described my feelings so accurately that hope once more sprang up in my heart, but

"Sure of all the plants that share
The notice of my Father's eye,
None prove less grateful to his care,
Or yields him meaner fruit than I."

LUANA LOUGHSAN.

P. S.—This was written some time ago, but it seemed so faulty, as I am all out of practice of writing, that I had almost made up my mind to burn it up. But thinking that perhaps it might interest you, I have concluded to send it just as it is, asking you to pardon all imperfections. The goodness of the Lord is manifested. He still remembers Zion, and is bringing some of the purchase of his blood. And O, how sweet to contemplate, "They shall never perish, neither shall any one pluck them out of his hand." "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels." If it would not trespass upon you too much I would like your views on Matt. vi. c. 19th v. I have thought much about laying up treasures in heaven, but I cannot think as some do, that it is their good works. I am so blind and ignorant. How could I hear without a preacher? May the Lord bless and sustain you, dear brother, is the prayer of your unworthy sister.

L. S.

A WORD TO THE MINISTRY.

DEAR BRETHREN:—There is great destitution in south-east Missouri, and hundreds of your Father's children are panting for gospel food, and none to minister to them. When we read in the "Signs" of your rich feasts, and the number of your ministers, we feel that we would be glad of the crumbs that fall from your table. We learn from the scriptures that your great commission is to go and preach the gospel to every creature. Dear brethren, there is room for several of you here to build up the waste places of Zion. Washington, St. Francois, Madison, Iron and Reynolds Counties are almost entirely destitute. This is a high, healthy country, and there is room for any that may wish to settle here, and they would meet with a warm reception. Come over and help us, and may the Lord incline you to come. One of the Lord's devoted servants, Elder David Bartley, of Ill., heard of our destitution, and visited us in March last. He expounded to us the glorious gospel in its purity, and gladdened the hearts of many. He made an impression here which will last with memory. The field is white for harvest, and may the Lord send laborers to this part of his vineyard.

WM. G. HOWARD.

CALEDONIA, Mo., May 23, 1874.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 1, 1874.

CLYDE, O., Sept. 8, 1874.

BROTHER BELBE: Our brother Tompkins of Lodi, desires your views on Matt. v. 19. Are all the commandments of Christ included in that text? Was Christ speaking of all his commands? Yours in hope,

JOHN BARGER.

REPLY. The passage referred to is found in what is called Christ's Sermon on the Mount, and reads as follows: "Whosoever, therefore, shall break one of these commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." In this part of our Lord's discourse he was evidently speaking of the law which these disciples to whom he directed his instructions were under, and which he had himself come under in being made of a woman. He was made under the law to redeem them that were under the law, that we might receive the adoption of children. The law and the prophets were until John, and it was given by Moses; but grace and truth were brought by Jesus Christ. He who being in the form of God thought it not robbery to be equal with God, took on him the form of a servant, and became obedient to the law which held dominion over the seed of Abraham, which seed he took on him when he was made flesh and dwelt among us. The commandments, therefore, of which he spake, were the commandments of the law of Moses. No other law of commandments had been given to the seed of Abraham. The kingdom of Christ had not been set up in its gospel organization; its laws and institutions had not yet been issued, and it cannot be that the laws by which his spiritual kingdom is governed were those of which he spake. The context from the 17th verse clearly shows that he was speaking of the law which he had come to magnify, honor, and fulfill. "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."

Although the Savior had come to redeem his people from under the law, not only from its curse, but also from its dominion, he did not come to destroy or do any violence to the law. The sacred purity of the law of God was indestructible, and more enduring than heaven and earth. If that law could suffer the least infraction, the painful death of Jesus might have been avoided. All who were under that law were required to be as pure and holy as the law itself, and as all whom Christ came to redeem, had sinned, and were held under its curse, it was a ministry of wrath and condemnation to all that were under it. And while it had power to convict and to condemn, it had no power to give life, or to abate its condemnation and wrath.

It was not the work of the Son of God, in the deliverance of his peo-

ple, to destroy, or to modify, revise, or in anywise to change the law; not the least jot or tittle could be abated, changed, or altered, even though it consigned all that were under it to its dreadful penalties. Jesus, our Lord, came not to destroy, but to fulfill. "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. Had our Lord failed to meet every requisition of the law, his work would have been imperfect, and our redemption a failure.

The doctrine of modern legalists, that if men will do the best they can in fulfilling the law, God will accept them, and pardon their shortcomings, will not do; for in the verse next following our text Jesus says to his disciples, "For I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven." Herein is the weakness of the holy law of God through the flesh; it has no power to justify the ungodly, or to remit the sins of transgressors, or to give life to the dead. In all this the law is weak through the flesh, for all flesh hath sinned, and every mouth is stopped by the law, by which is the knowledge of sin. "If a law had been given that could give life, verily righteousness should have been the law." But no such law was given; therefore, "As many as are of the works of the law, are under the curse." "By the deeds of the law no flesh shall be justified in the sight of God." Not that the law is weak in itself, or in the execution of its penalties, but it has, as before said, no power to give life to the dead, or righteousness to transgressors. "He that despised Moses' law died without mercy under two or three witnesses." "Every transgression and disobedience receiveth a just recompense of reward." And even when the Son of God had come in the flesh not the least abatement of its jots or tittles could be made. All that was written of him in the law, and in the prophets, and in the psalms, must be fulfilled; and all the penalty due to the transgressions of his members was exacted at his hands.

We are told by our Lord that he came to fulfill the law and the prophets, and upon the cross he cried out, "It is finished, and gave up the ghost." And the prophet says, "Surely he hath borne our griefs, and carried our sorrows; yet we did esteem him stricken and 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. It pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin he shall see his seed, he shall prolong his days, and the pleasure of

the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many, for he shall bear their iniquities."—Isa. liii. 4, 5, 10, 11.

We come now to treat more particularly on the words submitted by brethren Tompkins and Barger.—"Whosoever, therefore, shall break one of the least commandments, and shall teach men so, shall be called the least in the kingdom of heaven."

The kingdom of heaven was at hand, but had not yet been set up in its gospel organization. The king, and those who were to compose the subjects of that kingdom, were under the law, the commandments of which could not be modified, or satisfied, with any thing less than a perfect obedience. There were those who seemed to believe and teach that the law would be satisfied with an imperfect obedience; and by their traditions made void the law, by their plausible modifications of its precepts. And there are thousands now who look for justification before God by their obedience to the law, while they admit that they fail in some minor points, but as they do the best they can, and all they can, they hope to be justified. This they do, and this they teach, as did the Scribes and Pharisees of former times. But the law will accept of nothing short of absolute perfection; all its jots and tittles must be fulfilled by a perfect obedience. Therefore, Jesus said, "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven." The king himself could not enter into his glory, or this joy which was set before him until he had done and suffered all the jots and tittles of the holy law. And his disciples, although utterly unable by their personal obediences to satisfy the demands of the righteous law of God, or to work out for themselves any better righteousness than that of the scribes and Pharisees, could not without a perfect righteousness answering all the demands of law and justice, in any wise enter into the kingdom of heaven. They could not enter a gospel state while the law held the least demand upon them.

Now it is not to be expected that those who are sinners, and condemned by the law of God already, can by their own works of reformation satisfy the stern demands of the divine law. And here is the trouble we found in our experience when quickened by the Spirit. We saw that we were justly condemned by the law as transgressors, and we felt our utter inability to meet any of the requisitions of the holy law, and yet we knew full well that until every jot and tittle of its demands on us were fully met and completely cancelled we could not be released from its curse, or permitted to enter into the kingdom of heaven, or be partakers of the inheritance of the saints in light.

"We toiled the precepts to obey,
But toiled without success."

Perhaps we were told to do this, or do that, or do the other thing; use what are called the means of grace, accept of terms, give our hearts to God, and all that we lacked of fulfilling the law would be forgiven. But we found it impossible for the law to pardon or forgive; its nature is to demand the utmost farthing of what we owe. Those who hold or teach this doctrine shall be called least in the kingdom. We dare not say there are none of the children of God, who stand connected with the church of Christ, and yet, like the bewitched Galatians, hold and teach the doctrine. But all who are in the kingdom of heaven are in Christ Jesus, members of his body, and stand perfect and complete in him as their righteousness, their sanctification, and redemption. In him they have fulfilled every precept of the holy law of God, and answered every claim. He was delivered for their offences, and raised from the dead for their justification. He was made sin for them, that they might be made the righteousness of God in him. By one offering he hath perfected forever them that are sanctified. His perfect obedience to the law was rendered by him in our flesh, and his death upon the cross was in the body of our flesh, for he took on him the seed of Abraham, and if we be Christ's then are we Abraham's seed, and heirs according to the promise. Hence his love constrains us because we thus judge that if one died for all then were all dead. In our flesh, and in our law place, Jesus, the head of his body his church, lived, obeyed the law, bore all its penalties, and arose for our justification, ascended up on high, and forever lives to intercede for and in us, as his body, his flesh and his bones. He has done and taught all the law, and fulfilled the righteousness of the law in all his members, and became the end of the law for righteousness to every one that believeth; and he shall be called great, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and The Prince of Peace. He shall reign in righteousness, and his people, or subjects, shall be willing in the day of his power; therefore

"Hail him who saves you by his grace,
And crown him Lord of all."

The Salem Old School Baptist Church in Philadelphia desires us to publish, for the information of brethren and friends who visit that city, that they meet for the worship of God every Sunday in a public hall on the north-east corner of Spring Garden and 9th street, and that Eld. Wm. J. Purington, their pastor, preaches for them on the last Sunday in every alternate month. His next appointment is for the last Sunday in January, 1875.

CIRCULAR LETTERS.

The Elders and messengers composing the Salisbury Association, to the several churches they represent, address the following letter:

VERY DEARLY BELOVED.—In looking over these several churches composing this association, we are almost at a loss to know what subject to take up as the matter of this letter, that will be most profitable for your consideration; but we will call your attention to the second epistle of John, i. 10, 11, which reads as follows: "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." It is evident that the true ministers of the gospel have ever been scarce, and that false teachers or deceivers have ever been numerous; and gospel food being precious, and the appetites of gospel subjects being great, they might be compared to a nest of young birds, that while waiting the return of the parent, if the absence should be long, how easily can death be thrown into their mouths, just at the rustling of some deceiving hand similar to that of the mother, and all their mouths are thrown open for the reception of their desired food; they are then subject to the reception of some deadly poison. And as the God of heaven, by his grace, has gathered together his children in little clusters here and there, which are called churches, their spiritual appetites are all adapted to one peculiar kind of food. And he has also prepared servants of his own qualifying, to administer the food to those little ones; and the sign of those servants shall follow them, although the deceiver, like the false rustling at the nest of the young birds, may come with a sign almost like unto that of the true servant of God, and the long delay of the gospel message to many of our destitute churches, makes it more important that our attention should be called to the sign which the apostle gives in this epistle of the deceiver, and his admonition to obedience. The world says any kind of preaching is better than none; but is food mixed with poison better than none at all? We answer, No. The apostle says, If there come any among you, no matter who he may be, if he has stood high among you, or a stranger, or an angel, and bring not this doctrine, reject him. And what is this doctrine? In the seventh verse of this epistle, the apostle tells us that many deceivers are enticed into the world who confess not that Jesus Christ has come in the flesh. This is a deceiver and an anti-christ. Some will say, We have no deceivers amongst us; for all admit of the personal appearance of Christ in the manger, and his crucifixion upon the cross, and his resurrection and ascension; but we are to notice the expression, "in the flesh"—of whom? In the flesh of his people; and therefore became one flesh with them, so that they might be born of one spirit with him;

otherwise, justice could not have been maintained, and the guilty set free. As when the husband is wedded to the wife, they become one flesh. And Christ, being Head over all things to the church, as the Head, he is responsible for her. No one will dare to say that he now appears in this fleshly relation to all of the human race, and is responsible for all their debts. Not at all. So Christ and the church, according to the scriptures, stand related as husband and wife; and she being partaker of flesh and blood, he also likewise took part of the same. And while she stood condemned, waiting the execution of her just condemnation, he appeared in the same flesh, as her Husband and Surety; and thereby was made sin for her, who knew no sin, and the sword was drawn from the guilty, and bathed in his most precious blood, that they might be made the righteousness of God in him, not in their guilty selves. How complete then is the redemption of his spiritual bride! Well might it be said in Isaiah xl. 2, For she hath received of the Lord's hands double for all her sins, and now she stands justified in his righteousness, through the resurrection from the dead. And what a soul-cheering doctrine is this to the once condemned and poor, helpless and dependent sinner. For this is the only way that sinners are saved through their personal representation in Jesus Christ. For says the apostle Jude, i. 1, To them who are sanctified by God the Father, preserved or saved in Jesus Christ, and called. So Paul confirms the same in 2 Timothy i. 9, by saying, Who hath saved us and called us. Showing that they were represented in Christ, and saved through him; and their being called into the knowledge of themselves as poor, condemned and helpless sinners, and Christ being revealed to them as their Savior, is only in consequence of their being saved in him, by assuming that relation to them in the flesh. And as proof again, for he is (not will be) the end of the law for righteousness to every one that believeth, and because he has satisfied the demands of the law, he is the end of it, and its execution can extend no farther. So every one that he is the end of the law for, shall believe in him. And this doctrine is broader than any other that has ever been advocated upon the face of the earth. It assures unfading joy to every one that ever has or ever will believe in Christ; no one is left out. For Jesus said, And they shall be all taught of God; all that he came in the flesh of. Therefore, he that hath heard and hath learned of the Father, cometh unto him, and we that have believed this doctrine do enter into rest. Now if any come unto you and bring not this doctrine, receive him not into your house. We do not understand the apostle to mean that we shall not manifest due respect to all men, and be separate in our business transactions of the day. Not at all; for we are admonished to do good unto all men, and live in peace with

all men, and to deal honestly with all men, and be careful to entertain strangers, and relieve their suffering. It is in our power to buy and sell to any or all in a proper manner; but we are not to receive such as deny the doctrine of Christ and his apostles into the church. We should know their doctrine beforehand, and reject them. It may be that for some time we have been deprived of the preached word; these are the very times that the deceiver is more apt to attempt to seduce us; but receive him not into your house under any circumstances whatever, for we had better keep our doors forever closed, than to have the very atmosphere of the church poisoned, for their only object would be to spy out our liberties, and draw away disciples after them. It is easier to keep them out, than to heal the wound that they might possibly make. Let the world say we are selfish. "This people have I formed for myself." "Israel shall dwell alone," says the word of God.

We think that all the admonitions of the apostles tend to the profit of the saints, and to the honor of God. To bid Godspeed is to encourage. We may encourage them by giving them our presence. This we should not do; for how can any lover of the truth be satisfied in hearing the word of God deceitfully handled, as every deceiver does, when he so tries to modify God's plan of salvation, and which is so acceptable to the poor helpless sinner, so as to make it acceptable to the world of mankind, and give them the privilege of accepting or rejecting it; and if accepted, the right to boast, and instead of acknowledging him as the rightful Sovereign, and as having power over all flesh, they bring him under the direct control of poor worms of the dust, which he has made; giving them power to reject his blessing, when he would bestow it, and demand it of their own will and choice. God's children should not bid such Godspeed, directly nor indirectly, by our presence or our words, nor by encouraging others so to do; for he that biddeth him Godspeed is partaker of his evil deeds. Let the children of light walk in the light, and not be partakers of that evil which has so often flooded the earth with sorrow and desolation. Let them be careful that they be not partakers in any of these, but be careful and observe the opposite; but if we turn a deaf ear to these things, and do otherwise, the result may be, as in times past, a division in the church. Let us therefore take heed to the admonitions and injunctions of the inspired word, and remember what we have witnessed of the dire consequence of disregarding these things; for said the apostle Paul to Timothy, "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."

S. H. DURAND, Mod.

J. L. STATON, Clerk.

CORRESPONDING LETTERS.

The Maine Old School Baptist Conference, held with the church at North Berwick, Maine, Sept. 18th, 19th & 20th, 1874, to all the associations and churches with which we correspond, sendeth greeting in the Lord.

DEARLY BELOVED IN THE LORD:—Another year with all its events, both in providence and grace, has passed into eternity, and we are blest with another opportunity of assembling together for a yearly conference. As we firmly believe in the doctrine of God's foreknowledge and predestination of all things, just as he has declared 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, (Isa. xli. 10) we are looking for one year after another to pass away, until the last wave of time shall dash into eternity, and then time shall be no more. What is time, then, with all its years, compared with eternity? With God it is nothing, and with us it will soon be nothing. Then the time will come when we shall meet together the last time for a yearly conference, and our last corresponding letter will be written to you. But as we hope and trust that we are one with you in the heavenly birth, one with you in the trials, afflictions and joys which belong to the children of God while they live on the earth, and one with you in hope of eternal life which God who cannot lie promised before the world began, we do feel that it is a pleasure that we can correspond with you in relation to those things which pertain to the kingdom of God, the few years that God has appointed for us on earth. We yet feel that we are great sinners, in and of ourselves, in debt ten thousand talents, and not one farthing with which to satisfy justice; that if God had dealt with us according to our works, we must long before this time, have been where light and hope could not reach us. Then, as we feel that we have ruined ourselves by sin and transgression, our only hope of being saved is in the mercy of God. Therefore if it was not that God has informed us in the bible that he saves his people and calls them 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, (2 Tim. i. 9) we could not have any hope of being saved from our many sins and transgressions.

We also believe that it is the duty of all the heaven-born to come out from the world and take up their cross and follow Christ in all his commandments; not to secure their eternal salvation, but to honor and glorify God, because he has secured it to them.

We yet meet together, as usual, to worship God, as we hope and trust, standing upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; having no fellowship with any of

the new societies that men have gotten up as auxiliaries to help God do his work; for as Christ and his apostles had no other organized society for the worship of God, but the church of God, we believe that the church should follow their example throughout all time; for in vain do they worship God, teaching for doctrines the commandments of men.

This meeting has been greatly blessed to us, for we feel that we have been made to sit together in a heavenly place in Christ. The preaching has been the pure gospel of Christ, which is well calculated to instruct and edify the poor and afflicted people of God. We still wish to correspond with you.

Our next yearly conference is to be held with us, and to commence on Friday before the first Monday in September, 1875, when and where we hope to meet a goodly number of your messengers.

WM. QUINT, Mod.

J. C. HATCH, Clerk.

The Salisbury Old School Baptist Association, in session with the Salisbury Church, Wicomico County, Maryland, Oct. 21st, 22d & 23d, 1874, to the associations and all other meetings with whom she corresponds, sends christian salutation.

BELOVED IN THE LORD:—Another year is in the past, and through the tender mercy and long forbearance of our heavenly Father and preserver we are again enabled to meet in an associated capacity, to talk of his power and goodness extended to poor unworthy worms of the dust. We feel to say, Surely the mercy of the Lord endureth forever, and his ways are past finding out. When we look over the past of our lives, and think of the many dangers, many of them unseen by us, and also the many traps and snares that are being set by the enemy, to draw away the people of God into by and forbidden paths, we feel encouraged to hope and fully believe that we have hitherto been kept by the power of God, through faith, which is the gift of God. O, brethren, how thankful we should be, and how we should praise and adore his holy name that we are kept by that almighty power, and are not left to ourselves to bring upon ourselves our own destruction. We feel to say, Lord, keep us, and we are kept. Relying on the word and promise of God, we can say with humble boldness, We will praise thee while we live. He has said to his people, As thy days, so shall thy strength be. His grace is sufficient for us. He will not leave nor forsake us. What a merciful High Priest and faithful preserver is our Lord Jesus Christ. Let us endeavor to praise him for all that is past, and trust him for what is to come, putting no confidence in the flesh; for as sure as we have, we are going astray. We are prone to wander, and we hope we feel it. Our poor wicked hearts are prone to evil, and that continually.

The churches of our association

are, we think, enjoying a good degree of union, love and peace, and are contending earnestly for the faith once delivered to the saints, and seem to understand and love the doctrine of our God and Savior as taught by his apostles and gospel ministers, looking to him as the first and the last, the author and finisher of our faith, the Head over all things to the church, and their all and in all; fully believing that what he has promised he is able also to perform; that of all the Father has given him he shall lose nothing, but shall raise it up at the last day.

Our meeting has been a very comforting one, and we consider it a glorious privilege to receive your messengers and minutes. We are made glad, and would express our love and fellowship to the numerous associations of our correspondence, hoping for a continuance of the same christian love and fellowship.

Our next association is appointed to be held with the church at Nassaongo, Wicomico Co., Md., to commence on the Wednesday before the fourth Sunday in October, 1875.

S. H. DURAND, Mod.

J. L. STATON, Clerk.

ORDINATIONS.

At the New Providence Baptist Church of Jesus Christ, in accordance with a request of the church, by a call on three churches, their request was granted, and the following named brethren attended the call:

Blue Ridge—Elder P. McCay.

New hope—Elder R. M. Simmons and Dea. A. W. Simmons.

New Salem—Elder James Ring.

The presbytery was organized by choosing Elder R. M. Simmons Moderator, and A. W. Simmons Clerk.

For the ordination of brother Lemuel Davis to the ministry of the gospel of our Lord Jesus Christ, and brother David Squier to the office of Deacon.

Called upon brother LEMUEL DAVIS to give the reason of his hope in Christ, his call to the ministry, and his doctrinal sentiments. All being satisfactory, proceeded to the ordination.

A short discourse by Elder P. McCay.

Prayer by Elder J. Ring, and laying on of the hands of the presbytery.

Charge by Elder R. M. Simmons.

Right hand of fellowship by Elder P. McCay.

Brother DAVID SQUIER being ordained Deacon at the same time, the council and church requested the above to be published in the "Signs of the Times."

Done at our regular meeting for business, in October, 1874, in De Witt Co., Ill.

AARON WELCH, Clerk.

APPOINTMENTS.

HARE'S CORNER, Del., Oct. 27, 1874.

BROTHER BEEBE:—I contemplate trying to meet and fill a list of appointments among the Salisbury churches, which I will ask of you the favor to insert in the "Signs."

On Monday evening, Dec. 14, Delmar. Tuesday, 10:30 a. m., Little Creek. Wednesday, 10:30 a. m., Forest Grove. Wednesday, 7 p. m., Pittsville. Thursday, 10:30 a. m., Indiantown. Friday, 7 p. m., Snow Hill. Saturday, 2 p. m., Nassaongo. Sunday, 10:30 a. m., Nassaongo.

I would not object to an appointment at Spring Hill for Monday night, the 21st, and on Tuesday morning at Rewastico, if the brethren there think it advisable, and will arrange for me to get there.

Yours to serve as ever.

E. RITTENHOUSE.

LOCKTOWN, N. J., Oct. 15, 1874.

DEAR BROTHER BEEBE:—Please publish that if the Lord will, I expect to visit Virginia in November, and will attend the following appointments:

The regular monthly meeting at Mt. Zion, 4th Sunday; at Pleasant Valley at 2 o'clock p. m. on Tuesday, 24th; at Frying Pan next day at 11 o'clock a. m.; at Vienna on Thursday night, 26th; at brother James Fox's on Friday, 27th, afternoon; at Quantico, 5th Sunday; at Lamb's School House, Nov. 30th, 11 o'clock a. m.; at Bacon Race, Tuesday, Dec. 1st, 11 o'clock a. m.; at Occoquan, Wednesday, Dec. 2nd; in Alexandria, Thursday night, Dec. 3d.

Yours in gospel bonds.

A. B. FRANCIS.

MISCELLANEOUS.

Any of the dear friends, brethren or sisters who may have received and read a pamphlet entitled, "Trial of Elder Mathes," &c., may, on application to myself, have mailed to their address, free of charge, the "rejoinder" thereto, recently issued by the Hickory Creek Church, and others with them in council. Write plainly the address to which the pamphlet is to be sent, and address,

JOHN G. SAWIN,
Loxa, Coles Co., Illinois.

BROTHER BEEBE:—I send you for publication the notice of the death of our esteemed brother Lee, and also will tell you of the refreshing time we have enjoyed at our (Bulah) Church, at our meeting in June last. The Lord was with us, and six were added to our number; and at our July meeting, a three days or yearly meeting, which was our time for communion and feet washing, surely the Lord was with us, and our souls were uplifted, and the entire church appeared to be revived, and eight more were added to our number.

May you be spared yet many years to bear the banner of King Immanuel.

Your unworthy brother,

C. B. HOLMAN.

SECOND VOLUME OF THE "EDITORIALS."

As we informed our subscribers in our last issue, our sheets are now in the hands of the binder, and will be ready for mailing before our next number. The list of names are also handed in, and cannot now be corrected; but should any discover, on the receipt of their book, that it is not marked according to the list published, if they will return it promptly, we will stamp another book and mail to them without extra charge.

B. L. BEEBE.

There is no compromise possible with virtue; it is absolute or not at all. There are many and flowery and pleasant paths; there is but one thorny and straight one. Perhaps for the lighter and more unimportant guide posts, this is as good a legend as any to inscribe thereon: "We cannot be too forgiving toward others, nor too severe toward ourselves."

Vulgarity, profanity and vileness are not wit or humor.

NONSENSICAL NOTIONS ABOUT EDUCATION.—"The speakers at educational conventions, and writers on education, in many cases seem to have lost their wits in these latter days. The idea of having children taught their lessons in good honest fashion is one which these gentlemen seem to have lost sight of altogether. What they demand is, that the 'essential manhood' of the boy and the 'ideal womanhood' of the girl shall be developed. Yea, the teachers are to 'cast aside their humdrum lessons and search out the infinite capacities for good or evil in the child, and stimulate the one and exterminate the other.'

"On this issue we shed our ink in defense of the teachers—yes, and in defense of the scholars also. It is asking too much of a finite teacher to employ himself in searching out infinite capacities. And, in fact, how is he to search out an infinite capacity? And how is he to tell an infinite capacity when he finds it? And, above all, what is to become of the poor child that has to suffer such infinite ransacking? It would be a miracle if the poor little creature had any capacity left at all after a few months of such treatment.

"And then as to the 'essential manhood' of the boy and the 'ideal womanhood' of the girl that are to be developed, how is a teacher to find out and lay hold of those elements? Will any lecturer on education point out the 'essential manhood' in any boy, or the 'ideal womanhood' in any girl, whatever?

"Such talk about education as these people indulge in is twaddle. The business of a teacher is to see that his scholars learn their lessons and do their duty from hour to hour. Children thus taught, and brought up properly at home, will be pretty sure to exhibit in latter life all the manly and womanly qualities which their positions in life may demand."

—N. Y. Ledger.

MONIES RECEIVED FOR
"THE EDITORIALS."

FIRST VOLUME.

T J Foster La \$14.

SECOND VOLUME.

Mrs E Hix NY 3, R F Sims La 350, Dr J G Williams Ill 2 30, Jane Gordon NY 5, Daniel Welch Miss 2 30, Jabez Weeks Miss 2 30.
—Total \$18 40.

R E C E I P T S .

NEW YORK—Alexander Wheat 2, Wm Garnsey 2, J Geo Bender 2, Eld J A Badger 2, Eld J N Badger 2, John Parkinson 2, Mrs M Sutton 2, James Prior 5, S Clapper 4, Eld B Bundy 6, Wm McBride 2.....\$31 00

PENNSYLVANIA—Mrs J Thompson 1 20, Eld S H Durand 30, Eld J Correll 2.....33 20

DELAWARE—Miss Jace Jackson 2, Geo Green 2 50.....4 50

MARYLAND—Lizzie A Hall.....2 00

VIRGINIA (East & West)—David Thompson 6, Eld J L Purington 8 40, Silas Minter 3 60.....18 00

NORTH CAROLINA—William Thigpen.....2 00

GEORGIA—Eld Wm Brooks 2, R A Connell 1, M L Battle 2.....5 00

ALABAMA—F J Pickett.....2 00

MISSISSIPPI—David Welch 2, Jabez Weeks 2 70, A B Morris, for Minutes 15, Jas A Taylor 2.....21 70

KENTUCKY—Eld N A Humston 2, S E Rouse 1, Elizabeth J Green 2, Eld J M Theobald 1.....6 00

OHIO—James Hall.....2 00

ILLINOIS—Eld J G Sawin 4, Eld I N Vanmeter 4.....8 00

TEXAS—Elder A W McKenzie 6, R Eaton 4.....10 00

CALIFORNIA—M W Casida 2, I Newkirk 4.....6 00

Total.....\$151 40

MARRIAGES.

Nov. 2, 1874, at the residence of the bride, by Eld. G. Beebe, Mr. Eber Hix Jr., of Jefferson, Schoharie Co., N. Y., and Mrs. Elizabeth Horton, of Middletown, N. Y.

By Eld. Balas Bundy, on the evening of Oct. 21, at the house of the bride's father, Mr. Clinton Nethaway and Miss Helen Guernsey, daughter of Mr. Ira Guernsey, all of Schoharie, Schoharie Co., N. Y.

OBITUARY NOTICES.

DIED—At Roseville, Placer Co., Cal., on the 24th of August, 1874, **Capt. John Bristow**, aged about 72 years.

He was a member of the Old School Baptist Church, and died in the full hope of the redemption through the merits of the Savior's blood.

DAVID MORROW.

DIED—At the residence of Mr. Fred. Phillips, Tarboro, N. C., Sept. 11, 1873, **Mrs. Nancy Whitty**, aged about 63 years.

The circumstances of her death were painful and sad, and cast a deep gloom upon her relatives and kindred in Christ. She had long been a devoted member of the Primitive Baptist Church in this place, and her life and deportment in the church and in the world was good. She was honest in her dealings, kind and generous in her disposition, always ready to assist those in need, especially the ministers of her church. But with all this, she at times had seasons of deep depression of

spirit, for several years, and for several months before her death a deeper gloom and depression pressed heavily upon her, inasmuch as to deprive her of rest in sleep. Although in easy circumstances financially, and blessed with her niece and husband, Captain Phillips, with whom she lived, and who did all they could to make her happy, still in her deep depression she imagined trouble on every hand, and came to the conclusion that she was poisoned, and that if she staid in the house all would get poisoned. At length her mental powers broke down, and at times she lost control of herself, and on the, long to be remembered, morning of Thursday, Sept. 11, 1873, she was found suspended from the joist in the turkey-house in the garden, almost lifeless, and died in a few moments. The blow fell with crushing weight upon her dear sister and other relatives. May the dear ones realize the supporting arm of their God and Savior, by the application to their broken hearts of the words, "The Lord is my Shepherd, I shall not want."

Her funeral was preached on the 2d of November, by Elder Gold, from Rom. viii. 19—23.

"God moves in a mysterious way
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm."

DIED—In Van Buren County, Iowa, **Mary Runion**, at the residence of her husband, Jacob Runion, on the 13th of April, 1874.

Sister Runion was born in Loudoun County, Virginia, in 1801, joined the O. S. Baptist Church in 1831, in her native state, with her husband moved to Ohio, thence to Iowa, and united with the Little Cedar Church of O. S. Baptists, where she died.

She was a firm believer in the doctrine of the Old School Baptists, was a kind companion and a good neighbor, and was highly esteemed by her brethren and sisters, whose company she delighted in. She died in the triumphs of faith, enjoying a strong hope in Jesus Christ.

She leaves a husband and eight children, with the church and neighbors, to mourn, though we sorrow not as those who have no hope.

A discourse was preached in memory of her on the second Sunday in July, at the time and place of holding the church meeting where her membership was, from Rom. vi. 22. Your brother in hope of eternal life,

E. W. KINKADE.

DIED—In Jefferson County, Iowa, June 23, at the residence of her husband, brother Alfred Wright, sister **Mary Jane Wright**.

The subject of this notice was born April 1, 1848, in Jefferson County, Iowa, joined the Round Prairie O. S. Baptist Church on Saturday before the third Sunday in June, 1871, and was baptized by brother Thomas Howell. She was a worthy member, free in conversation on the subject of religion, and very interesting, having a clear view of the plan of salvation. She was very attentive at the church meetings, was an excellent singer, sound in the faith, and delighted to hear the gospel preached.

The writer tried to preach a discourse in memory of the deceased, to a large and attentive congregation, from the words, "If in this life only we have hope in Christ, we are of all men most miserable."

She leaves a husband, one very interesting little girl, a father, mother, two brothers and three sisters, with the church and many friends to mourn their loss, which we confidently believe is her eternal gain.

Your brother in tribulation,

E. W. KINKADE.

ONOTHER OLD SOLDIER GONE.

My father, **John Seitz**, fell asleep in Christ on Sept. 21st, 1874, aged 83 years, 10 months and 23 days. His disease was dry grngreen in his left foot. He was born Oct. 28, 1790, in Rockingham Co., Va. In 1801 his father moved to Fairfield Co., Ohio. He was married to Magdelene Spittler June 11, 1811, and a few years after united with the Regular Baptist Church of Pleasant Run. In April, 1823, he emigrated with his family to Seneca

County, Ohio, where he lived until his death. In May, 1827, he united with the Honey Creek Church, at its organization, and continued a member of that church until within six years of his death. For many years he served the church as deacon. He never swerved from the faith, and continued until his death to oppose all secret and oath bound societies. He was a firm believer in the washing of the saints' feet. He was the father of eight children, six of whom are living, forty-four grand-children, thirty of whom are living, and twelve great-grand-children, ten of whom are living.

His sufferings were intense, yet he bore them with christian patience. We mourn our loss, for we greatly miss him here; but we submissively bow to the will of God, our loss being his gain.

The Spirit saith, Blest are the dead
Who die in Christ their living Head;
From henceforth shall they rest in peace,
Where pleasures never, never cease.

From all their labors shall they rest,
And be in heaven forever blest;
And all their works do follow them,
While they do sleep in death. Amen.

Yours in Christ,

LEWIS SEITZ, 2d.

Little Sandusky, Ohio.

DIED—At the residence of Eld. Peter W. Sawin and wife, sister Dilla E. Sawin, their dear little and only daughter, **Ida L. Sawin**, aged 1 year, 9 months and 15 days, leaving one brother to comfort her bereaved parents. She was an interesting and lovely little girl, and was fondly cherished during her short stay on earth, by her parents, grand-parents and friends. But when we remember the words of Jesus, the Savior of his people, when he took the little children in his arms and blessed them, and said, "Suffer the little children to come unto me, and forbid them not," we weep 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."

May the Lord bless the parents and grand-parents, with all his children in every place, with the spirit of meekness and resignation to his will.

DIED—Of typhoid fever, at his late residence in this village, after a short illness, **Mr. Jesse Squires**, aged 81 years, 11 months and 2 days.

Mr. Squires was born in Putnam County, N. Y., but settled at an early period near Bloomingburgh, Sullivan County, where by industry, frugality and economy he accumulated a competency to sustain himself and family in old age. He was highly respected as a good citizen and neighbor, and a strictly honest man. He never made an open profession of religion, but for many years manifested a very decided preference and friendship for the Old School Baptists. About ten years ago he left his farm and moved into this place, where he continued until his death.

He leaves an aged widow and two sons, both of whom have families, and an aged sister-in-law who is blind, and has long been a member of his family.

His funeral was attended by a large number of friends and relatives, on Thursday, the 29th, and a discourse was preached by Elder G. Beebe, after which his remains were conveyed to the Bloomingburgh Cemetery, and deposited by the side of those of his family who had preceded him to the house appointed for all men.

John B. Wheeler died Feb. 8, 1874, aged 16 years, 8 months and 8 days. He was the second son of Jacob and Jemima J. Wheeler. His disease was measles, which settled on the lungs.

The subject of this notice was in some respects a remarkable character naturally. He had never made any profession of a hope in

the Savior, publicly, but during his sickness of about eight months he was often heard to call on the Lord for mercy, and expressed his willingness to die, in that he had no fear of death. In his last sickness he desired to hear preaching, and in conversation with his mother on the subject he said he could understand the preaching of the Old School Baptists, but others he could not understand. And when asked if he would like to hear preaching, he said he would like to hear his grandfather, (Eld. Willis) and according to his desire brother C. Romine preached a comforting discourse. Every circumstance goes to prove that he knew his departure was at hand; prominent among them is, that he bought his burial clothes some time before he died.

The following lines of hymn 1257, (Beebe's Collection) are inscribed on his tomb stone, the same being used in the service at grave by the writer of this notice:

"Asleep in Jesus! blessed sleep,
To be for such a slumber meet;
With holy confidence to sing,
That death has lost his cruel sting."

A. H. HAGANS.

Santa Rosa, Cal.

DIED—At the residence of his son, in Fairfield, Lenawee Co., Mich., **Wm. L. Carpenter**, aged 70 years, 3 months and 18 days.

This brother, at the time of his death, was a member of the Old School Baptist Church at Deerfield, Michigan, where he had been faithful in the discharge of his duty as a follower of the meek and lowly Jesus. He emigrated to this state from Chenango Co., N. Y., in the spring of 1831. In 1834 he was baptized by Eld. James Carpenter, and became a member of the church at Fairfield, where he remained a member until four years ago, when he became a member of the church at Deerfield.

His disease was neuralgia of the stomach. His sufferings were intense. He died in full assurance of an interest in the blood of Jesus Christ.

He leaves two sisters, a family of children, grand-children and great-grand-children to mourn their loss; yet we mourn not as those who have no hope, but rather rejoice that our loss is his eternal gain.

"Asleep in Jesus! O how sweet,
To be for such a slumber meet;
With holy confidence to sing,
That death has lost his cruel sting."

Your unworthy brother in Christ, if one at all,
SAMUEL CARPENTER.

Departed this life April 9, 1874, our beloved mother, **Helen Wells**, relict of Absalom Wells, deceased. Her maiden name was Owings. She was born and raised in Baltimore County, Maryland, and at the age of eighteen years she married and moved to what is now called West Virginia. In 1842 she united with the Cross Creek Old School Baptist Church, being baptized by Elder Nicholas Headington, where she remained a consistent member till that church went with the New School. She relied alone on the blood and righteousness of her dear Redeemer for life and salvation.

Her death was occasioned by a fall in crossing the room, injuring her spine and dislocating her hip. Her sufferings were severe, which she bore without a murmur.

She was an affectionate wife, a dear and indulgent mother, respected and loved by all who knew her. Her death leaves me very lonely indeed, having buried my dear husband, Robert Smith, who died Aug. 9, 1874, in the 72d year of his age. Though long an elder in the Presbyterian body, he was a constant reader of our valued paper, the "Signs of the Times," and loved the doctrine they advocate.

E. W. SMITH.

DIED—Oct. 8, 1874, at Milford, Conn., **Milly Dort**, only child of David and Maretta Dort, and grand daughter of brother D. W. Squires, aged 3 years, 4 months and 16 days.

Little Milly was truly a precious gem in the home of her parents. Being bright and loving, she had endeared herself to them by many a tender tie, and they were delighted in bestowing upon her their most tender care

THE SECOND VOLUME OF THE "EDITORIALS."

SINCE the publication of the First Volume of this work, many applications have been made for the succeeding volumes, by those who love the truth and wish to preserve for themselves and for the use of their posterity, a faithful record of the history of the Old School or Primitive Baptists, from the time of the division occasioned by the apostasy of what are now known as the New School or Missionary Baptists, up to the present date.

Among the articles contained in this volume will be the debate of the Editor with J. J. Pierce Esq., October 3d, 1842, upon the following propositions:—

1st. That the fundamental principles of the "Temperance Society," that to "make, vend or drink liquors which when used to excess produce intoxication, is immoral and sinful," is anti-scriptural, and implicates the Lord Jesus Christ and his Apostles as immoral and wicked.

2d. That said Society assumes to be "wise above what is written," by setting up a standard of temperance which the scriptures have not authorized, and attaching to it a superiority over the Bible rule.

3d. That the temperance doctrines, as held by the said society, in which the pledge to total abstinence is made a test of church fellowship, and also of political preference, are subversive of the principles of democracy and of true religion, and that they constitute a connecting link uniting the Church and State; and co-operating with kindred institutions of human invention, are calculated to overthrow those civil and religious rights, for the establishment of which the patriotic blood of our revolutionary sires was poured forth.

This article alone is worth more than the price of the whole book.

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and warmest parental affection; but death claimed his prey, and has borne away from their fond embrace their dearest earthly treasure, and this deep affliction comes upon them with crushing force. And while the sorrowing mother, our dear sister, feels the all-sustaining grace of God in this her hour of deep sorrow, may the same grace cause the afflicted father to say, Though he slay me, yet will I trust in him.

Her remains were brought for burial to the home of her grand-parents, in Windsor, Broome Co., N. Y., at which time and place the writer addressed the mourning friends from 1 Peter i. 24, 25.

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

May this stroke of divine providence be overruled for our good and God's glory.

Yours in the truth,

BALAS BUNDY.

YEARLY MEETINGS.

A yearly meeting will be held with the branch of the Otego Church at Osborn Hollow, on Wednesday and Thursday, Dec. 23d and 24th, when and where we hope to meet a goodly number of brethren and sisters of our faith and order, and those who love the truth.

Osborn Hollow is on the Albany and Susquehanna R. R., 10 miles from Binghamton. The trains will be met on Tuesday afternoon and evening.

H. W. CATOR, Clerk.

The Old School Baptist Church of Schoharie will hold their yearly meeting on the 21st & 22d days of November, to commence at ten o'clock a. m.

There will be conveyances at the depot at Howe's Cave to meet the 12 o'clock train, and also the evening train, to convey our friends to a place of rest. We give a general invitation to the brethren and sisters of our faith and order.

PETER MOWERS, Clerk.

THREE DAYS MEETINGS.

There will be a three days meeting held with the Little Flock Church, at Coatsburg, Adams Co., Ill., to commence on Friday evening, at early candle light, before the fifth Sunday in November, 1874. There will be some of the ministering brethren from Missouri present, if the Lord will, and we cordially invite all who would like to come and see us.

C. G. SAMUEL,

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DEATH AND RESURRECTION.

May 26, 1874.

DEAR BROTHER BEEBE:—Please say to your readers that the little work on "Death and Resurrection" is exhausted, and no more orders can be filled.

Your brother in tribulation,

D. BARTLEY.

Willow Hill, Jasper Co., Ill.

[We have a few copies on hand yet, which we will continue to mail as ordered, until exhausted.—ED.]

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DEVOTED TO THE

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IS PUBLISHED

THE FIRST AND FIFTEENTH

OF EACH MONTH,

BY GILBERT BEEBE,

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

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The Fourth 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 rate we formerly supplied the Russett.

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OF THE

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., NOVEMBER 15, 1874.

NO. 22

[Translated from a French paper,]
INTERESTING ACCOUNT OF THE SAVIOR.
BY PONTIUS PILATE.

Vienne in Dauphny, a province in France, the ancient capital of transalpine Gaul under the Romans, is situated on the river Rhone. There, on the left bank of that beautiful stream is seen a tomb of ancient architecture, which, according to tradition, is the tomb of Pontius Pilate, under whose government Jesus Christ suffered. *Passus est sub Pontio Pilato.* It was in Vienne also that the Wandering Jew revealed himself in 1777—a most remarkable occurrence, the spot that contained the ashes of the judge of the Righteous, was to be trodden upon by a descendant of his accuser.

The following chronicle was extracted from an old Latin manuscript found in a monastery near Vienne.

It was under the reign of Caligula, when C. Marcus was pætor at Vienne, that an old man, bent with age, yet of tall stature, was seen to descend from his litter and enter a house of modest appearance near the temple of Mars. Over the door of this house was written, in red letters, the name of F. Albinus. He was an old acquaintance of Pilate's. After mutual salutations, Albinus observed to him that many years had elapsed since their separation. "Yes," replied Pilate, "many years—years of misfortune and affliction. Accursed be the day on which I succeeded Valerius Gratus in the government of Judea! My name is ominous; it has been fatal to whomsoever has borne it. One of my ancestors imprinted an indelible mark of infamy on the fair front of imperial Rome, when the Romans passed under the *Caudine Furcula* in the Samnite war. Another perished by the hands of the Parthians in the war against Arminuas. And I—Miserable me!"

"You miserable!" asked Albinus: "what have you done to entail misery on you? True, the injustice of Caligula has exiled you from Vienne, but for what crime? I have examined your affair at the *Tabularium*.—You are denounced by Vitellus, prefect of Syria, your enemy, for having chastised the rebellious Hebrews, who had slain the most noble of the Samaritans, and who afterwards withdrew themselves to Mount Garizim. You are also accused of acting thus out of hatred to the Jews."

"No!" replied Pilate. "No! by all the gods, Albinus, it is not the injustice of Cæsar that afflicts me."

"What, then, is the cause of your affliction?" continued Albinus. "Long have I known you—sensible, just and

humane. I see it—you are the victim of Vitellus."

"Say not so, Albinus. Say not that I am the victim of Vitellus. No; I am the victim of a Higher Power! the Romans regard me as an object of Cæsar's disgrace; the Jews, as the severe Proconsul; the Christians as the executioner of their God!"

"Of their God, did you say, Pilate? Impious wretches! Adore a God born in a manger, and put to death on the cross!"

"Beware, Albinus, beware!" continued Pilate. "If the Christ had been born under the purple, he would not have been adored. Listen: to your friendship I will submit the events of my life; you will afterwards judge whether I am worthy of your hospitality."

"On my arrival at Jerusalem, I took possession of the Pretorium, and ordered a splendid feast to be prepared, to which I invited the Tetrarch of Judea, with the High Priest and his officers. At the appointed hour, no guests appeared. This was an insult offered to my dignity. A few days afterwards the Tetrarch deigned to pay me a visit. His deportment was grave and deceitful. He pretended that his religion forbade him and his attendants to sit down at the table of the Gentiles, and to offer up libations with them. I thought it expedient to accept his excuse; but from that moment I was convinced that the conquered had declared themselves the enemies of the conquerors."

"At that time Jerusalem was, of all conquered cities, the most difficult to govern. So turbulent were the people that I lived in momentary dread of an insurrection. To repress it, I had but a single centurion and a handful of soldiers. I requested a reinforcement from the Prefect of Syria, who informed me that he had scarcely troops sufficient to defend his own province. Insatiate thirst of empire—to extend our conquests beyond the means of defending them."

"Among the various rumors that came to my ears, there was one that attracted my attention. A young man, it was said, had appeared in Galilee, preaching, with a noble unction, a new law in the name of the God who had sent him. At first, I was apprehensive that his design was to stir up the people against the Romans; but soon were my fears dispelled. Jesus of Nazareth spoke rather as a friend of the Romans than of the Jews."

"One day, in passing by the place of Soloe, where there was a great concourse of people, I observed in

the midst of the group a young man leaning against a tree, who was calmly addressing the multitude. I was told that it was Jesus. This I could easily have suspected, so great was the difference between him and those who were listening to him. He appeared to be about thirty years of age. His golden colored hair and beard gave to his appearance a celestial aspect. Never have I seen a sweeter or more serene countenance. What a contrast between him and his hearers, with their black beards and tawny complexions! Unwilling to interrupt him by my presence, I continued my walk but signified to my secretary to join the group and listen."

"My secretary's name was Manlius. He was the grandson of the chief of the conspirators, who encamped in Etrusia, waiting for Catalina. Manlius was an ancient inhabitant of Judea, and well acquainted with the Hebrew language. He was devoted to me, and was worthy of my confidence."

"On returning to the Pretorium, I found Manlius, who related to me the words that Jesus pronounced at Siloe. Never have I heard in the Portico, or read in the works of the philosophers, anything that can be compared to the maxims of Jesus. One of the rebellious Jews, so numerous in Jerusalem, having asked him if it was lawful to give tribute to Cæsar or not, Jesus replied: *Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's.*"

"It was on account of the wisdom of his sayings that I granted so much liberty to the Nazarine; for it was in my power to have had him arrested and exiled to Pontius; but this would have been contrary to that Justice which has always characterized the Romans. This man was neither solicitous nor rebellious. I extended to him my protection, unknown perhaps to himself. He was at liberty to act, to speak, to assemble and address the people, to choose disciples, unrestrained by any pretorian mandate."

"Should it ever happen—may the gods avert the omen!—should it ever happen, I say, that the religion of our forefathers should be supplanted by the religion of Jesus, it will be to his noble toleration that Rome shall owe her premature obsequies—whilst I, miserable wretch—I shall have been the instrument of what the Christians call Providence, and we—Destiny."

"But this unlimited freedom granted to Jesus, revolted the Jews—not the poor, but the rich and powerful. It is true, Jesus was severe on the

latter; and this was a political reason, in my opinion, not to control the liberty of the Nazarine. Scribes and Pharisees! he would say to them, you are a race of vipers!—you resemble painted sepulchres! At other times he would sneer at the proud alms of the Publican, telling him that the mite of the widow was more precious in the sight of God."

"New complaints were daily made at the Pretorium against the insolence of Jesus. I was even informed that some misfortune would befall him; that it would not be the first time that Jerusalem had stoned those who called themselves prophets; and that, if the Pretorium refused justice, an appeal would be made to Cæsar."

"This I had prevented, by informing Cæsar of all that happened. My conduct was approved of by the Senate, and I was promised a reinforcement of troops after the termination of the Parthian war."

"Being too weak to suppress a sedition, I resolved upon adopting a measure that promised to re-establish tranquility in the city, without subjecting the Pretorium to humiliating concessions. I wrote to Jesus, requesting an interview with him at the Pretorium. He came."

"Oh, Albinus! now that my blood runs cold in my veins, and that my body is bent under the weight of years, it is not surprising that Pilate should sometimes tremble; but then I was young; in my veins flowed that Spanish mixed with the Roman blood, as incapable of fear as it was of puerile emotions."

"When the Nazarine made his appearance, I was walking in my basilisk, and my feet seemed fastened with an iron hand to the marble pavement. He was calm, the Nazarene; calm as innocence. When he came up to me he stopped, and, by a simple gesture, seemed to say to me: Here I am."

"For some time I contemplated, with admiration and awe, this extraordinary type of a man; a type unknown to our numerous sculptors, who have given form and feature to all the gods and all the heroes."

"Jesus," said I to him at last, and my tongue faltered; "Jesus of Nazareth, I have granted you, for the last three years, ample freedom of speech, nor do I regret it. Your words are those of a sage. I know not whether you have read Socrates and Plato; but this I know, that there is in your discourses a majestic simplicity that elevates you far above those great philosophers. The Emperor is informed of it, and I, his

humble representative in this country, am glad of having allowed you the liberty of which you are so worthy. However, I must not conceal from you, that your discourses have raised up against you powerful and inveterate enemies. Neither is this surprising. Socrates had his enemies, and he fell a victim to their hatred. Yours are doubly incensed against you, on account of your sayings; against me, on account of the liberty extended toward you. They even accuse me indirectly of being leagued with you, for the purpose of depriving the Hebrews of the little civil power which Rome has left to them. My request—I do not say my orders—is, that you be more circumspect for the future, and more tender in rousing the pride of your enemies, lest they raise up against you the stupid populace, and compel me to employ the instruments of justice.

"The Nazarine calmly replied:

"Prince of the earth, your words proceed not from true wisdom. Say to the torrent to stop in the midst of the mountain because it will uproot the trees of the valley; the torrent will answer you that it obeys the laws of the Creator. God alone knows whither flow the waters of the torrent. Verily, I say unto you, before the rose of Sharon blossoms the blood of the just will be spilt."

"Your blood shall not be spilt," replied I with emotion. "You are more precious in my estimation, on account of your wisdom, than all the turbulent and proud Pharisees, who abuse the freedom granted them by the Romans, conspire against Cæsar, and construe our bounty into fear.—Insolent wretches! They are not aware that the wolf of the Tiber sometimes clothes himself with the skin of the sheep. I will protect you against them. My Pretorium is open to you as a place of refuge; it is a sacred asylum."

Jesus carelessly shook his head and said, with a divine smile:

"When the day shall have come, there will be no asylum for the son of man, neither on earth nor under the earth. The asylum of the just is there, (pointing to the heavens.) That which is written in the books of the prophets must be accomplished."

"Young man," answered I, mildly, "you oblige me to convert my request into an order. The safety of the province which has been confided to my care requires it. You must observe more moderation in your discourses. Do not infringe my orders; you know them. May happiness attend you. Farewell."

"Prince of the earth," replied Jesus, "I come not to bring war into the world, but peace, love and charity. I was born the same day on which Cæsar Augustus gave peace to the Roman world. Persecution proceeds not from me. I expected it from others, and will meet it in obedience to the will of my Father, who has shown me the way. Restrain, therefore, your worldly prudence. It is not in your power to arrest the victim at the tabernacle of expiation."

So saying, he disappeared like a

bright shadow behind the curtains of the basilisk.

Herod the Tetrarch, who then reigned in Judea, and who died devoured by vermin, was a weak and wicked man, chosen by the chiefs of the law to be the instrument of their hatred. To him the enemies of Jesus addressed themselves to wreck the vengeance on the Nazarine. Had Herod consulted his own inclination, he would have ordered Jesus immediately to be put to death; but though proud of his regal dignity, yet he was afraid of committing an act that might diminish his influence with Cæsar.

Herod called on me one day at Pretorium, and on rising to take leave, after some insignificant conversation, he asked me what was my opinion concerning the Nazarine.

I replied that Jesus appeared to me to be one of those grave philosophers that great nations sometimes produce; that his doctrine was by no means dangerous; and that the intention of Rome was to leave him that freedom of speech which was justified by his actions. Herod smiled maliciously, and saluting me with ironical respect, he departed.

The great feast of the Jews was approaching; and their intention was to avail themselves of the popular exultation which always manifests itself at the solemnities of the pass-over. The city was overflowing with a tumultuous populace, clamoring for the death of the Nazarine. My emissaries informed me that the treasure of the temple had been employed in bribing the people. The danger was pressing. A Roman centurion had been insulted.

I wrote to the prefect of Syria, requesting a hundred foot soldiers and the same number of cavalry. He declined. I saw myself alone with a handful of veterans in the midst of a rebellious city, too weak to suppress disorder, and having no other choice left than to tolerate it.

They had seized upon Jesus; and the seditious rabble, although they knew they had nothing to fear from the Pretorium, believing on the faith of their leaders, that I winked at their sedition, continued vociferating "Crucify him, crucify him!"

Three powerful parties at that time had combined together against Jesus. First, the Herodians and Sadducees, whose seditious conduct appeared to have proceeded from a double motive; they hated the Nazarine, and were impatient of the Roman yoke. They could never forgive me for having entered their holy city with banners that bore the image of the Roman Emperor; and although, in this instance, I had committed a fatal error, yet the sacrilege did not appear less heinous in their eyes. I had proposed to employ a part of the treasure of the Temple in erecting edifices of public utility. My proposal was scowled at. The Pharisees were the avowed enemies of Jesus. They cared not for the Governor; but they bore with bitterness the severe reprimands which the Nazarine had during three years been continually

throwing out against them wherever he went. Too weak and too pusillanimous to act by themselves, they had eagerly embraced the quarrel of the Herodians and Sadducees. Besides these three parties I had to contend against the reckless and profligate populace, always ready to join in a sedition, and to profit by the disorder and confusion that resulted therefrom.

Jesus was dragged before the Council of the Priests and condemned to death. It was then that the High Priest, Caiaphas, performed a derisory act of submission. He sent his prisoner to me to pronounce his condemnation and secure his execution. I answered him that, as Jesus was a Galilean, the affair came within Herod's jurisdiction, and ordered Jesus to be sent thither. The wily Tetrarch professed humility, and protesting his defence to the lieutenant of Cæsar, he committed the fate of the man to my hands.

Soon my palace assumed the aspect of a besieged citadel; every moment increased the number of the seditious. Jerusalem was inundated with crowds from the mountains of Nazareth, the towns of Galilee, and the plains of Esdoloth. All Judea appeared to be pouring into that devoted city.

I had taken to wife a girl from among the Gauls, who pretended to see into the future. Weeping and throwing herself at my feet, "Beware," said she to me, "beware and not touch that man, for he is holy. Last night I saw him in a vision. He was walking on the water—he was flying on the wings of the wind. He spoke to the tempests, to the palm trees, to the fishes of the lake, all were obedient to him. Behold! the torrent of Mount Cedron flows with blood; the statues of Cæsar are sold with the filth of the gemodæ; the columns of Pletorium have given way, and the sun is veiled in mourning like a vestal in the tomb! O, Pilate! evil awaits thee. If thou wilt not listen to the words of thy wife, dread the curses of a Roman Senate, dread the frowns of Cæsar."

By this time my marble stairs groaned under the weight of the multitude. The Nazarine was brought back to me. I proceeded to the hall of justice, followed by my guards, and asked the people in a severe tone what they demanded. "The death of the Nazarine," was their reply. "For what crime?" "He has blasphemed; he has prophesied the ruin of the Temple; he calls himself the Son of God, the Messiah, the King of the Jews." "Roman justice," said I, "punisheth not such offenses with death." "Crucify him! crucify him!" shouted the relentless rabble.

The vociferations of the infuriate multitude shook the palace to its foundation. One man alone appeared calm in the midst of the tumult. He was like unto the statue of Innocence placed in the Temples of the Enminides. It was the Nazarine.

After many fruitless attempts to protect him from the fury of his merciless persecutors, I had the base-

ness to adopt a measure which, at the moment, appeared to me the only one that could save his life. I ordered him to be scourged; then calling for an ewer, I washed my hands in the presence of the clamorous multitude, thereby signifying to them my disapprobation of the deed.

But in vain. It was his life that these wretches thirsted after. Often in our evil commotions I have witnessed the furious animosity of the multitudes; but nothing could ever be compared to what I beheld in the present instance. It might be truly said that on this occasion all the phantoms of the infernal regions had assembled together at Jerusalem.—The crowd appeared not to walk; they were borne off and whirled as a vortex, whirling along like living waves from the Pretorium even unto Mount Zion, with howlings, screams, shrieks and vociferations such as were never heard either in the seditions of Pandemonia, or in the tumults of the Forum.

By degrees the day darkened like a winter twilight, such as had been at the death of Julius Cæsar. It was likewise towards the ides of March 1, the condemned Governor of a rebellious province was leaning against a column of my basilisk, contemplating athwart the dreary gloom, this Tdeory of Tartarus dragging to execution the innocent Nazarine. All around me was a desert. Jerusalem had vomited forth her indwellers through the funeral gates that lead to the Germonia. An air of desolation and sadness enveloped me. My guard had joined the calvary, and the Centurion, to display a shadow of power, was endeavoring to maintain order. I was left alone, and my breaking heart admonished me that what was passing at that moment appertained rather to the history of the gods than to that of men. Loud clamors were heard proceeding from Golgotha, which, borne on the winds, appeared to announce an agony such as never had been heard by mortal ear. Dark clouds lowered over the pinnacle of the Temple, and their large ruptures settled over the city and covered it as with a veil. So dreadful were the signs that were manifested both in the heavens and on the earth, that Dionysius, the Aropagite, is reported to have exclaimed: "Either the author of nature is suffering, or the Universe is falling apart."

Towards the first hour of the night I threw my mantle around me, and went down into the city towards the gate of Golgotha. The sacrifice had been consummated. The crowd were returning home; still agitated, it is true, but gloomy, sad, taciturn, and desperate. What they had witnessed had struck them with terror and remorse. I also saw my little cohort pass by mournful, the standard bearer having veiled his eagle in token of grief, and I overheard some of the soldiers murmuring strange words which I did not comprehend. Others were recounting prodigies almost similar to those which had so often smote the Romans with dismay

by the will of the gods. Sometimes groups of men and women would halt; then, looking back towards Mount Clavary, would remain motionless, in the expectation of witnessing some new prodigy.

I returned to the Pretorium, sad and pensive. On ascending the stairs, the steps of which were still stained with blood of the Nazarene, I perceived an old man in a suppliant posture, and behind him several women in tears. He threw himself at my feet, and wept bitterly. It is painful to see an old man weep. "Father," said I to him mildly, "who are you, and what is your request?" "I am Joseph, of Arimathea," replied he, "and I am come here to beg of you, on my knees, to bury Jesus of Nazareth." "Your prayer is granted," said I to him; and, at the same time, ordered Manlius to take some soldier to superintend the interment, lest it might be profaned. A few days afterwards the sepulchre was found empty. The disciples of Jesus published all over the country that he had risen from the dead, as he had foretold.

A last duty remained for me to perform. It was to communicate to Caesar the detail of this deplorable event. I did it the same night that followed the fatal catastrophe, and had just finished the communication when the day began to dawn.

At that moment the sound of a clarion playing the air of Diana, struck my ear. Casting my eye towards the Cæsarean gate, I beheld a troop of soldiers, and heard at a distance other trumpets sounding Caesar's march. It was the reinforcement that had been promised me—two thousand chosen men, who, to hasten their arrival, had marched all night. "It has then been declared by the Fates," cried I, wringing my hands, "that the great iniquity should be accomplished—that for the purpose of averting the deeds of yesterday, troops should arrive to-day! Cruel destiny, how thou sportest with the affairs of mortals! Alas! it was too true what the Nazarine exclaimed when writhing on the cross: *All is consummated!*"

BROTHER BEEBE:—A few days over twenty-seven years have passed away, since my name first appeared in the columns of the "Signs." The thousands who composed the readers of the "Signs" then, have nearly all passed away. Of the ministers that I then knew, (and they were many) yourself and Elder Wilson Housel alone remain. If it would not be asking anything improper, allow me to propose the re-publication of that communication. You may find it in the "Signs" for October 1, 1847.

I had been united with the church but a few days, when I made that, my first attempt to communicate with my brethren with my pen.

E. RITTENHOUSE.

KINGWOOD, N. J., Sept. 8, 1847.

BROTHER BEEBE:—In contemplating the loving kindness and mercy of our great High Priest, the Captain

of our salvation, and the love where-with he hath loved us, I have been led into the following reflections, which I will present to your readers, believing that it is a theme they delight to dwell upon, and that the lisping of a child on this subject is oftentimes listened to with joy by the fathers in Israel. In the song of Moses, Deut. xxxii. 9, 10, the abundant goodness and compassion of Christ towards his people, is set forth in the following words: "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." He hath evidently set his love upon him, and he is become an object of his care. "He found him in a desert land," a barren, uncultivated waste, destitute of life or vegetation; a vast deluge of sand, receiving from time to time the cheering, reviving influences of the sun, and the enriching showers of heaven, and burying them in its bosom, but producing neither sustenance for man or beast; not yielding even a flower, or plant, or blade of grass, to speak forth the praise of the Creator, and bear testimony to his goodness; but one continued scene of desolation, and an everlasting waste, swept over by pestilential winds, so that no man may pass that way. And in the waste, howling wilderness, in which the curse reigns in triumph, briars and thorns are the produce of the ground. Venomous serpents and ferocious beasts of prey range here uncontrolled. It is the habitation of dragons, and the dwelling place of every unclean and hateful bird. Here are found the cormorant and the bittern, the owl and the raven, the satyr also and the vulture. The lion's whelps are also found here, the asp and the cockatrice; they have long roamed here undisturbed, they have possessed it from generation to generation. Here then we may behold a picture of ourselves. Every child of grace, I think, may here find a sketch of his own character. How apt is the figure! How striking the similitude! It is every way worthy of its divine author. This is the place where we trust the Lord found us, living upon his bounty, and enjoying his choicest temporal blessings, and never once thinking of the hand that supplied them; witnessing his protecting care over us as a nation, in rescuing us from the thralldom of a foreign yoke, and preserving unto us civil and religious liberty; and still remaining barren and desolate, never once raising a thought of gratitude to the author of every blessing; sitting under the droppings of his sanctuary, from time to time, and hearing the threatenings of his law and the promises of his gospel, alike unmoved, and destitute of spiritual life; death and desolation reigning throughout; "Fearing not God, neither obeying the gospel of the Lord Jesus Christ." The ministration of his word producing no other effect than to call forth the enmity of the corrupt nature, and

arousing the evil passions of our hearts, like devouring beasts of prey, against the Lord and his truth, and against those who "keep the commandments of God, and have the testimony of Jesus Christ." But O, how the scene changes, when the Lord finds the individual! When divine grace is implanted, and he is awakened to a sense of his situation, condemned under the law, and fast going down to the pit, to reap the wages of iniquity; in the last agonies of despair, the arm of the Almighty is extended to rescue him, and he is enabled to hope in his mercy, and to find a full salvation in the Lord Jesus. Then is this "wilderness and solitary place made glad," and the "desert rejoices and blossoms like the rose." A portion of those living waters that went out from Jerusalem has been caused to break forth; "For in the wilderness shall waters break out, and streams in the desert." Now does this barren waste become fruitful; now does the soul rejoice in the Lord, and delight to show forth his praise. "The parched ground has become a pool, and the thirsty land springs of water." The various beauties and excellencies of creation will scarcely furnish fit emblems to paint the glories of redemption. The graces of the Spirit are now made manifest in such poor, frail vessels of clay, that the excellency of power may be of God and not of us. "He led him about, he instructed him." O how precious to the renewed soul is the teaching of the Spirit! He is made more and more acquainted with his own vileness and corruption, and is led more and more away from himself and all creature confidence, to that fullness and sufficiency of grace and salvation which is treasured up in the divine Redeemer. And when enjoying the witness of the Spirit, that we have passed from death unto life, and are made acquainted with our interest in that inheritance, which is incorruptible and undefiled, then it is that the desert of which we have been speaking, "Blossoms abundantly, and rejoices even with joy and singing." It now begins to manifest to the world that the individual "has been with Jesus." The Spirit of Christ will be seen in him, and in the fruit that he bears. "The glory of Lebanon is now given to it, the excellency of Carmel and Sharon." "In the habitation of dragons, where each lay, is now found grass, with reeds and rushes." Where sin hath abounded, doth grace much more abound; the place where sin reigned unto death, behold now how grace reigns. This scene of desolation, this habitation of serpents, has become the garden of the Lord; the plants are the planting of his right hand. Instead of the thorn, appears the fir-tree; the vine also, and the pomegranate are found here; camphor and spikenard; it abounds also in honey and milk, and all manner of pleasant fruits. The apostle Paul informs us that the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, &c. May we not in this fruit

see portrayed the glorious character of Christ? Do we bear any of this precious fruit? These are evidences of a work of grace. But this is a kind of fruit that does not appear much to public view; it is hidden from the gaze of the world, inclosed within the pales of the garden. Widely different is it from the fruit produced by the false professor, what is highly esteemed among men; but it exalts the character of the Redeemer, and renders the objects of his love more like himself. When these graces are manifest in his church, and abound, hear him exclaim, "Awake, O north wind; and come thou south; blow upon my garden, that the spices thereof may flow out." But O, how black and deformed are we in ourselves! How shall we lay claim to such heavenly blessings? It is the voice of our Beloved, and when arrayed in the robe of his righteousness, behold how beautiful! "A fountain of gardens, a well of living waters, and streams from Lebanon."

E. RITTENHOUSE.

MANCHESTER, Iowa, Nov. 8, 1874.

DEAR ELDER BEEBE:—Will you be kind enough to allow me a small space in the "Signs," to thank sister Edith S. Hanna for sending abroad that most excellent letter, written to her by S. B. Lockett, in the last issue? She said she could not rest satisfied to keep it all to herself. Why not? Because I believe the Lord reminded her that it would be a rich meal for other poor, hungry, starving souls like myself, located in midnight darkness to the truth as it is in Jesus, and all the preaching we have is through the "Signs," which comes so richly laden with gospel fruit.—My mind is often cast down with fears and unbelief and I say often, "Can I be one beloved of the Lord?" Beholding myself, and consulting my own feelings, the answer is, "No;" but here comes up a little light, which all the world and the enemy of souls cannot resist. I can say from my heart, I do love the brethren and sisters that write in the "Signs," for the truth's sake; not one do I know personally. I have written more than I intended.

J. COLEMAN.

WILLIAMSTON, N. C., Oct. 10, 1874.

ELDER GILBERT BEEBE—DEAR AGED BROTHER:—I find a drawing of soul towards you and all the household of faith, to that degree that I cannot well refrain from writing to you. Through your valuable and well tried paper, the "Signs of the Times," we hear from many of the precious sons and daughters of Zion. Their dear epistles of love come laden with choice fruits from the rich storehouse of grace, which give abundant testimony that they have all been taught of the Lord, and by the Holy Spirit—have been led to Jesus, who is the fountain of life, light and blessed immortality. It is indeed wonderful to know and see how God does lead and instruct his dear people, his chosen heritage, and how abundantly

he manifests himself to them. The glorious God is ever near. In all of their afflictions he is afflicted, and the angel of his presence sustains them. Under every trial, however deep or sore, dark or mysterious his dispensations may be, he is with them to bless and sanctify to them their deepest distress. What blessed calmness and serenity of soul does the dear child realize, when he can say with humble submission, "Father, thy will be done."

Dear brother, could I but wield the pen of a ready writer, and had I the gift of language to express clearly and fully the feelings which fill my soul at times, I might perhaps give my kindred in Christ to understand something of the drawing cord of that love which binds my heart to them in the fellowship of the gospel. How guarded and careful should all be, who realize this blessed fellowship, in regard to doing or saying anything to wound the feelings of our brethren and sisters in the Lord. How does my heart and affections go out in love toward those many faithful and loved ones in Christ, whom I have met from time to time in my pilgrimage here below, and have mingled with them in sweet devotion in the sanctuary of our God. Their sympathy and kindness I have realized in the hour of deep trial and affliction, and those expressions of fellowship are deeply engraven on my heart. Time, distance nor war has broken that tie, nor obliterated those tokens of christian love which I have realized. How blessed to be united in Jesus, and in the fellowship of the gospel of the precious Son of God, rejoicing in the glorious doctrine he taught. The flowing stream of God's eternal, electing love, brings hundreds and thousands together in blessed union, who have never met on earth, and who will never behold each other face to face in this wilderness; but they are bound together by eternal love, which is a three-fold cord that can never be broken. All are looking forward to that blessed day when they will meet in glory. They are united together, and built upon the foundation of the apostles, which is Christ Jesus the Lord, contending for his glorious and blessed doctrine, which is so much despised by the worldly-wise, the great and noble of earth. Blessed are the people who know the joyful sound. Yes, how blessed is the sound of salvation, through Jesus, to a poor, lost, sin-sick soul, one who feels the awful weight and burden of sin, just ready to perish, cast out in the open field, to the loathing of his own person, weltering in his own blood. O, when such a soul comes to know Jesus, see and behold him as his Savior and Redeemer, then there is no name like Jesus'. How sweet it sounds in a believer's ears. O, the fullness there is in Christ! His righteousness is like the waves of the sea, continually rolling, rising and covering all his dear people in every age and generation of the world. These blessed waves rise so high and full, sink so low, and are continually rolling, so

that every one of his dear children will be completely covered. Each jewel will be carried, and appear before the great white throne of God, with this pure, spotless robe, and with the golden harp of eternal victory will unceasingly sing the song of "Moses and the Lamb," the song of redeeming grace and eternal love.

Dear brethren and sisters, how sweet the reflection, that the God we profess to worship and adore is the God of Abraham, Isaac and Jacob, the God of all the patriarchs, prophets, apostles, martyrs and saints in all ages, even down to the present moment. His faithfulness has never failed. He is a faithful God still. O, let us trust in him evermore, and be not dismayed, for he is our God, and will still give us aid. He has a kingdom on earth, and it is built by his own hands. It is called Zion, the city of the great King, and the gates of hell he has declared shall never prevail against it. He is a God of purpose and grace. He works all things after the counsel of his own will. No one need ask, What doest thou? He is God, and besides him there is none else; let us therefore fear before him. This glorious building of mercy which God is raising up, is beyond the thought and comprehension of mortals, yet the subjects of this kingdom he enlightens by the Holy Spirit, and by the power of his grace. He gives them to behold something of the beauty and glory of this wonderful structure, which is made up of lively stones, sinners saved by grace; and what is the joy and rejoicing of their souls, is that they have been chosen monuments of eternal love, and placed in this building of mercy, and are prepared to offer up spiritual sacrifice and praise to the King eternal, immortal, invisible, the only wise God, our Savior. God's people are witnesses for him, and may they stand together, united in holy phalanx, in bearing testimony to the truth and preciousness of that salvation, which flows so freely and abundantly to them through Christ the blessed Lamb of God. O let us turn to the garden of Gethsemane, and then behold his agony on the cold ground, and from thence up the rugged hill of Calvary. Can we here linger, and our hearts not be moved? Will we turn away and be ashamed of Jesus and his cross—ashamed of his doctrine, his commandments, and be unwilling to follow him, through evil as well as good report?

Beloved in Christ, I feel too weak and unworthy to say anything, but I feel willing, I think, although in great weakness, to bear my humble testimony in regard to the truth as it is in Jesus. My faith is still in Jesus; the cause of truth, and the glorious and blessed doctrine of salvation by grace are precious to my soul, and I desire to have them bound closer and closer to my heart. Salvation is of the Lord, and nowhere else to be found. May all who love our Lord Jesus in sincerity and in truth, realize more fully what the apostle hath said, "It is a good thing

that the heart be established with grace," and humbly believe all that God hath said. May the good Lord strengthen us with all might in the inner man, and may we hold fast the profession of our faith without wavering, and search diligently the pure testimony, as for hid treasures, ever looking unto Jesus, the author and finisher of our faith; and when the toils and cares of this mortal life shall have ended, and we shall have suffered all the will of our heavenly Father, may we meet in the kingdom of glory, there to cast our crowns at Jesus' feet, and crown him Lord of all. Blessed meeting, glorious day, when all the saints shall arise from their graves, to meet their exalted Redeemer in the skies. They will all be made like unto their Lord, free from sin, sorrow and temptation, and all affliction, and they will feel the heavenly breezes as they waft from the throne of God.

"O, glorious hope of perfect love,
Which lifts my heart to things above."

We live in a day which abounds in errors and delusions, and the kingdoms of this world are shaken, and there is turmoil and strife to be found everywhere, from centre to circumference, and if God's people did not have a sure word of prophecy to go to, they would almost sink into despair. But blessed be his holy name, we have that sure word which is as a light shining in a dark place, and we do well to take heed thereto. The Holy One of Israel is a wall of fire round about Zion, and the glory in the midst of her. Her defense is the munition of rocks. Blessed truth. He has placed watchmen upon her walls, who shall not hold their peace day nor night. The dear people of God have great cause to rejoice and give glory to him, for he is continually shewing unto his church tokens for good, calling poor sinners from darkness to light bringing them unto Zion with songs and everlasting joy upon their heads. They are a coming people, for they are all born in the land of *shall come*, and they come willingly, for they are drawn with the strong cords of eternal love; and they will most surely continue to come until the last precious stone is placed upon the building of mercy, with shouts of eternal victory to grace, all conquering grace.

O that the saints might be more fully united in contending for the faith of God's elect. Let all who know the truth and love the truth, of whatever grade or hue, be as one united for God and truth, against the corruptions and abominations of this wicked world.

Dear brother, you have long stood as a faithful watchman upon the walls of Zion; as a valiant soldier you have had to endure hardness; you have traveled and labored incessantly; you know what it is to be reproached, and have your name cast out as evil. You have experienced many trials and perils of the great apostle to the Gentiles, and can therefore have fellowship with him in his sufferings, and with all God's faithful servants. But the God of Jacob

has been with you, and kept and defended you from all harm. Your labors will stand as a witness for God, when your sleeping dust will rest in the grave, and your spirit will bask in the ocean of eternal love, beside the throne of God and the Lamb. The trials and afflictions which are the common lot of all, you have shared abundantly in, so that in your spiritual warfare you may say that you have passed through tribulation. Soon all will be over, and you will be called to lay your armor by. How blessed will be that rest, when you shall have ceased from your labors.

We hope it may be the good will of our heavenly Father to spare you yet a long time to Zion. When one falls and is taken home, the good Shepherd will raise up others to fill their place. God's people have abundant cause to be grateful that he is calling faithful laborers into his vineyard; many of them are young in years, and they will no doubt have to learn they are oxen, and will have heavy burdens to carry, and it will do no good to pull back. They may as well go forward, trusting in their great Captain and Leader.

Can we not hope, dear brother, to see you in the "Old North State" one time more? Many would be rejoiced to hear you proclaim the glad tidings of salvation. We are a tried and oppressed people, yet we trust that God will deliver us, and may we still magnify his holy name.

I send this imperfect letter to you as a token of christian love to all the faithful in Christ, although I feel unworthy to be numbered amongst them. I have nothing in which to glory, but in the righteousness of my exalted Redeemer.

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress;
Midst flaming worlds, in these arrayed,
With joy shall I lift up my head."

Your humble sister in gospel bonds,
M. M. HASSELL.

KANONA, N. Y., July 23, 1874.

DEAR ELDER BEEBE:—May I trouble you, or Elder Mitchell, or rather, may I make the request for an explanation of the passage contained 1 Peter iii. 6, "Not afraid with any amazement." I have meditated a great deal on it for the past year, and am just as much in the dark. I would not intrude upon your time, which may be employed to some better purpose; I cannot, upon your leisure, for I believe you have none; however, I have no one to whom I can go. I cannot hear the word preached where I am, and would have you accept this as an excuse for my troubling you, and have nothing to say if you do not comply.

We have purchased a home here as our worldly interests made it advisable, but my preaching will be there. "Signs," (how could I spare them) and, as this seems a very healthful location, I should be content. I expected to have met you at Horseheads in June. Many missed you we had a good meeting, all harmon

ous, no preaching for doctrine the commandments of men, (which is the fashion of the day,) and, I trust, that not in vain did we worship the Lord. I do feel so thankful that such an unexpected blessed privilege was accorded me of meeting and becoming acquainted with so many lovers of the truth; only those situated as myself can realize with what sincere pleasure I would listen to the preaching, or join in the conversation relating to spiritual matters, and feel that we all desired to utterly ignore self, and give all the glory to him who sitteth on the throne, who reigneth forever, by whose grace alone we are kept, and which dear sister Murray remarked with so much feeling, "that when she began to speak of God's wondrous grace, she felt she could not express herself, it was so great." Yes, I think it inexpressible beyond comprehension, but so sweet a theme.

"Amazing grace, how sweet the sound
To a believer's ear,
It soothes his sorrows, heals his wounds,
And drives away his fears."

It rejoiced my heart, too, to hear from New York City of the little branch of Zion there, where I found a home in the Lord's own time, after wandering so many years, to hear they are favored with the preached word every Sunday. Oh, how gladly I received such news! They have had to contend earnestly for the faith there; many little evils would creep in unawares, many trials to encounter, and so few to bear them; so many opposing influences. But I trust it will all prove to have been for the best, and that they may feel to say as heretofore, "Be still, and know that I am God." I would write more were my sheet not filled. Excuse my weakness. Unworthily, your sister, MARIA HELLINGS.

REPLY.—As we have no special light on the text, we refer the subject to brother Mitchell, and hope he will give us the benefit of his understanding of the text.

ITAWAMBA CO., Miss., Feb. 27, 1873.

DEAR BROTHER BEEBE:—When I read the many heart cheering communications of the dear brethren and sisters I feel desirous to mingle my scribble, if you think proper. I want you to be the judge whether you publish or not. I was born in Rhea Co., Tenn., in the year 1817. My parents moved to Georgia in 1831, where I was raised to manhood; as careless, unthinking a boy as ever lived. If I had any serious thought or religious principle, I have no recollection of it, though I think I was a tolerably moral boy till my 18th year, when I joined a company of cavalry for three months in the U. S. service. I became very dissipated and desperately wicked, and remained so till in my 25th year. I went to meeting where a young man was to preach; he was very awkward, and when he arose to read his hymn I could see the book shake in his hand. He trembled so that it caused me to give more attention. He then took a rather singular text, in Ezekiel, concerning the wheels and cherubim, and this was the first sermon I have any recol-

tion of hearing, though I had been a regular attendant at meeting from my first recollection. The wheels, he said, represented the everlasting love of God to his people. I wondered if I was one of the beloved ones, and began to look along through my past life. I thought I could see the care of God to me in many instances. I then thought I had been a very great sinner against so good a God, and that I would sin no more against him, but would turn and serve him. I tried to pray, and, as I thought, the best I could. I bought a bible, and commenced reading; looking for something to justify me in my good performances; but, to my astonishment, every word and sentence I read seemed to seal my condemnation. I laid the book aside, determined, as I thought, to never read therein again. I took up Payne, and thought I would follow him, and I went into every sin, such as drinking, and every dissipation that could be thought of. In one of my drinking spells I fell from my horse, my foot hung in the stirrup; it was the mercy of God that saved me from death, as the horse was in full speed. I observed to a neighbor, who came to me as I arose from the ground, that it would not do to fight against God. I began to try to pray in earnest, from the necessity of the case. I thought my sins were wilful, and he that sins wilfully there is no sacrifice for such. I thought I was going to die, and saw no chance of salvation for me; no way to escape the wrath of a sin avenging God. I thought if I had continued seeking from the first there might have been some chance; but he that puts his hand to the plow and looks back, is not fit for the kingdom. I went on in this way for two years, when it pleased the Lord, as I hope, to reveal his Son to me, extended on the cross for my sins, and that he had lived the righteous life, and that he had died the death due for my sins, and by his stripes I was healed. Every thing now seemed to be bright and glorious. I could not help praising him for his goodness and mercy to me, nor did I want to help it. I was nearly three days in a rejoicing state; in the evening of the third day I was riding along, meditating the goodness of my Lord and Master, and all at once darkness covered my mind, and something whispered that I was deceived in the whole matter. My darkness and distress were great. I tried to pray; but to no purpose. I went on my journey, lamenting my situation, when I came in the swamp or bottom of Little Tallapoosa Creek. All at once light sprung up, and the same love, joy, and peace was felt in my breast, and the first I knew I was praising God for his goodness and mercy to me; and right there if I ever had any call to the ministry was the time. The thought came up in my mind, You see what a dear Savior you have found, can't you tell it to others? The thought alarmed me. I said, No, I cannot. About this time I rode in the creek. I there saw the most beautiful water I ever saw,

and baptism came up in my mind, and it took some little effort for me to keep out of the water. On the second Sunday in Sept. 1847, I was baptized, together with my wife and her sister, by Israel Hendon, in the fellowship of Bethel Church, Carrol Co., Ga.; the impression to talk was still on my mind. A short time after I joined the church, one of the Deacons asked me to pray, which I tried to do, and felt satisfied for a while; then again the thought would come up to preach. I would say, O, I cannot, I cannot. I am so ignorant, I cannot; and finally I said, I would not, I would die before exposing myself and bringing reproach on the cause. So I concluded I would move where I was not known, and if I joined the church again I would take no interest in the concerns of it, and perhaps I had let my zeal overrun my better judgment. In the fall of 1859 I moved to Mississippi, and joined John's Creek Church, Itawamba County. To my astonishment, about three months after I joined the church, the pastor asked me if I would pray at the communion. I did not know what to do; but I tried. I then proposed to my wife to move to Arkansas, but she, being opposed to moving, refused to go any further west.

In October, 1861, the church at John's Creek gave me liberty to exercise in public, which I then fully thought I would not do. I thought if I could withstand it till I was fifty years old, I would be over age, as the priests were not allowed to officiate in the priests' office after fifty. But, by the brethren insisting, I would try to talk a little. The war came on, and we being in the midst of it, had but little preaching or meeting for several years. After the war I set a double resolution that I would not preach; the Lord might kill me: that I would not expose myself, for I was so ignorant and illiterate, being raised at the plow, and following it ever since, I had but little time to read or study; and now the result of the war had pretty well ruined the South, and we must all go to work. I finally began to think I was going to die, (and I would be preaching in my sleep,) so I promised the Lord if he would not kill me, the next opportunity I would try; and so I did. And I have been trying not to preach, but to quit, ever since.

You will see by the date that this was written over a year ago; but I finished it to-day, May 17, 1874.

G. M. HIDEN.

JUNE 27, 1874.

AGED BROTHER:—Dearly beloved by the children of the most high God, which is the effect of being born of the great spirit of love which is shed abroad in our hearts, bearing witness with our spirit that we are the children of God; for John says, "We know that we have passed from death unto life, because we love the brethren."

Oh that that love may burn in the hearts of the true Israel of God with greater zeal, until the brands of dis-

sention and discord be entirely consumed, and Zion resound with united and harmonious strains of thanksgiving and praise to the mighty God, the everlasting Father, and the Prince of Peace; for his profuse blessings graciously bestowed upon his heritage, though unmerited.

I wish your views, my aged brother, relative to a point of order; as you have had much experience in the mode of government of the Predestinarian Baptist Church. Are the votes of a majority of the members constituting a church in favor of a dissolution sufficient to dissolve it, or does it require a unanimous vote? Please answer the above query direct.

I shall now endeavor to give you a correct and truthful statement of the troubles which hinder the sweet communion and fellowship which the children of the Most High might realize who dwell in this section, were this trouble, the hindering cause, removed. A portion of the members constituting a church became dissatisfied, owing to a failure in securing the promise of a pastor to attend them. They meet according to previous appointment. A motion is made to dissolve by lettering. A majority favor, and a minority oppose the dissolution. The clerk is instructed to write the letters. He writes letters stating a dissolution. They are rejected, and a request made for regular church letters, except the statement, "dismissed from us when joined to another of the same faith and order." The request is complied with by the clerk. The minority meet, and by an act declare that they rescind the former act of dissolution, and invite the lettered members back if they choose to come, or in case they do not, they bid them God-speed in unison. They take up the walk of the church, and claim to maintain its visibility. The majority unite with another church. They offer to constitute anew with the minority. The minority offer to abide the decision of a council. After some delay the majority agree, but require the minority to act in advance, declaring that it would be disorderly for them to act first. Here the matter ends. They agree in all points of doctrine.

Please advise as seems best to yourself under the circumstances, through the "Signs."

Your brother in Christ,
JOHN M. THOMPSON.

REPLY.—If we understand the question submitted, it is our judgment that the majority may ask for and obtain letters of dismission; but they cannot dissolve the church without consent of the minority. In the case stated, the minority are still the church, and those who have been dismissed may return their letters, and resume their membership, without a new constitution.

If but two or three remain steadfast in the faith and order of the gospel, the going out from them by letter or otherwise, of a greater number, cannot invalidate their standing on the old constitution, as the church.

[Ed.]

CARROLLTON, Ky., Oct. 15, 1874.

BROTHER BEEBE:—A few nights since I awoke while contemplating with emotions of the purest delight, some of the beauties that then presented themselves to me upon a text of scripture, which had hitherto never presented to my mind anything particularly interesting. After I became conscious I continued my meditations, and now I offer to you some of the thoughts that then occurred to me. The text was the 3d verse of the 1st chapter of Genesis: "And God said, Let there be light, and there was light." Before that command was given, the earth was without form and void, and darkness was upon the face of the deep. No eye except that of the great Jehovah had gazed upon the earth, or beheld its awful and majestic grandeur, while shrouded in thick darkness. No ray of light had ever kissed the pristine earth, or unfolded any of its wonders. What a grand and glorious change must that have been when God divided the light from the darkness, and made manifest the greatness of the earth, which now sustains its teeming millions, and has afforded to countless generations a home, food and raiment, and a last resting place when their eyes are closed to that light.—But that earth was peopled, and it is to them we now turn our thoughts. They were formed of the dust of that earth, and of them it was declared, "Dust thou art, and unto dust shalt thou return;" and of them it is written: "Men love darkness rather than light, because their deeds are evil." They hated the Lord Jesus without a cause, and he was the true light. They hated him because he had come to dispel the darkness and shadows of the former dispensation. Yes; "The people which sat in darkness saw great light, and to them which sat in the region and shadow of death, light is sprung up." And, "In him was life, and the life was the light of men." He said of himself, "I am the light of the world; he that followeth me shall not walk in darkness, but shall have the light of life;" and it is declared that "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." There was no light shining upon the earth until God said, Let there be light, and there is no spiritual life or light in any of that earthly race, until God shines in them. But he does not remain out of them and shine into them. He is formed in them, the hope of glory; and therefore, he is the light. Although the natural sun shines upon the earth, and into its darkest corners, yet it does not impart any light to the earth. As soon as he sets beyond the western horizon, the earth becomes shrouded with the sable curtains of night. Nor does that light which shines in the hearts of the regenerated sons and daughters of Adam, impart light to their earthly or carnal natures. They go down to the darkness of the tomb under the sentence, "Dust thou art, and unto

dust shalt thou return." All the inventive genius of men from the dawn of time, to this period, has failed to secure by all the combinations which they have made, to any part of that earth the power to afford light in the absence of other elements. So all the powers and combinations of men in the so-called religious organizations, have failed to impart spiritual life and light to any of the sons or daughters of Adam. Naturally they have eyes and see not, hence are in a state of utter darkness. The blessed Jesus says, "I am come a light unto the world, that whosoever believeth on me should not abide in darkness." We have said, "What a grand and glorious change must that have been when God said, 'Let there be light.'" That light imparted vitality, vigor and beauty to everything, both animate and inanimate, that then was found upon the face of the new earth. But how much more glorious must that change be which is wrought in the hearts of God's people, when he shines in them to give them the light of the knowledge of the glory of God, in the face of Jesus Christ. It enables them to behold his glory, the glory as of the only begotten of the Father, full of grace and truth. Soon the beauty of that earth was marred by the curse of sin. The sentence was pronounced, Thorns and thistles shall it bring forth. But this heavenly light which shines in God's people, shall never be dimmed. No; it will go on and increase to the perfect day, in Jesus Christ; for he leads them by a way they have not known, and in paths they have not seen; he makes darkness light, and crooked things straight for them, and he will take them to that glorious abode where there shall be no more cursing, but the throne of God and the Lamb shall be in it. And there shall be no night there, and they need no candle nor light of the sun, for the Lord God giveth them light, and they shall reign forever and ever.—Please dispose of these poor thoughts as suits your better judgment, and believe me affectionately yours.

H. COX.

MARKHAM STATION, Va., Oct. 18, 1874.

BROTHER BEEBE:—As my sheet is not full, permit me to say to you, I was glad to read of your pleasant visit among the brethren recently. I seemed to enter into your joys as you traveled along among the saints, partaking of each others joys and sorrows. They are strangers and pilgrims on the earth, yet they have joys the world can neither give nor take away. Among the inestimable blessings secured to us by the God of Zion, is the privilege of assembling together from different quarters of the earth, and having a feast of love and fellowship for the truth. They will speak the same things, causing our hearts to rejoice in the one glorious truth, that salvation is of the Lord. Our interview at our corresponding meeting this year was one of deep interest to me. I hope and I believe it was with all the little children present. Our ministering

brethren came to us and preached to us the unsearchable riches of Christ, in that discriminating way, that none save the little flock could feed upon it, the poor were filled with good things, but the rich sent empty away. My dear brother, I did feel during that meeting at times as though I had but little use for natural food. I was not only built up in one way, but I realized the necessity of faithful ministers pulling down, as you well remember was done faithfully, and it was calculated to strengthen and confirm the old and young, who were born of God. Such preaching produces union and fellowship within the household of faith, and they are made to exclaim, "Behold how good and how pleasant it is for brethren to dwell together in unity." I sincerely hope I have been led into this fellowship by him who teaches as man never taught. By long years of experience, and the older I grow, the more firmly I seem to be bound to that people whose hope the Lord is; and I often think if grace had not kept me to this day, I should long ago have tired by the way. I am a poor sinner, and so rebellious, the Spirit which I trust has been implanted within me is grieved every day of my life, because I cannot do the things I would. I am now in my 65th year, and I feel that I am no better yet, and never expect to find anything good in my flesh, but see more and more of deep depravity, and my only hope is the Lord our righteousness, and must exclaim, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ." My dear brother Wm. F. Kercheval, remained with us some weeks after the Corresponding Meeting, and we had the great pleasure of visiting the several churches in our reach. He was anxious to see all the brethren and sisters he could this trip, saying it would be a long time, if ever, before he would have the great privilege again. He has returned to his home in safety. We found the brethren in a healthy and prosperous condition, in spiritual things. I once heard a brother say that it was the result of a faithful, sound ministry. We have had for many years, faithful ministers among us, and now have one who does not shun to declare the whole counsel of God. He is now on a visit to Georgia, and we hope he will be brought back in safety to those who love him for the truth's sake, and we desire to return thanks for so great a gift among us. Our young brother Smoot was with us at one of the meetings in brother Purington's absence of which I have mentioned. We do not think the Presbytery called to perform the solemn ordinance laid hands on him suddenly, for we hope and believe he has been called of God to feed the sheep and lambs, and if so he will be enabled to comfort and edify them. May it be the pleasure of the Lord to keep him and us from every false way, and lead us into the truth. My dear brother, I do think I desire to be found walking in the truth, but how dependent, poor and

needy I do feel. I hope I do realize the dear Redeemer's language, "Without me ye can do nothing," and, "In him all fullness dwells." So then with the mind I myself serve the law of God, but with the flesh the law of sin, says the beloved apostle; and the Spirit beareth witness to this truth. My dear brother, my acquaintance with you has been of long standing, from the time I was made to hear and understand the joyful sound of the gospel; and your preaching has ever been the same, bringing with it comfort and instruction in every condition; so with others of like precious faith, and the Lord be praised for it all. May it be his pleasure to spare you yet many years to proclaim the glad tidings of salvation to the people he has formed for himself, and who shall show forth his praise. Please bear with my stammering tongue, and accept my love and fellowship in the truth.

Yours unworthily,

EDNA A. FERGUSON.

UTICA, N. Y., Oct. 26th, 1874.

ELDER BEEBE—DEAR FATHER IN ISRAEL:—During my attendance at the last yearly meeting at Otego, Otsego Co., on the 14th and 15th inst., and also my visit among the very many dear brethren and sisters with whom I met, my dear husband passed some of his lonely hours writing to you and the dear brethren with whom he met while attending the association at Roxbury, some of whom it has been my happy privilege to meet with and visit amongst, that being the first, either yearly or associational meeting, I have ever had the privilege of enjoying in this country, and as much desire was expressed to hear from me of the same, I thought to let these few lines accompany my husband's letter.

Well, I must say, as regards the preaching, it was a most enjoyable season. Not that I was as much elated with those transports of joy which I well remember feeling, under similar circumstances, in my own country, in the earlier, or more childhood part of my christian life, in lieu of which a deep-seated, rooted and grounded solemnity pervaded the mind, while brothers Durand, Bundy, Hubbell and Slauson, each in their order, sounded forth the gospel trumpet, proclaiming salvation by grace alone, to poor, sensibly lost, ruined and undone sinners; while every echo thereof vibrated the sanction of Israel's God in the hearts of those who heard, by confirming and establishing their minds yet more and more in the truth of the gospel of the Son of God, through which interview we here, as a church, indulged the favorable promise of a second visit from our highly esteemed and beloved brother, Balas Bundy, providence favoring, on the third Sunday in November, (next month,) and also a first visit from our like beloved and precious brother, Silas H. Durand, on the fifth Sunday in January next. Hoping and begging that the presence of him who dwelt in and sustained the burning bush,

may attend their journeying, sanction their laboring and follow with his divine blessing.

On my way home, while waiting at Norwich for a connecting train, my mind ruminated thus:

When will these troubles cease?
These conflicts all be o'er?
When shall I see my Jesus' face,
And go from thence no more?

The night appears so long—
The day so slow to dawn—
When I shall view my Savior's face,
As the eternal morn.

That day will ne'er be ended,
Pure joy will fill its space;
When in my Savior's image,
I behold him face to face.

But Oh! for grace to tarry,
My time appointed here;
That when my mission's ended,
I may ascend up where

My vision will be cleared,
So the past I can review,
And sing his loving kindness,
Who hath brought me safely through.

In love and fellowship to all the household of faith.

L. ALEXANDER.

CAMDENVILLE, Ky., Oct. 1, 1874.

"Him that is weak in the faith, receive ye; but not to doubtful disputations; for one believeth that he may eat all things; another, who is weak, eateth herbs."

Brother Beebe, I feel like telling you what I hope are the Lord's dealings with me. As I have before stated, I am not a member of your order, but would like to be, if I was not afraid that I am deceived, and therefore, might deceive the church; and God forbid that I should ever be a disgrace to the church. I have a hope that the Lord has called me out of darkness into his marvelous light. Yet my faith is weak, and all that I can do is to say, Lord, increase my faith, and take my feet from the miry clay, and place them on the rock of thy salvation, and establish my going, and put a new song in my mouth, even praises to thy holy name. I am a poor, weak worm of the dust, and can do nothing. All of my help must come from the Lord and Savior. The Lord is my help and my strength, and him will I trust, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ; even we have believed in Jesus Christ that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. Brother Beebe, I have lived in sin and counted it a pleasure, until the Lord revealed himself unto me, and then my sins became a burden to me, as though they would bow me down to the earth. I felt that hell was my doom, and that the Lord would be sure to send me there; but when those feelings came on me, I took the bible and read it, and found many things there to comfort me; such as his blessed word to the sin burdened soul: "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 soul; for

my yoke is easy and my burden is light."

Brother Beebe, I want to join the church, but fear that I am not worthy to be a member of the church, as I have before stated. I have been a member of the Missionary Baptist church, but cannot believe that they are right; and therefore, I cannot live with them. I do not believe that the sinner can come to Christ unless the Lord prepare him to come; nor do I believe that a sinner can reject or accept any offered terms of salvation, as he chooses; but I know that the Lord is able to do all of his pleasure, and will save as many as were ordained to be saved, before the foundation of the world, let that be many or few; he will save that many and no more.

Brother Beebe, what I write is in the fullness of my heart, if I am not deceived; if I am deceived, I hope the Lord will undeceive me, for I do not want to deceive any one; and if you think from what I write, that I am worthy to be a member of the church, I will offer myself to the church as a member. Please tell me through the "Signs," what you think of my case; as you are an old soldier of the cross, and have had more experience than I have. I sometimes feel that I have a hope, and at other times I feel that my hope is all gone, and that I am sinking down to everlasting death; and that God has turned me away in wrath, with the nations that knew him not. If you feel that you can say anything that would comfort a poor unworthy sinner, you will greatly oblige your unworthy friend.

JAMES T. PRATHER.

REPLY.—We find no reason to doubt that the writer of the foregoing letter is a subject of grace, born of God and taught by the Spirit, and we advise him to lay his case before the church, and submit to the judgment of the church. All who love God, and see a beauty in his ordinances, are born of God, and all who are born of God are called to take the yoke of Jesus, and follow him in all his institutions. A deep sense of personal unworthiness is a confirmation that those who feel it belong to the people who "Worship God in the Spirit, rejoice in Christ Jesus, and have no confidence in the flesh." If any should come to the church saying that they felt worthy to claim a place in the church of God, we should certainly doubt their having been born of God or taught by his Spirit. None of the people of God have any worthiness, only as they are made partakers of the righteousness of our Lord Jesus Christ. He is of God made unto us wisdom, righteousness, sanctification and redemption. All other righteousness is as filthy rags. [Ed.]

WASHINGTON, D. C.

ELD. G. BEEBE—DEAR BROTHER IN CHRIST:—I know I am not sufficient, nor worthy, to write a letter to you as I would like to do, and I feel my unworthiness and deficiency more sensibly when addressing you in

reference to the high calling of the little flock of God who are already saved. "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."

I shall not trouble you with a long letter, but as I have intended for some time to write you, but had to postpone it on account of not having time, and feeling as though I would be intruding on your time I have kept back from writing. But as I feel like expressing my thankfulness to our covenant-keeping God, I will state that Beulah Church in Washington, through the goodness of God, are at peace among themselves. And the little church called Shiloh, at Carlisle, Pa., which I serve as pastor, are a loving little band of brothers and sisters; and the Lord has so ordered that I get out to see them every fifth Sunday in the month during the year, and I am always kindly received. And they desire nothing but the sincere milk of the word, though they are few and feeble, and surrounded by so large a number of worldly, or fashionable religionists, having the mark of the beast upon them, and wondering after him by whom they receive the mark. But, thank God, there is a remnant, according to the election of grace, that do not wonder after the beast, nor fellowship the lo heres, or lo theres, now rampant and popular in the world and among men.

The reason I spoke of the little church (colored) in Carlisle, Pa., is because there are but very few that know that there is a Primitive Baptist Church in that vicinity, and some that do know accuse us of self-righteousness and independence in our course. But the unworthy and illiterate writer of this letter is not able to understand and explain what independence in church matters means.

My esteemed brother, and brethren, if I know myself, it is for me to be at the feet of Jesus, and at the feet of my more enlightened brethren for instruction, and I desire not to go beyond my bounds, nor strive for that which my heavenly Father has not allotted me. Therefore I am thankful for the blessed privilege of knowing that we have the scriptures to read, and that we are not left in the dark as to the course we should pursue in a gospel sense. And, dear brother, when I am persecuted by those dark and disorderly organizations called churches, and subjected to trials in other directions, I am often cast down, and am not able to reply to the slurs and insinuations which are heaped upon me; and in the midst of such trials I feel like applying for advice and instruction to some dear and experienced brethren like yourself, Wm. J. Purington, and J. L. Purington, and try to take such a course as you all would justify and approve. I feel that I am blessed, and ought to be contented and thankful that I am so highly favored to be permitted to follow a people who are saved by the

Lord. So, in conclusion, in the language of Ruth to Naomi, I will say, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God: where thou diest will I die, and there will I be buried; the Lord do so to me, and more also, if aught but death part thee and me." This is my desire and prayer for Christ's sake. Amen.

JOHN BELL.

FAYETTE CO., Tenn., Oct. 4th, 1874.

ELDER BEEBE—DEAR FATHER IN ISRAEL, AND BRETHREN AND SISTERS OF THE PRIMITIVE BAPTISTS:—As our Association is now in session, and I am deprived by affliction of the privilege of being with them, I will write a few of my thoughts, though I feel unworthy to address so many of the loved ones. I have been confined at home since the first of August. The chastening rod has not been spared; as soon as one stroke begins to heal, another is laid on me. Still I had hoped to be able to meet with the Association, and mingle with the dear saints; but alas! I am not permitted. But should I murmur? Surely not; our God knows best what is good for us. Afflictions come not by chance, and if I have not sat under the sound of the gospel at the Association, I have had a feast of fat things at home. Unexpectedly I came across an old "Signs," No. 13 of Vol. 35, for 1867, and have fed upon its contents as greedily as though I had never seen one before. What sweet and precious food to a hungry and thirsting soul I find in the "Signs of the Times." "The Lord dwelleth in Zion, and will rejoice over the house of David forever." Yes, "A seed shall serve him, it shall be accounted to the Lord for a generation." God's desire is towards his holy mount, and his purpose cannot be broken or made void, for the Lord loveth his Zion, and says of her, "Thou art all fair, my love, there is no spot in thee." "Yea, I have loved thee with an everlasting love." The Lord will abundantly bless the provisions of his house, and fill his poor with bread. All things are hers; whether Paul or Apollos, or Cephas, or the world, or life or death, things present or to come, all are hers, and she is Christ's, and Christ is God's. She is preserved in Christ, and all things work together for her good. Although denied the privilege of going to the meetings as I had desired, he has fed me at home on what was published seven years ago. Hope deferred maketh the heart sick, but when the things desired cometh, it is a tree of life. At times, my brethren and sisters, I can say, It is good to be afflicted. Afflictions often are in mercy sent; but, O my soul, how is it when dark clouds arise, and hide my Jesus from my view? Then I feel forlorn, dejected and disconsolate, like the lonely dove, or the sparrow alone on the housetop. I grieve and mourn until the Lord appears again for my deli-

erance. I am much of the time of late in the dark, hardly able to claim a hope. If the brethren knew how unworthy I feel. I must still entreat them to bear with me, for I love them, and wish to live and die and be buried with them.

Blessed forever be the name of my dear Lord, for his tender care of me, in sparing me to this time, and for delivering me often from darkness; yea, and he doth deliver. When the enemy has been suffered to harass and tempt, and try to destroy, blessed be God, he is able to succor me and make a way for my escape. For the oppression of the poor, and for the sighing of the needy, now will I arise, saith the Lord; I will sit him in safety from him that puffeth at him; yea, he will be our guide even unto death. The ways of the Lord are right, and the just shall walk in them. Satan is always ready to worry the sheep and lambs of Christ's fold; but the eye of the good Shepherd is upon them, and his arm is extended for their protection.

Brother Beebe, my weak and nervous system warns me to stop. Do with this as you think best. Pray for your little sister, I hope I am a sister, and I will try to wait patiently for my husband's return from the Association, and hope all will be well. My love to you and your family, and all the brethren and sisters.

"While sorrows encompass me round,
And endless distresses I see,
Astonished I cry, Can a mortal be found,
Surrounded with troubles like me?"

LUCY C. CULP.

BUCYRUS, Ohio, May 25, 1874.

ELDER BEEBE—DEAR BROTHER:—My mind has been led for some time past to write you some of my past exercises. I have began two or three times, but would feel so dissatisfied with what I had written that I would cast it aside, feeling that it was not duty for me to write, and would try to banish the thought from my mind, for it would seem almost presumptuous in me to think of occupying any space in your paper, or even asking your time in reading my poor scribble, when realizing the fact that you have so many communications that would be edifying, encouraging and comforting to the dear children of God, that you can scarcely find room for in your paper, but trusting that you will overlook my many imperfections, I will try to give you a brief account of what I sometimes hope has been the Lord's dealings with me. I was born in Crawford County, Ohio, in 1841. My parents lived near the place of meeting, held by the Old School Baptists; consequently I have had the privilege of hearing them preach since my earliest recollection. They would frequently have the ministers and brethren stop with them. I would hear them converse upon the subject of religion, and would often feel bad because I was not a christian, but would hope that I would be before I died, and still it would run in my mind that I could do nothing to merit salvation, but would still hope that God

would show me my true condition, as I had heard others talk, and finally save me. My impressions relative to my helplessness to save myself were perhaps the result of hearing the Baptists preach and converse upon that subject. My parents did not make a public profession, I think, until the spring of 1854, although they were Baptists in sentiment for many years previous to that time. They joined the Bethel church, situated in the neighborhood where they lived. I lived along, thinking but little about religion, unless something occurred that would impress my mind with the shortness of time, and the importance of becoming a christian. Since my recollection my father, an only sister and four brothers, have been called away. I would feel very bad when I would have to part with them, and would feel sometimes that perhaps I should be the next one called to go. I felt that I was not prepared, but would resolve that I would try to live better. I do not recollect of ever trying to pray; I was afraid. It seemed to me that if I should attempt to, God might strike me dead, for I felt, and perhaps it was the result of what I had heard, that there was nothing hid from God. He knew my inmost thoughts; knew just what I was; and I would live just as careless as ever. I lived along in this way, without any material change until the spring of 1865 Elder John H. Biggs was preaching for the Bethel Church. He had closed meeting as usual, with the intention of starting home the Tuesday following. Monday evening word came that there would be meeting Tuesday, that Elder Biggs felt as though he must have another meeting before he could go home. I felt very much surprised and felt as though I hoped it would result in some good to me. I went to meeting wondering what the result would be. I felt no material change during the sermon. After he had closed, liberty was given for the members to speak; after two or three had spoken, Mrs. Reed began singing the hymn,

"Alas! and did my Savior bleed,
And did my Savior die."

The first and third verses seemed to make a deep impression upon my mind. I felt as though I was a poor, miserable wretch, not fit to be among the people of God. I tried to keep my feelings to myself, but could not refrain from weeping. I never shall forget how sweet and melodious her voice sounded to me while singing that hymn, and the members looked so precious to me, but it seemed to sink me lower down in my feelings, for they looked so pure and I so sinful. That evening there was a meeting appointed at our house. I felt very much cast down during the preaching. The promises looked beautiful for the christian, but I felt that they were not for me. After preaching I took a seat in the hall, or entry, where I could hear them talk, and as I thought, remain unnoticed, for I could not keep from crying, and felt as though I wanted to be where I could hear, but keep my feelings

from the rest. I think I can never forget that night. I felt as though the place was made sacred and holy by God's presence. It seemed to me that he was round about them and the glory in their midst, and I felt as though they were truly a people highly favored of the Lord; but as for me I was a poor outcast. I felt as though I never should have the privilege of being one of their number, yet I felt as though it was more than I deserved, to have the privilege of sitting where I could hear them converse. I felt as though I could truly say, "One day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness." I felt that night as though I would gladly have given a world like this, if at my disposal, to have had the evidence that my sins were forgiven, and that Jesus was my friend, for O how I longed to be numbered with that little band, the followers of the meek and lowly Jesus; but my feelings were,

"O Lord, how vile am I,
Unholy and unclean;
How can I dare to venture nigh
With such a load of sin."

Two came forward and related their experiences, and were received and the next day baptized. I felt while at the water as though it must be a great privilege for the children of God to follow their heavenly Master in the ordinance of baptism. The water looked beautiful to me, and the ordinance solemn, but I felt that I was not a child. I could not lay hold of the promises, for my sins were between me and every promise. I think I never had attempted to pray until about this time my necessities led me to ask God for mercy. I recollect the first time I attempted to pray. I could not utter a word while there on my knees; I felt to be in God's presence. I dare not cast my eyes upward, for I felt that I was nothing but a sink of sin, and that he was too pure and holy for me to approach in my sinful condition; but it seemed as though the very breathings of my soul were, "God be merciful to me a poor sinner." I arose in tears, feeling as though I never should try again, but it was not long before I again tried to ask God for mercy, but my prayers seemed to have no weight in them. I felt as though they did not rise higher than my head. I commenced reading the scriptures, hoping that I should find relief, but the more I read the worse I seemed to feel. They looked different from what they ever had before; the promises looked beautiful for the christian, but I felt they were not for me, but felt to say:

"Yet save a trembling sinner, Lord,
Whose hope still hovering round thy word,
Would light on some sweet promise there,
Some sure support against despair."

It seemed that the terrors of hell were not my greatest trouble, but the thoughts of being banished from God's lovely presence and the glory of his power. I felt that I justly deserved it, yet felt to cry,

"Prostrate, dear Jesus, at thy feet
A guilty rebel lies,

And upwards to thy mercy seat
Presumes to lift his eyes."

"O, let not justice frown me hence,
Stay, stay the dreadful storm;
Forbid it that Omnipotence
Should crush a feeble worm."

I would often feel as though I was no company for any one, and would seek opportunities to be alone. I would then ponder over my hopeless condition, and sometimes would find an experience in the "Signs" that would seem to give me a little hope that God would yet be merciful to me; they would tell my feelings until they would come to the time when their sins were forgiven, and they were made to rejoice in God their Savior. I would then have to stop, but would feel sometimes that he might yet be merciful to me, as he had to them, and I hoped that I yet should hear that still small voice whispering to me, Thy sins which are many are all forgiven thee. I lived in this condition for several months. I never shall be able to relate my feelings during that time, they can only be felt, and I often think that no one else could have such feelings as I have had; but passing along, I will relate an incident that occurred, that makes me hope sometimes that God has been merciful to me in the forgiveness of my sins. I retired one evening, feeling bad over my hopeless condition; I felt as though there was no mercy in store for me; in the course of an hour or two I dropped to sleep. Toward morning I thought I heard these words spoken, "The water that I give thee shall be in thee a well of water springing up into everlasting life." It came so forcibly to my mind that I raised up in bed to see if any one was in the room. I felt at the time as though it was spoken to me by the Savior; my burden seemed to leave me, I felt to rejoice, and yet felt too weak to lay hold of the promises, for when I would think that my sins had been forgiven, something would seem to say, You are deceived, it is all imagination, a dream; that I had been thinking of the circumstance that occurred at the well, between Jesus and the woman of Samaria, which accounted for it. Such feelings as these, when I would think of telling them to any one would seem to seal my lips. Often when alone, I would feel as though I wished I could only see some of the members of the church and tell them what great things I humbly hoped the Lord had done for me, for he was to me then the one altogether lovely, and the chiefest among ten thousand, and I would often feel as though I would like to tell to sinners round, what a dear Savior I had found. I have gone to meeting time after time, resolved that when an opportunity was given I would tell the church my feelings, but when an opportunity was given something would seem to say, If you were a christian you would be free from sin. I still felt that I was a sinner, and felt as though all the rest knew it, and something would whisper, You are deceived, and if you say anything to the church you will deceive them; better live a

secret christian than an open hypocrite. Often have I made promises that if certain requests were granted I would take it as an evidence and go forward, but would break all my promises.

Thus I lived for eight long years. Very often when leaving meeting would feel that perhaps it would be the last opportunity I should ever have, and when urged by the members to go forward would have given almost anything in my power to have been one of their number, but still remained dumb. It seemed that I could not speak. I was afraid that I had been deceived, and that I should deceive the church if I said anything, for I had told two or three of the members some of my feelings, and when through felt as though I had deceived them; that they had understood me differently from what I meant, and finally came to the conclusion that I never should join any church, for the longer I waited the harder it was for me to think of saying anything; and if I am a child I think the promise reached me that he that knoweth his Father's will and doeth it not, shall be beaten with many stripes. I went into darkness so dark, that it could be felt, and would sometimes feel the force of these words:

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

When to the throne of grace I flee
He stands betwixt my God and me;
Where e'er I rove, where e'er I rest,
I feel him working in my breast."

And often while sitting by Babylon's cold streams I would remember former days, and when the enemy would require of me mirth, saying, Sing us one of the songs of Zion, I could only answer and say, How shall I sing the Lord's songs in a strange land? I had not the same burden on account of my sins as I formerly had, but would frequently wish that I had my burden back; I would then watch more closely, and could tell whether there was anything real or not.

In March, 1873, there was a meeting appointed at my father-in-law's house. I felt as though they had an excellent meeting. I tried to tell the members present what I hoped the Lord had done for me, but felt when through as though I had failed to tell them what I wanted to. I was received, and the next day baptized. If ever I wanted to know my duty I think it was at that time. I tried to ask God to make duty plain, and if I was deceived that he would not suffer me to deceive the church and bring reproach upon the cause I felt that I dearly loved. When at the water my fears seemed to leave me, and I felt that it was my duty to follow my heavenly Master in the ordinance of baptism. I did not feel as I have heard others tell, that my sins were all washed away. I still felt that I was a sinner, but felt resigned to God's will; felt willing to trust my all to his care, feeling that he was too wise to err, and too good to be

unkind, and that he would do all things well. I must acknowledge that if I am a christian I have been led in paths that I had not known, for I had the way marked out in which I must go when I became a christian. I felt that I must be burdened down so on account of my sins that I neither could eat nor sleep; that when all hope was gone that a light must shine around me with a voice saying, Thy sins are forgiven, or some token that I would know that Jesus had spoken to me; and nature itself must appear changed, and everything therein appear to be praising God, and that I must feel when coming up out of the watery tomb that my sins were all washed away; but O how different from what I expected!

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

I have been in darkness a great deal of my time since I joined the church, and often fear that I have been deceived and have deceived the church; but I don't think I could truly say that I have ever been sorry that I went forward. I often feel that perhaps the church would be better off without me, and sometimes feel sure that I have deceived them; but I must use the language of Ruth and say, "Entreat me not to leave thee, or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge; thy people shall be my people, and thy God my God," for I have no where else that I could go in time of rejoicing or in time of trouble. I recollect that I often would wonder when at meeting before I joined the church how any of the members could sit and say nothing, when Jesus had done so much for them. I would feel as though if I was a member it would be a privilege for me to speak and tell of the goodness and mercy of God to me; but how different I feel from what I thought I should. I feel as though I can say nothing comforting or encouraging to any one, and often feel as though the rest would have felt better if I had said nothing. I often ask myself the question, If I am a christian, why am I so loth to do my duty when called upon? I must acknowledge that I am a wonder to myself; am often afraid that I have missed the substance and caught the shadow; but there is one passage of scripture that often comforts me when cast down. That is: "We know that we have passed from death unto life, because we love the brethren." I do feel as though I love them, and they are the company I long to be with; there seems to be a nearness to them that I cannot feel for the world. I feel as though I want to see Zion prosper. I want to see the members of the church live together in love and keep the unity of the Spirit in the bond of peace, for "Behold how good and how pleasant it is for brethren to dwell together in unity."

"Love is the sweetest bud that blows,
Its beauty never dies;
On earth among the saints it grows,
And ripens in the skies."

I fear that I have extended this letter too great a length, for which I ask your pardon. Do with it as your better judgment shall dictate and all will be well, but do not give it a place to the exclusion of better matter.

From an unworthy brother, if one at all.
J. C. J.

TEXAS, Oct. 1874.

DEAR BROTHER BEEBE:—Will you be kind enough to give your views on the 7th verse of the 45th chapter of Isaiah, and you will greatly oblige several inquirers after truth. There are some who claim to be Primitive Baptists, in our part of the world, who preach that God did not create darkness: that he found it on the face of the great deep in the beginning, and that it is a representative of the evil spirit, or *spirit of iniquity*, which is the opposite of God, and many other like things, such as the new birth is the beginning of immortality in the soul; therefore of course the *non-elect* have no immortality. Now, my dear brother, these are new and strange doctrines to me, and I have been listening to the Old School Baptist preaching over forty years, yet I never heard it thus before. You may know something about such doctrines. If they are scriptural where are they to be found, or is it a new revelation? Please tell us something about it, if you know. I am a good deal troubled about this subject.

It does seem to me if brethren would confine their preaching more to the plain declaration of gospel truth and have less to say about the Devil, who made him, and how he came! and about "The Eternal Children," &c., their preaching would be more profitable, and better understood, and the saints would be better comforted and built up; and there would be less strife and confusion among the saints of God. What care I where the Devil came from! If God had seen it would have been beneficial for us to know any more of him he would have revealed it no doubt. "Secret things belong to God," and why can't we be satisfied to know what is revealed, and we would have enough to do to attend to that. But it does seem that some preachers don't think they can be considered smart or wise unless they can put forth something new. We are running into vain jangling, I fear, and not trying to be of the same mind, and striving together for the glory of God and the peace of Zion.

Yours truly,

A BROTHER.

[Editorial Reply on page 262.]

LOXA, Coles Co., Ill., Nov. 16, 1874.

DEAR BROTHER BEEBE:—I desire to say through the columns of the "Signs," to my many friends and correspondents east, who have so kindly favored me with their correspondence, that my delay in answering is not the result of carelessness and neglect, or a non-appreciation of their valued favors, but to the contrary. I have been much edified and comforted by the numerous epistles

received from the dear saints in the past three months; and my long delay in answering has been caused by severe granulations of the eyes, so much so that I have been, for two months or more, compelled to desist almost entirely from reading and writing. I have had great desire to write, and so soon as I am able will most cheerfully, to the best of my ability, comply with the many requests to write, now on hand.

Though my mind, spiritually, is much of the time of late enshrouded in darkness, and I cannot promise anything, only as the Lord will, my carnal weakness and inability seems to be more apparent than ever. But my confidence in the ultimate conclusion of all things, to the honor and glory of God, is unshaken. We may be tossed and moved by the waves of the sea, but God is immovable, and all his ways are perfect. Like Gideon of old, I have neither parentage, wealth, or station, to recommend me before the Supreme Ruler, and qualify me to go out and contend with the Midianitish hosts; but with the sword of the Lord and of Gideon, though weak in myself, I fear not the frowns of the ungodly, or the threats of those that do wickedly. But I did not intend to write this much, and will therefore close by saying, Grace, mercy and peace from God the Father, be to all the household of faith. Your brother in hope,
J. G. SAWIN.

NEAR LEXINGTON, Ga., Oct. 14, 1874.

DEAR BROTHER BEEBE:—Yesterday I parted with my dear brethren, Elders Ezra McRay, J. L. Purington and W. L. Beebe, at Lexington depot, of this county, after a most delightful interview with them and many others, at our association, (the Oconee) held at the city of Athens, Clark County, Ga., last Saturday, Sunday and Monday. Our churches were all represented, and our business was attended to in short order, with the greatest evidences of brotherly love and christian fellowship. Our correspondence was tolerably full and extremely pleasant. The congregations each day were large, and unusually orderly and attentive. The preaching through the meeting seemed truly to be with demonstration and power of the Holy Ghost, greatly to the comfort, edification and upbuilding of the children of God. But now we are separated one from another, and I feel constrained to look back with pleasure to the meeting, though in a dull and lonesome condition, to realize a great privation, and wonder if it is so with my brethren who, with me, seemed to enjoy the meeting, the company, the preaching, the singing, and christian conversation so well. Likely it may be so with them to some extent, but I have thought surely not so much as in my case, for I am surely a poor, inconstant, changeable, carnally minded creature. I feel to say with the apostle, "O wretched man that I am! Who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin." Yours in bonds of christian fellowship and brotherly love.

D. W. PATMAN.

P. S.—I have promised brother W. L. Beebe to accompany him to the northern associations next spring or summer, if the Lord will. D. W. P.

CHURCH CONSTITUTED.

BROTHER BEEBE:—I will inform you, and the brethren who are readers of the "Signs," that a colored Old School or Primitive Baptist Church has recently been constituted in Fairfax Co., Virginia. The brethren and sisters in the constitution reside in Fairfax Co., and being too remote from Beulah Church, in Washington, D. C., where their membership was, it was thought advisable to organize a church. In accordance with their wish letters of dismission were granted them by the Beulah Church, and, according to appointment, a meeting was held on Saturday before the third Sunday in Sept. last at a school-house in Fairfax Co., where we formerly held meetings.—Brethren of sister churches were invited to seats with us in council, namely, Bethlehem Church, Elder Charles W. Mason, and other brethren of said church; Frying Pan, brother S. Thornton, and other brethren of the same church; also brethren from Beulah and Hephzibah churches. The council being organized the following brethren and sisters produced letters of dismission from Beulah Church, namely: Chas. Harris, Mollie Harris, Samuel Henderson, Sarah Henderson, Albert Roy, Alice Roy, Strathen Minor, Amanda Naylor, Philip Naylor, Albert Beckwith, Ninnie Naylor, Lucinda Stewart. After some questions were asked them by Elder C. W. Mason, which were satisfactorily answered, I then proceeded to question them in regard to the articles of their faith. In the adoption of their articles of faith, as the platform of principles adopted by Old School Baptists, they have no connection with, nor fellowship for any of the modern religious institutions called benevolent, such as mission societies, Sunday-schools, or any secret societies, leagues, or combinations, unauthorized by the laws of the kingdom of Christ. After full satisfaction to all the council we proceeded to organize the church after the usual form. The right hand of fellowship and charge were given them by the unworthy writer of this letter, who had been chosen Moderator. Said church adopted the name of Old School Predestinarian Baptist Church, called Cub Run. Being prepared to do business, they chose John Bell, pastor; C. Harris, clerk; and S. Henderson, deacon. After which I preached from Psa. cxxxiii., followed by very appropriate remarks by brother C. W. Mason. We then adjourned, or dismissed in order.

Yours, &c.,

JOHN BELL.

By request of the brethren through that section of country, who had been previously dismissed from Quantico Church for that purpose, a council was held Wednesday, Nov. 11th, in accordance with a previous appointment, at the Baptist meeting-house, about eight miles from Occoquan, in Prince William Co., Va., for the purpose of considering the sub-

ject of the re-constitution of the Occoquan Church.

The Council was composed of the following brethren:

From Quantico Church: Deacons A. B. Weedon, J. W. Chapman, Eld. Wm. M. Smoot, and other brethren.

From Bethlehem Church: Deacons Wm. L. Brawner, F. A. Weedon, H. C. Steers, and other brethren.

From Alexandria Church: Elder J. L. Purington, Deacon E. Grimes, and other brethren.

The Council, after prayer by brother Smoot, was organized by appointing Elder J. L. Purington, Moderator, and Elder Wm. M. Smoot, Clerk.

The letters of the constituent members were called for, whereupon seventeen letters of dismission from Quantico Church were laid before the council by five brethren and twelve sisters.

A summary of the faith held by the brethren, together with articles concerning the walk of the church, were laid before the council, which being satisfactory to them, and finding the letters of dismission in regular form, and realizing the necessity of such constitution, the Council unanimously proceeded to recognize them as a Baptist church of our faith and order, and through the Moderator, extended to them the right hand of fellowship as a regular constituted church, to be known by the name of the Occoquan Church of Primitive Baptists, Prince William Co., Va.

The Church thus organized, then proceeded to select brother Thos. J. Simpson Clerk, pro. tem.; brother James Davis, Deacon; and extended a call to brother Wm. M. Smoot to take the pastoral care of the church, which call was accepted by him.

The meeting was closed by a discourse delivered by Elder J. L. Purington, from Acts ii. 42: "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

The proceedings throughout were solemn, impressive and interesting, and the meeting was cheering and comforting to the brethren.

J. L. PURINGTON, Mod.

WM. M. SMOOT, Clerk.

APPOINTMENTS.

HARE'S CORNER, Del., Oct. 27, 1874.

BROTHER BEEBE:—I contemplate trying to meet and fill a list of appointments among the Salisbury churches, which I will ask of you the favor to insert in the "Signs."

On Monday evening, Dec. 14, Delmar. Tuesday, 10:30 a. m., Little Creek. Wednesday, 10:30 a. m., Forest Grove. Wednesday, 7 p. m., Pittsville. Thursday, 10:30 a. m., Indiantown. Friday, 7 p. m., Snow Hill. Saturday, 2 p. m., Nassaongo. Sunday, 10:30 a. m., Nassaongo.

I would not object to an appointment at Spring Hill for Monday night, the 21st, and on Tuesday morning at Rewastico, if the brethren there think it advisable, and will arrange for me to get there.

E. RITTENHOUSE.

EDITORIAL.

MIDDLETOWN, N. Y., NOVEMBER 15, 1874.

"I form the light, and create darkness: I make peace, and create evil; I the Lord do all these things."—Isa. xlv. 7.

In reply to our brother in Texas, we will briefly notice the several interrogatives contained in his letter in the order in which he has presented them, and first our views are solicited on the text above written. We have no right to speculate upon or cavil with what God has himself spoken by his inspired prophets. In the account given of the creation of the heaven and the earth it is said, "And the earth was without form, and void, and darkness was upon the face of the deep; and the Spirit of God moved upon the face of the waters."—Gen. i. 2. We are not to understand that the earth, the darkness, and the waters existed before God gave them their existence; or that they were materials out of which God made the world, for that would not be a creation. To create is to bring into existence that which did not exist; but to form or make things out of some other things is to manufacture. We do not understand the text in Genesis to express or imply anything of the kind. "The earth was without form, and void," that is, it had not been formed, or created, therefore it was void; void of existence, it did not exist. And darkness was upon the face of the deep. The deep purpose and design of God to create the heaven and earth was not disclosed, revealed, or made known by manifestation, until the beginning in which God created them; all were veiled in darkness, impenetrable darkness, until God said "Let there be light." It is even so in regard to the mighty deep of all the ways and works of God. "He holdeth back the face of his throne, and spreadeth his cloud upon it."—Job xxvi. 9. The words which God spake to Job out of the whirlwind, appear to us to be as much in point in answering the vain speculations of our brethren in Texas in regard to deep mysteries of the creation of the world, as they were in teaching good old Job that he had uttered words without knowledge, and thereby had darkened counsel.

"Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner-stone thereof when the morning stars sang together, and all the sons of God shouted for joy? Or who shut up the sea with doors, when it brake forth as if it had issued out of the womb? When I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no farther; and here shall thy proud waves be stayed."—Job xxxviii. 4-11. Are not all the ways and works of God, in providence and

grace, as well as in creation, dark and inscrutable until God says, "Let there be light," and opens our understanding to know by revelation what we could never by searching have found out? In the Spirit's work on our hearts did we not find that chaotic state of things in our own experience? We found our hearts without form, and void, in regard to spiritual light and understanding. And what dismal darkness was upon the face of all until "God, who commanded the light to shine out of darkness, shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." When God spake the word it stood fast; when he commanded, it was done; and we were delivered from the power of darkness, and translated into his marvelous light. But why should we reason or argue this point? The scriptures of truth have settled the matter. The four and twenty elders all unite in their testimony and say, "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. "The Lord hath made all things for himself: yea, even the wicked for the day of evil."—Prov. xvi. 4. "For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."—Col. i. 16, 17. Who then shall dare to point out to us anything in earth, or heaven, or hell that God has not created?

But to the text—"I form the light." Not only doth he create, but *forms*, or fashions, directs, commands, bestows or withholds, as seemeth to him good: the way of its entrance, its power to make manifest—all is the workmanship of God. In the natural creation, light would seem to have been mingled with darkness, as it is now in the experience of the saints while here in the flesh. The light of truth in the inward man is struggling with the darkness of the outward or natural man, until God divides between the darkness of our earthly nature, and the light of life and immortality which shines from the Sun of Righteousness in the darkness of our fleshly minds, and which our darkness comprehendeth not.—When God divided the light from the darkness in the beginning, he called the light Day, and the darkness he called Night. In giving formation to the light, God said, "Let there be lights in the firmament of the heaven, to divide the day from the night, and let them be for signs, and for seasons, and for days and years: and let them be for lights in the firmament of the heavens to give light upon the earth: and it was so. And God made two great lights; the greater to rule the day, and the lesser to rule the night: he made the stars also."—Gen. i. 14-17. Thus he gave to the light the forms of Sun, Moon,

and Stars. A distinct and definite formation, to answer the purpose contemplated in his purpose and decree. So also in the spiritual heaven and earth, God forms the light, embodied in Jesus Christ, who is in the form of God, and shines in all the radiance of his eternal Godhead, as the brightness of his Father's glory, and the express image of his person. While all the lesser lights in the church, whether moon or stars, are formed by him, for the definite purpose which he has ordained, are held in the right hand of him who walketh in the midst of the golden candlesticks; and they also are for signs, and seasons, and for days and years, in the spiritual firmament.

Men have taxed their inventive power, to change the forms which God has given to his light, and to give it the forms of scholastic divinity—to so modify and transform it as to make it shine into the natural capacity of children and adults by their enchantments. But in their blindness they have failed to discern the true light, and have put darkness for light, and light for darkness; because God has hidden these things from the wise and prudent, and revealed them to babes. God alone can form the light, and give us eyes to see, and hearts to appreciate the light of the knowledge of his glory as it shines in the face of Jesus Christ, who is given to be "A light to lighten the Gentiles, and the glory of his people Israel."—Luke ii. 32. "The glory of God lightens his holy city, New Jerusalem, and the Lamb is the light of it."—Rev. xxi. 23.

"I form the light and create darkness." He who claims this prerogative and power, says, in the fifth verse of the same chapter, and in the same paragraph, "I am the Lord, and there is none else, there is no God beside me. I girded thee, (Cyrus) though thou hast not known me; that they may know from the rising of the sun, and from the west, that there is none beside me. I am the Lord, and there is none else. I form the light, and create darkness; I make peace and create evil: I the Lord do all these things."

The creation of evil is not the creation of sin: for, although sin is an evil, yet all evil is not sin. Sin is defined in the scriptures to be the transgression of the law, hence when we speak of sin and depravity we confine the terms to the wickedness of men: all of whom have sinned, and all of whom, as sinners have transgressed the law of God. But we speak of evil ministered by the Lord, as his judgments which are visited on those who have sinned. As Job said to his impetuous wife, "Shall we receive good at the hand of God, and shall we not receive evil?"—Job ii. 10.

The connection of this text we think is sufficiently clear in regard to the evil created by the Lord. God was by his prophet speaking of the evil he had prepared for Babylon, in raising up Cyrus as a heathen prince, to be the instrument in his hand in chastising the Chaldeans, for their cruelty to his people, and the desecration of the holy vessels of the temple by the king in his drunken festivity. This was an evil prepared by the Lord, with which to scourge Babylon, punish her emperor, and deliver the empire into the hands of Cyrus, and destroy the king, and liberate the captive people. It was in reference specially to this wonderful event that the words of our text were spoken. The words are illustrated in this great event. To his captive Israel who had endured a long and tedious captivity and darkness, he formed the light, and commanded them, saying, Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee.—Isa. ix. 1. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean. Shake thyself from the dust; arise and sit down, O Jerusalem; loose thyself from the bands of thy neck, O captive daughter of Zion."—Isa. lili. 1, 2. Thus while the judgments of God were darkness and evil to Babylon, they were light and deliverance to his people. Like as the cloud of the Lord's presence was to Israel a pillar of fire, affording them light and protection, it was a cloud of impenetrable darkness to their enemies. When God sent the plague of darkness upon Egypt as an evil, in all the dwellings of the Hebrews there was light. The light which distinguished Israel, God formed, and the darkness which lowered upon Egypt, God created. The deliverance and peaceful return of his captives was a peace that none but God could make; and the evil which humbled Egypt, and wrought deliverance for the Hebrews, God created. In all the dealings of the Lord with Israel, he made peace for them, whenever they enjoyed that blessing; and he created the evils of sword, pestilence and famine, with which he scourged them for their disobedience and idolatry. If God had not created the evils with which he chastised his people, they could not have regarded them as the chastenings of the Lord; they may have attributed them to some other cause. Men are much given to attribute to chance the providential dealings of the Lord. The formation of light and the creation of evil extends to the whole government of God. His blessings and his curses, his smiles and his frowns, in his providence which extends to all beings, all worlds and all events, all are originated by him. If we individually or collectively enjoy peace, it is because God has made it for and bestowed it upon us; and if we feel his judgments and wrath in war, famine and pestilence, these evils are created by him. He is the Lord, and he doeth all these things. The tempests of wrath that burst on Sodom, in a storm of fire and brimstone, was an evil, in the sense of our text, but it came from God; none but God had power to create or control it. The fiery serpents in the wilderness, and all the evils Israel

encountered, were sent by the Lord. And so down to the present day, God has a perfect control of all peace and of all evil. He has formed the smith that bloweth the coals, and bringeth forth an instrument for his work, and he has created the waster to destroy. Sin, death and hell are all under his immediate control. Satan, with all his malignity, is held in check, and cannot drown a herd of swine without permission from our Lord; he could afflict Job only to the extent of God's permission. God's government of the world is universal and supreme, he holds dominion over all beings and all events. A sparrow cannot fall to the earth without him. The hairs of our head are all numbered, not one of them can fall to the ground without your heavenly Father. Nothing can transpire by chance.

"Life, death, and hell, and world's unknown
Hang on his firm decree;
God sits on no precarious throne,
Nor borrows leave to be."

He has declared the end of all things from the beginning, and from ancient time the things which are not yet done, saying, My counsel shall stand, and I will do all my pleasure.

"Not Gabriel asks the reason why,
Nor God the reason gives;
Nor dares the favorite angel pry
Between the folded leaves"

of that sealed volume in which is recorded the perfect history and final destiny of every creature in heaven, earth or hell.

We are sorry to learn that any who bear our name in Texas or anywhere else are so presumptuous as to deny the truth of what God has expressly declared. God has said in our text, "I create darkness;" who shall dare contradict him? We are also informed that the Serpent, which the scriptures declare is the devil and Satan, is a creature of God, and more subtle than any beast of the field which the Lord God had made.—Gen. iii. 1, and Rev. xx. 2. He is also called Leviathan; and his record is thus given, "Thou makest darkness and it is night, wherein all the beasts of the forest do creep forth. O Lord, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches. So is that great and wide sea, wherein are things creeping innumerable, both small and great beasts. There go the ships: there is that Leviathan whom thou hast made to play therein. These all wait upon thee; that thou mayest give them their meat in due season."—Psa. civ. 20, 25, 26 and 27. "For God is my King of old, working salvation in the midst of the earth. Thou didst divide the sea by thy strength; thou breakest the heads of the dragons in the waters. Thou breakest the head of Leviathan in pieces, and gavest him to be meat to the people inhabiting the wilderness."—Psa. lxxiv. 13, 14. In setting forth in prophecy the Mediatorial work of Christ, the prophet says, "In that day the Lord with his sore and great and strong sword shall punish Leviathan, the piercing serpent; even Leviathan that crooked serpent; and he shall slay the dragon that is in the sea."—Isa. xxvii. 1. The forty-first

chapter of the book of Job is devoted to a more full description of this Leviathan, and in the conclusion of the description he says: "He beareth all high things; he is a king over all the children of pride." Of this monster which evidently is the same which John calls the Devil and Satan, and the psalmist says, God has made to play in the sea, and God says of him in this forty-first chapter of Job: "None is so fierce that dare stir him up; Who then is able to stand before me? Who hath prevented me, that I should not repay him? Whatsoever is under the whole heaven is mine."

It does not necessarily follow that they who hold that the new birth is the first communication of immortality to the soul, deny that all men, elect and none elect, possess an interminable existence, that they have an existence which cannot cease to be. But in the scriptural sense or meaning of the term Immortality, it means that eternal life which is treasured up in Christ for all the members of his body, the church. "Which in his time he shall shew, 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." We hope that none who bear our name believe or teach the annihilation of the non-elect.

We agree with the writer that it is unprofitable to go into endless speculations about the devil. Brethren should remember that the work of the gospel minister is to preach Christ, and him crucified. We are not commissioned to preach the devil, or to have any more to say about him than to admonish the saints to beware of his wiles, and not be led by him at his will.

As to "eternal children," we are at a loss to know in what sense these terms are used by the brethren alluded to. That the children of God were quickened by that Eternal Life which was given them in Christ before the foundation of the world, is a bible doctrine, and that life is hid with Christ in God. The election of grace is "A chosen generation." A seed that shall serve our Lord, and shall be counted to him for a generation.—Psa. xxii. 30. By vital eternal relationship to Christ their head, they are the sons of God in the Sonship of Christ, from everlasting, as Levi was in Abraham when Abraham paid tithes to Melchisedec. We are fully of opinion that much strife arises from brethren attempting to explain what they do not themselves understand. If we would avoid strife and confusion let us confine our ministry to those things which make for peace, and things whereby one may edify another.

But let us not be too ready to condemn the views of a brother simply because they are new. There is undoubtedly a great deal more to be learned than we have already learned. It would not be wise to conclude that

we already know all that is worth knowing; but let us prove all things, and hold fast only to that which is proved by the scriptures to be good. May God preserve all his dear children from vain jangling, and unprofitable contentions, is our earnest desire, for the blessed Redeemer's sake. Amen.

Do the statements of Saul's conversion conflict?

REPLY.—We have been repeatedly requested to harmonize the statements recorded in Acts ix. 7, "And the men which journeyed with him (Paul) stood speechless, hearing a voice, but seeing no man," compared with Acts xxii. 9, "And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me."

It is evident that the men who journeyed with Paul heard a voice, as those who stood by, as recorded in John xii. 29, heard the voice of God saying to Jesus, "I have both glorified, and will glorify again." They heard the sound of the voice, but did not hear what the voice said to Jesus; for some said it thundered, and others said an angel spake to him. In this case, as in the other, although the people that stood by heard indeed the sound of the voice, they heard not the words of that voice, as they were spoken to the Savior. The men which were with Paul heard a voice, but, as they saw no man, they were affrighted. It is not said they saw not the light; for they did see the light, and as they could see no man, they could not account for either the voice or the light, and were therefore afraid. But though they heard a voice which they did not understand, for it was not addressed to them, they heard not the words which that voice spake to Paul.

We see no contradiction in the statement made by Luke, in chapter ix., and the version of the same as given by Paul himself in his defence before the chief captain, Acts xxii. 9. That these men saw no man was no evidence that they did not see the light which shone beyond the brightness of the sun at noon; nor their failing to hear the voice of God which spake to Saul, that they did not hear a voice.

It is our misfortune that we mistake God's shadow for the night. If a man come and stand between you and the sun, his shadow falls upon you. So God sometimes comes and stands between us and worldly successes, and his shadow falls upon us, and we wrongly think that it is night. As a father in a garden stoops down to kiss his child, the shadow of his body falls upon it; and so many of the dark misfortunes of our life are not God going away from us, but our heavenly Father stooping down to give us a kiss of his infinite and everlasting love. It is the shadow of a sheltering Rock, and not of a devouring lion.

MISCELLANEOUS.

Some mourn more the shame which sin brings, than the sin which brings the shame.

Prudent men lock up their motives, letting familiars have a key to their hearts, as to their gardens.

He who receives a favor should never forget it; he who does one should never remember it.

Friendships are never completed till men are bound to each other by the common experiences of sorrow.

The outside world will not consent to judge us by the standard of the prayer meeting. It is easy to rise to a high pitch of devotion in the warm atmosphere of a social meeting; but out in the chilling air of active life that same thermometer is in danger of dropping to zero.

The habit of dissipating every serious thought by a succession of agreeable sensations is as fatal to happiness as virtue; for when amusement is uniformly substituted for objects of moral and mental interest, we lose all that elevates our enjoyments above the scale of childish pleasures.

One may live as a conqueror, or a king, or a magistrate; but he must die a man. The bed of death brings every human being to his pure individuality, to the intense contemplation of that deepest and most solemn of all relations, the relation between the creature and his Creator.—Webster.

The habit of strong drink is like a river. An occasional glass is of little account, men say, and they take it. Then they drink oftener. The river grows broader and swifter, but they do not think of this. They drink yet oftener, and after awhile the little stream of habit has grown to be a wide, roaring torrent, and a little further on is death.

One lesson men and women are slow to learn. The reputation of the living is far more valuable than the reputation of the dead. The dead need not our sympathy or encouragement; they are beyond the reach of all such influences. They hear not our praise, or witness the ominous silence that may surround their memories. Their work is done. No more can they be deterred from well doing by some thoughtless word or act, or be induced by charity and sympathy to persevere.

How often we find that when we trusted most in ourselves, then and there our foot slipped. Then will ring in our ears some such passage from the Holy Writ, "Let him that thinks he standeth, take heed lest he fall." This ought to be in our minds at all times, for by nature we have no strength. 'Tis only when we take hold of the arm of the Almighty that by his infinite strength and by constant communion with his Holy Spirit we are sustained through the manifold temptations of life. Let us learn to lean on the arm of the Lord and trust in his strength, not in our own.

THREE DAYS MEETINGS.

There will be a three days meeting held with the Little Flock Church, at Coatsburg, Adams Co., Ill., to commence on Friday evening, at early candle light, before the fifth Sunday in November, 1874. There will be some of the ministering brethren from Missouri present, if the Lord will, and we cordially invite all who would like to come and see us. C. G. SAMUEL.

YEARLY MEETINGS.

A yearly meeting will be held with the branch of the Otego Church at Osborn Hollow, on Wednesday and Thursday, Dec. 23d and 24th, when and where we hope to meet a goodly number of brethren and sisters of our faith and order, and those who love the truth.

Osborn Hollow is on the Albany and Susquehanna R. R., 10 miles from Binghampton. The trains will be met on Tuesday afternoon and evening.

H. W. CATOR, Clerk.

The Old School Baptist Church of Schoharie will hold their yearly meeting on the 21st & 22d days of November, to commence at ten o'clock a. m.

There will be conveyances at the depot at Howe's Cave to meet the 12 o'clock train, and also the evening train, to convey our friends to a place of rest. We give a general invitation to the brethren and sisters of our faith and order.

PETER MOWERS, Clerk.

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Signs of the Times.

DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., DECEMBER 1, 1874.

NO. 23

POETRY.

When all thy mercies I survey,
Or try to count thy blessings o'er,
Lord, they are like a boundless sea,
Or like the sand upon the shore!

Through all the dangers of the year
Thy hand, unseen, hath led me on;
By night and day thy guardian care
Hath been to me, a sinner, shown.

Death hath its thousands round me slain;
Affliction seized its thousands more;
And yet my life and health remain;
O Lord, I would thy name adore!

My daily wants have been supplied,
While some have begged their scanty bread!
Thy bounteous hand hath not denied
My humble board with food to spread!

But ah! ingratitude of heart!
How oft have I my Friend forgot!
Been ready from him to depart,
And yet his kindness changes not!

I. N. VANMETER.

CORRESPONDENCE.

LAWRENCEBURG, Ky., Oct. 30, 1874.

MY DEAR BROTHER BEEBE:—I have not thought it expedient for some time past to encumber your columns with any of my poor productions, and now that I have taken my pen for that purpose, I know not but that I had better lay it aside for several reasons, that perhaps need not be named. I will, however, name a prominent one, which is that you seem to have plenty of correspondents more capable to instruct and comfort the saints than I think myself to be. Waiving those texts that my brethren, sisters and friends have requested me to write on, and apologizing to them, as I have felt incapacitated to do them justice, I have concluded to select one myself, which, however, may reach as far beyond my feeble capacity as the rest, for often when I look into the scriptures a dark pall seems to be thrown over me, that makes me fear that I know nothing as I ought to know it. I will, however, refer the readers of the "Signs" to that portion of the faithful record found in the 1st epistle to the Cor., xiii. 13: "And now abideth faith, hope, charity, these three; but the greatest of these is charity." Shall we consider the three articles brought to view in the text, as they there occur? Let us then consider

1. Faith. What is faith? What its origin, its use, its evidence, its trials and its triumphs? As to what faith is, the apostle says it "Is the substance [ground or confidence, in the margin,] of things hoped for, the evidence of things not seen."—Heb. xi. 1. It is, therefore, not a mere belief that there is a God, or that Jesus is the Son of God. But the groundwork of it is a confiding trust and confidence in what God has done for

us, to save, defend and comfort us. To save us, faith assures us that he has done all things well. To defend, it is an impenetrable shield. To comfort, it is a complete directory to Jesus, our only solace. All the powers of earth and hell combined can never annul that salvation. Faith is proof against the most fiery, deadly and dangerous darts that can be hurled at us; and when tribulations, trials and persecutions assail, Jesus stands revealed to the eye of faith as our everlasting consolation and good hope through grace. While built upon such a groundwork, confiding in such a defence, blessed with such consolation, and feeding upon such a substance, the saint may with rapture sing,

"There, there unshaken would I rest,
Till this vile body dies;
And then on faith's triumphant wings,
At once to glory rise."

2. The origin of faith. "It is the gift of God," emanates directly from him. So sable was the mantle that benighted all our faculties, so dense the darkness that enshrouded us, that it could truly be said of us that, "Darkness covered the earth, and gross darkness the people." Not one ray of light by which we could see ourselves as we really are by nature, or God as he is in his holiness. No faculty to which a spiritual communication or revelation could be made, no capacity to speak one word or perform one act that could be acceptable to God, for, "Without faith it is impossible to please him." Seeing us thus involved in darkness and in death, the Lord mercifully bestows this precious favor upon us as a free gift. It is "the faith of the operation of God," and we therefore "believe according to the working of his mighty power which he wrought in Jesus when he raised him from the dead." Thus he gives a capacity through which we are enabled to receive instruction from him, and thus all his children are taught of him, and hence,

3. The use of faith. As a hand or receptacle we receive all that the Lord bestows upon us, whether it be in instruction, comfort, or ability to serve him.

We thus learn that we are sinners, lost, undone and helpless; a lesson that all the earthly schools, from the highest theological, down to the minutest infant Sunday school, will forever fail to teach us. Thus we learn our ignorance; we know not what to do—our weakness, we cannot do what we would. We learn, too, that something must be done, or we are lost forever. We now anxiously and ear-

nestly strive to better our condition, but can do nothing more than to exhaust the supposed strength that we had. We are most miserable when we see our defilement, feel our pollution and are convinced that we are a mass of corruption; the whole head sick, the whole heart faint, from the sole of the foot even to the head, there is no soundness. At the same time, by this faith we see God in all his pristine purity, and thus is portrayed so wide a contrast that it seems to us impossible that two such extremes can ever meet in peace.—Sad dismay, sore tribulation and dark despair all rest upon us and sink us into the lowest pit of horror, and place us in a condition to make comfort doubly welcome to us. In this direful extremity Jesus is revealed to the eye of faith, and when we see him—realize his power and grace to save, his mercy to relieve, and his presence to console—joy and gladness takes the place of sorrow and mourning, and causes us to rejoice with joy unspeakable and full of glory. With what rapture we can now sing,

"Jesus, lover of my soul,
Let me to thy bosom fly.
While the raging billows roll,
While the tempest still is high."

Faith now seems triumphant for the time being, but ere long we are made to witness with sad surprise,

4. The trial of faith. The faith of God's elect is destined to meet with many sore and fiery trials. The world, the flesh and the devil soon array themselves in hostile attitudes against it. While Jesus is in view, and faith with strong vision looks to him, all is well. The world is forgotten, the flesh out of sight, the devil banished. The loveliness of our dear Redeemer engrosses all our attention, charms all our new-given faculties. But ere we are aware, the world begins to fascinate, the flesh to appropriate, and the devil to accommodate the things of the world and the flesh to the depraved nature of the unsuspecting pilgrim. The eye becomes dim, the Savior appears to have withdrawn himself, and now comes the trial. Our faith seems to languish and is so feeble that we even doubt its reality, fear that we have grasped but the shadow, missed the substance, and are deceived after all. In this deep despondency we inquire, Is he clean gone forever? "O that I knew where I might find him. I would come even to his seat." Thus the struggle proceeds, the war is waged between the flesh and the spirit, between faith and unbelief.—But, languid as faith may appear, it still battles in the conflict, abides,

and in the most fiery trial looks unto Jesus, directs to his word, points to his promises, relies upon his grace, which is always found sufficient, and equal to the day. The apostle's cheering language is now appropriately adapted to the forlorn condition when he says, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy." And again, "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." The trial of faith is at times protracted to such an extent that we realize a "Heaviness through manifold temptations, that the trial of our faith, being more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, honor and glory at the appearing of Jesus Christ."—1 Peter i. 6, 7. Through all this fiery ordeal, faith though often weak can never fail; it still "abideth."

5. The triumph of faith. Although the enemies of the faith of God's elect are numerous and formidable, they may fearlessly fling their banner to the breeze and bid defiance to the assaults of every foe. Were there nothing else to cheer them in the battle storm, the ever heard and always heeded petition of the majestic Author of our faith proves an all-sufficient guarantee in every trial. "I pray for them: I pray not for the world, but for them which thou hast given me," &c.—John xvii. 9. And as an invulnerable shield, it turns to flight the armies of the aliens, and quenches all the fiery darts of the wicked. Often in passing through these trying ordeals it appears to be "little," weak, and ready to faint, but however feeble, it still "abideth," for its divine Author never fails to give fresh warrants and send additional testimonials in every time of need, and these seasonable supplies encourage its recipients to "wax valiant in fight," and deal such deadly blows as to stagger and discomfit their invading assailants. Notwithstanding these oft-repeated assaults, those fightings without and fears within, the child of faith should never yield to fear, faith must finally triumph; for "Whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith." We therefore cheerfully sing,

"I've fought through many battles sore,
And I must fight through many more:
I take my breastplate, sword and shield,
And boldly march into the field;"

resting assured that the scene will end in a final and complete triumph at last.

HOPE. Hope is a cotemporary with faith. They are co-equal concomitants, accompany each other as mutual helpmeets through all the toilsome pilgrimage of the christian's mortality. While faith scans at a distance a glorious immortality, hope anticipates a safe mooring in the haven of eternal rest; while faith beholds in Jesus an incorruptible, undefiled and unfading inheritance, hope patiently waits and longs for the attainment of the full possession of the saints in light. While faith exhibits Jesus as having already entered within the vail as the forerunner, hope fastens upon him as an all-sufficient anchorage, and the vessel of mercy may bid defiance to the raging tempests and surging billows that play around and dash upon her. Hope, too, like faith has its alternate depressions and revivals, its dimness and lucidity, its disappointments and prospective attainments, and in fact, faith and hope are so completely co-equal that they seem to ebb and flow, wax and wane in unison. When faith is strong hope is jubilant; when faith is weak hope lingers. Hope, like faith, is based upon and rests in the unfailing promises of God, and therefore must abide, though its object may appear far in the distance and slow in coming, and thus "Hope deferred maketh the heart sick: but when the desire cometh, it is a tree of life."—Prov. xiii. 12.

"By glimmering hopes and gloomy fears,
We trace the sacred road,
Through dismal deeps and dangerous snares
We make our way to God."

However despondent hope may be, or however distant the object desired, though it tarry we may patiently and confidentially wait, for faith will surely come to the rescue in the proper and acceptable time—portrays to forlorn hope the all-glorious and animating Author and Object of hope, then "We rejoice with joy unspeakable and full of glory." But how often we realize that these animating seasons of refreshing from the presence of the Lord are but transient visitations, few and far between, and anon we find ourselves submerged in the cesspool of despondency, bemoaning our hopelessness.

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

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

Faith and hope proceed from the same source, travel together harmoniously, are alike *abiding* principles, perform their respective missions with implicit obedience and strict adherence and fidelity to the mandates of the King of saints.

Dear brethren, how thankful we should be to the kind Giver of all good, for these God given principles, and for the faithful manner in which they execute the important functions for which they were given, for both

are the immediate gifts of God.—See Eph. ii. 8, and 2 Thess. ii. 16. Think, too, how completely they are adapted to our perilous condition while we are strangers and pilgrims, beset with foes and fightings and fears on every hand.

CHARITY. This is but another name for the love of God, and probably may be considered the exercise of the love of God. "God is love," and therefore love is the great fountain-head and reservoir whence all the fullness of spiritual blessings emanate, while faith and hope may be considered the channels or ducts through which they are conveyed to the children of God. They are all three intrinsically good and great things, but charity is the greatest of the three. Of all the emotions that enter the heart of man, love is the most pleasant. Could our natural affections towards each other commendably and universally predominate, and be properly reciprocated, what a palladium it would be against the feuds, animosities and bickerings that now pervade society. In the family circle, peace and harmony would dwell and bless the entire household; in the neighborhood, kindness, friendship and justice would prevail; in the nation, it would prove a complete quietus to the noise of war, the clash of arms, the tumults, the discord, the quarrel; and instead of those hell-born imps, we should have peace, repose, concord and universal philanthropy in families, neighborhoods, nations and kingdoms. If the natural love of man to man could work such wonders everywhere, what would the immutable love of God do, were it universal? But this is out of the question. We will ask, what wonders has it wrought in the kingdom of God? In contemplating the love of God and its wonderful effects upon the recipients of it, we have a sublime and admirable subject before us.

The wonders of redeeming love, and the working of the Holy Spirit proceeding from it, the abounding grace, the solacing nature, and tenderness of his relieving mercy as taught in the scriptures and witnessed in the experience of the Lord's children, all emanate from the love of God. What a sovereign balm it is for the broken heart; what soothing cordial for the contrite spirit.

"It makes the wounded spirit whole
And calms the troubled breast,
'Tis manna to the hungry soul,
And to the weary rest."

It matters not how forlorn may be our condition, how deep our contrition, how intolerable our anguish, how pungent our pain of body or mind; the love of God given and felt in a sufficient degree, is a panacea for every pain, a catholicon for every malady. The beloved children of God in recounting their past experience will remember with gratitude the wonders of God's love displayed in condescending to make known to them their exceeding sinfulness and calamitous condition; and then the wondrous exhibition of love in revealing the Savior, and thus

their grief is banished, their distress relieved, and the billows of trouble, however boisterous they may have been before, are all calm when the cheering voice of the Savior is heard assuring them that their many sins are all forgiven, washed away by his atoning blood.

And we should rejoice that this love is changeless as its author, and "an everlasting love." Through all the toilsome, weary and tempestuous journey of life it gives rest to the weary, they rest in his love; a covert from the tempest, and rivers of living water for the thirsty; and amid the waves of trouble,

"Its powers the raging winds control,
And rule the boisterous deep;
It makes the sleeping billows roll,
The rolling billows sleep."

The more we see, the more we feel, and the more we meditate upon the wondrous love of God, the more the breadth, and length, and depth, and height seems to stretch and soar above beyond the scan of our limited vision. Far, far beyond the bounds of time its miraculous work was going on, and there imbosomed the whole elect of God, recorded their names in the archives of heaven, and secured their eternal salvation by grace. Go back to the verge of time, and it was incontestably evinced, notwithstanding our deep rebellion there. All through the lapse of past ages its benignant work has been displayed in thousand upon thousands of instances; and in our day, with what thrilling emotions our bosoms swell when it is shed abroad in our hearts, when we receive but an earnest of its divine fullness and realize its soothing power.

"Love is the sweetest bud that blows,
Its beauty never dies;
On earth among the saints it grows,
And ripens in the skies."

Dear brethren, has the Lord condescended to bestow this precious boon upon us? Then let us behold with wonder and admiration what manner of love the Father hath bestowed upon us; and may it have its beneficent influence upon us all. We are all contaminated with sins, transgressions and faults of various kinds, but love throws a charitable mantle over multitudes of them, and begets in us that long-suffering and forbearance that is so essential for our peace and welfare while in the flesh. Then let us not hinder the work of love, let it be without dissimulation. How different the love of God from our natural passion bearing the name! Our human affections are placed upon such as are comely, amiable, virtuous, kind, &c., and then it is often intensified or may vanish with the fluctuations of our vacillating natures. But what redeeming quality could the Lord see in us? Us, who stood in direct antagonism to all his excellence, native goodness, exalted purity and holy perfections. Yet, in view of all this persistent repugnance and unhallowed opposition, we repeat, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

"What was there in us that could merit esteem,

Or give the Creator delight?
'Twas even so, Father, we ever must sing,
Because it seemed good in thy sight."

It is as uncontrollable by human agency as the raging tempest—as irresistible as the feast of Jehovah. But O, what miraculous wonders it works within us! That bosom where formerly dwelt hatred, variance, strife, every evil work, the sight of which caused deep distress and dark despair, now swells with emotions of untold joy and peace, throbs with ecstasy and delight.

A new era is ushered in with the happy recipient now, and swelling notes of solemn praise gush spontaneously from a heart smitten and filled with the love of God.

In conclusion, we have under consideration three abiding, concurring, and momentous principles; faith, hope, charity; each indispensable to the christian character. By faith we see the Son of God, in whom all fullness dwells; by faith we hear his voice, taste that he is gracious, eat his flesh, drink his blood; we walk by faith, we live by faith, it shields us from all the fiery darts of the enemy. What wonders it wrought with Abraham, Isaac and Jacob; Aaron, Moses and Joshua; David, Solomon, Job and all the prophets, apostles and all the saints.

Through faith they have subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. But we can only hint of its greatness. May we all contend earnestly for the faith once delivered to the saints, and learn more and more how to appreciate so valuable a commodity. Hope anticipates all that faith scans in the distant future, and patiently awaits the consummation of all its beatific benefaction, although unseen by mortal vision. "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." But great as are faith and hope, they are but appendages to charity or love. They execute their missions faithfully here, while needed, amid foes and fears, disappointments, trials, temptations and tribulations of every description, safely conduct us through them all; then lest in fruition, swallowed up in perfect vision, they cease; then, inducted into the peaceful presence of God, in the actual and full possession of the inheritance of the saints in light, we shall feast bountifully and eternally on all that faith looked for in the dim distance, and hope awaited for in the dark future.

Brethren, farewell. May "the God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect to do his will, working in you that which is well pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen." Yours in love,
J. F. JOHNSON

THE PRAYER OF HABAKKUK.

NUMBER TWO.

"O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

Ages had passed since the marvelous work had been done to which the prophet refers, "Wondrous works in the land of Ham, and terrible things by the Red Sea." To these works the prophets often refer in exalted strains of praise, and they are particularly recounted by the Psalmist in the 78th, 105th, and 106th Psalms. The Lord brought his people out of Egyptian bondage with a high hand. "But they remembered not the multitude of his mercies, but provoked him at the sea, even the Red Sea. Nevertheless, he saved them for his name's sake, that he might make his mighty power to be known. He rebuked the Red Sea also, and it was dried up; so he led them through the depths as through the wilderness. And he saved them from the hand of him that hated them, and redeemed them from the hand of the enemy." "Then believed they his words; they sang his praise." "They soon forgot his works; they waited not for his counsel." Then he gave them up to their own heart's lusts, and delivered them into the hands of the heathen; and they that hated them ruled over them. Many times did he deliver them, but they provoked him with their counsel, and were brought low for their iniquity. Nevertheless, he regarded their affliction when he heard their cry." It was not at any time very long that they went under the hand of the oppressor before the Lord heard their cry and sent them deliverance. For "when he slew them then they sought him, and returned and inquired early after God." "Then he remembered for them his covenant, and repented according to the multitude of his mercies." Thus he displayed the wonders of his counsel, and the excellency of his working, not only in rebuking the raging elements of nature, and mighty kings of the east for their sake, and destroying their enemies before them, but in controlling their own wicked and rebellious natures, and bringing them back from their wanderings again and again to seek the Lord. All this wonderful work is in the prophet's mind, and it is particularly recounted in a highly figurative manner in the subsequent part of this prayer, every expression of which, with the peculiar power of inspired words, looks through the forms of the shadowy dispensation to the gospel reality beyond.

Israel had now for many long years been sunken in gross idolatry, and under heavy oppression, and the Lord's delivering hand was not manifested as of old; and the prophet's strong desire to see the people of God again returned to him, and standing mighty among the nations as they did of old, when "the Lord their God was with them, and the shout of a king was among them," is thus expressed: "O Lord, revive thy work in the midst of the years."

The present may always be said to be in the midst of the years, for the future can never appear to us shorter than the past has been. But something more than this is meant here. The years, as they pass, are filled with the sound of human labor; with the loud voices and signs of human power, and wisdom, and learning; with the struggles of human ambition; with the growth, and flourishing, and contending, and decaying, and rising of empires and nations; and with all the multitudinous cares and works, and hopes, and griefs, and pains of all the busy, ever moving throngs and processions of men. This expression, the years, not only represents time, but also all the events and busy scenes which mark the passing of time, and as distinctly divide it into periods as do the revolving sun and changing seasons.—Man is a creature of time, and all his knowledge, and wisdom, and love, and joy, and grief, and noisy work are bounded by time, measured by the years. God is a Being who inhabits eternity, and no man can know him by virtue of any powers which he naturally possesses. No man can behold him, and none can understand his power or his work, only as he reveals himself to those unto whom he has communicated spiritual life. He was pleased to make known something of his eternal counsel in choosing a nation in the loins of Abraham to be his peculiar people. "He made known his ways unto Moses, his acts unto the children of Israel." They as men were, like all others, creatures of time, who could not look beyond. But as the people of God the purpose that chose them, the laws that governed them, and the power that upheld, and protected, and led them were from him, and were in no part from the earth. When he left them to themselves they were, like all other people, engrossed in worldly things, filled with vanity, worshipping idols; altogether earthly, and like all the rest of the world, covered with gross darkness. When he manifested himself as their God, his work in feeding them, in communicating his will to them, in causing them to bow humbly before him, in leading them to victory, and destroying their enemies, was all miraculous to human view. It was above the comprehension of man; higher than man's works and ways as the heavens are higher than the earth. It was manifested in the world, but was not of the world. It was a display in the midst of the years of infinite power and wisdom, as the light from the distant sun comes down into our atmosphere, and upon the earth.

The prophet saw Israel as still the people of God by virtue of his covenant of old. They are the workmanship of God as a nation, but how marred! A vine planted wholly a right seed, but now become as the degenerate plant of a strange vine. The years have rolled around and over them as a vile and filthy flood, and they are covered with the mire and filth of worldliness and iniquity.

They show no signs of the Lord's work, or only here and there a seemingly spark, as some solitary prophet arises to speak of the glory of God, of his fierce wrath against sin, of the awful judgments that shall fall upon a guilty and rebellious people, and of the faithfulness of his promises. In the days of Elijah seven thousand were preserved in the nation as true worshipers, but hidden from him, and doubtless mainly from one another. And so all the way down a remnant of true worshipers was always preserved, while the hosts of the nation were sunken in worldliness and sin, and with no sign of spirituality or attachment to eternal things to prevent them from being carried away by the flood of years, with all other things of time.

"The Lord is in one mind, and who can turn him?" He knows no shadow of a change. "He is the Rock, his work is perfect." During all the ages of this people he has made displays of his perfect and harmonious attributes. The law he gave to Israel was perfect, and presented a perfect measure of that holiness required before any can enter his presence. He dwells in the high and holy place, infinitely apart from all who have the least imperfection. The essence of all the laws and ordinances is expressed in this command, "Be ye holy, for I am holy, saith the Lord." In the bleeding sacrifices presented by his appointed priests according to his directions his wrath against sin was executed in a figure, his justice vindicated, and his chosen people cleansed ceremonially in a manner that showed both justice and mercy met together in delivering them from destruction. All along through their history his justice and holiness, his long-suffering and mercy, are equally manifested; and in all the history of his dealings with them it is clearly demonstrated that there is no righteousness in them, and no power to keep the law or to avoid the just wrath of God against sin. The days of their existence as the people of God are drawing to an end. His purpose with them is nearly accomplished, and the time draws near, spoken of by the prophet Hosea, when he will say unto them, Ye are not my people. And yet, in the wonderful wisdom of God, the arrival of that time, and the announcement of their rejection as his people, and the pouring out of his wrath in the execution of his judgments against sin, will be the answer to this wonderful prayer. Then will his work be revived, the mystery of salvation made known, mercy to the poor sinner be remembered, and they who hear the fearful words, "Ye are not my people," will also hear the glorious declaration, "Ye are sons of the living God."

The Savior comes; is manifested in the flesh; takes all the sins of his people upon him; endures the wrath of God for them, and puts them away by the sacrifice of himself; arises from the dead; opens the understanding of his disciples to understand the scriptures; and in the midst of the

years makes known the eternal counsel and eternally perfect work of an eternally unchangeable God; makes known that he is the only way of holiness for a sinner of Adam's race; makes known the things which God has prepared for them that love him, which eye hath not seen, nor ear heard, nor which have entered the heart of man. The things which are thus made known are not things of time, nor things that mortals have power to conceive of. The rolling years have never been freighted with the knowledge of them. The Savior came into the world, but the world knew him not. "The light shined in darkness, but the darkness comprehended it not." Life and immortality are brought to light through the gospel, in the midst of the years, but the years still roll on unilluminated by a solitary ray. The nation of Israel arises from her bondage and shines forth in glory and power far transcending that of any former period, under a king greater than Solomon, but the world sees it not, and the years bear no record of her wars and victories. Wherever two or three are gathered together in the name of Jesus it is theirs by the glorious and victorious power of faith to realize that a greater than Solomon is in their midst; and under the blessed experience of his reigning power they look down upon the highest earthly thrones, and the loftiest exaltations of human wisdom, and see all the powers opposed to them, even to the last enemy, under their feet. Yet the world sees only a few poor ignorant men, whose religious belief and practice it regards with contempt as foolishness.

Here is that revival of the Lord's work in the midst of the years for which the prophet was inspired to pray. In the midst of the days of earthly kings the God of heaven has set up a kingdom which is diverse from all others; not like them, creatures of time, though set up in the midst of the years, and therefore not, like them, changeable and destined to come to an end, but which shall break in pieces and subdue all other kingdoms, and shall stand forever.—Wherever a poor, trembling sinner has experienced a hope in Christ, and felt his sins forgiven, there is experienced and seen in a measure this glorious kingdom. The kingdom of God, said our Savior, is within you; and we are also told that it is not in word, but in power. This kingdom was indicated in all the mighty acts and wonderful works of the Lord in the sight of his ancient people. When his right hand and his holy arm got them the victory over the hosts of Pharaoh, and the proud waters of the Red Sea, over the terrors of the desolate wilderness, the swelling waves of Jordan, and the mighty kings that opposed them in the land of Canaan; when he gave them a fiery law from Sinai, and established ordinances among them; in all the power and glory, and righteousness and perfection of this kingdom were only shadowed forth, which afterwards were to be more fully and

gloriously made known in the reviving of his work in the midst of the years.

Sin is a more terrible oppression than Pharaoh, and they who feel its power are more really enclosed in an "iron house of bondage" than was Israel in Egypt. The judgments of God are a great deep, exceeding the depth of the Red Sea, and mightier than the swelling waves of Jordan when it overflowed all its banks in the time of harvest. The transgressions that are brought to the mind of the awakened sinner are more terrible than the pursuing hosts of Pharaoh. The hunger and thirst after righteousness, which we cannot find anything to satisfy in the wilderness of the flesh, is far more agonizing than the natural hunger and thirst in the wilderness of Paron. And the evil propensities and vile corruptions of our still unchanged carnal nature are more to be dreaded than were all the heathen kings and nations that dwell in the land of Canaan.

Notwithstanding all the deliverances which Israel as a nation received at the hands of the Lord again and again, they went into sin and captivity as soon as his restraining hand was removed, proving that there was no righteousness or power in them as a people. Though kings were destroyed before them, other kings arose and put fetters upon them, showing that although the Lord's power was manifested from time to time in breaking their literal bondage, yet his kingdom was not established with them as a nation.—The work and experiences of grace went on in the hearts of his own chosen people among them, but they did not understand what they felt. The way of salvation was hid from the understanding of his people for ages and generations; and was not made known to the sons of men until the time came that the Lord would revive his work. Then he prepared a Lamb for a sacrifice that should cleanse his people from all sin, by answering all the demands of the law. In that sacrifice sin was destroyed forever; the infinite depths of God's judgments were reached and a way made through them for his Israel to pass; the Rock was smitten which poured out a river of righteousness and salvation to satisfy their thirst through all their wilderness journey; the true Bread was revealed from heaven whereof if a man eat he shall never die; Jordan, the river of judgment, that would have carried them all away, was staid by the feet of the great High Priest as he entered and stood in the depths of death until all his people passed over into the land of gospel rest, where work under the law is never more to be done; and even the enemies in that land of Canaan, the vile natures of those who are no longer under the law but under grace, are conquered, brought into subjection under the power of grace, and by faith all that victorious work is experienced; for "this is the victory that overcometh the world, even your faith." In the death and resurrection of our Lord

Jesus Christ, by which his people are redeemed from under the law, and raised up together with him to sit together in heavenly places in Christ, we behold the revival of the Lord's work in answer to the prophet's prayer; the establishment of his kingdom permanently among his people; and the revelation to them of the mystery of his will which was hid from ages and generations. "The works were finished from the foundation of the world."—Heb. iv. 3. There is no change with God. To him there is nothing new. In his presence, in the world of unsullied glory, all is eternally perfect; and what we see as the work of God is but the making known in the midst of the years something of his eternal perfections. Abel experienced by faith a finished salvation, and so have all the saints from the foundation of the world. But now under the gospel dispensation it is given them to understand the glory of this mystery; which is Christ in them the hope of glory.—Col. i. 26, 27.

And still the prophet's prayer is the prayer of the saints from time to time; "O Lord, revive thy work." It is his work in our hearts which is the source of all our hope and comfort. We had no part in beginning it, nor have we any part in performing it until the day of Jesus Christ. From first to last, in all its parts, it is the Lord's work wrought in us. It affects, and controls, and brings into subjection our carnal nature, and yet our nature comprehends it not. The rays of the sun fall into our atmosphere and upon the earth, and affect them, but are no part of either. Neither the earth, nor atmosphere could originate a ray of light, nor can they comprehend it, though they feel its power. So our natural minds, which comprehend all earthly things, cannot comprehend the work of salvation which comes to us from the Son of Righteousness, the Father of lights, with whom is no variableness, neither shadow of turning. By a spiritual understanding which the Son of God has given us we know him, and receive a knowledge of the untold joys and glories of that life and immortality which is brought to light through the gospel. When this work appears to sink low within us we have no power to revive it. Sometimes the poor, trembling soul feels as though he was almost swallowed up again in the world and in vileness, even doubting whether he has ever truly felt the power of eternal things, or had that work of divine grace in his heart which alone can hold him from being carried away by the years, as by a flood. For all worldly things, be they mighty or weak, be they base or noble, are swept rapidly away by the rolling years into everlasting forgetfulness. A thousand years, with all the innumerable things and mighty events which they contain, with all the histories of many kingdoms, and all the varied experiences of myriads of men, are in the Lord's sight but as yesterday, when it is past, and as a watch in the night. They are as a sleep. Natural men

are satisfied with what the years can bring them, not heeding that what they bring they also take away. But they who have been quickened to see eternal things can never again be satisfied with the things of time, nor rest at ease under a sense of sin and vileness; but must still cry to the Lord to revive his work; to make known again the blessings of the everlasting covenant, so that their souls may rest in Christ; and in the midst of wrath to remember mercy. For all our days, in the flesh, are passed away in his wrath, no account of the vileness of our mortal body, which is, therefore, to us a bondage of corruption, in which we groan being burdened. But for the wrath of God against sin we should have no such pain and affliction. The Spirit of Christ in us causes us to hate what is hateful to him, and therefore we hate our own lives if we are the disciples of Christ. But our dear Lord and Savior remembers mercy in the midst of wrath, and gives us to experience his forgiving love, to live a spiritual life in the flesh by the faith of the Son of God, who loved us, and gave himself for us, and to rest in hope of a final and glorious deliverance from corruption. O how blessed it is to experience a revival of the Lord's work; to feel our souls raised above worldly things; to feel the sweet power of a Savior's love within us, casting out fear; to experience freedom from sin through his precious blood; to find our affections set upon heavenly things, and our thoughts dwelling upon them with supreme delight, while perhaps but a little while before we could not lift them above the things of the world, where they would lie like a dead weight; to find our chief delight in contemplating the beauties of the Savior, and the perfection of his church; in hearing the gospel proclaimed, which relishes us the sweetest food, and in ministering to the saints and enjoying their fellowship and communion. Well do those who have experienced a revival of the Lord's work know it when it comes. Whenever this prayer of the prophet is truly ours, the answer will surely follow, whether with individuals or churches.

The saddest condition is to be asleep; to have spiritual things shut out from our mind by the intervening of the flesh, as the eyelids shut out objects from our natural sight, while we are wrapped in forgetfulness of them, so that we cannot truly pray with feeling and power, for a revival of the Lord's work, but desire a little more sleep, a little more slumber, a little more folding of the hands to sleep. Sometimes the flesh will seem to get such a control over us, and even over a whole church, that we cannot feel the power even to struggle against the lethargy of worldliness, though always in such a condition we have, like one in natural slumber, a dim consciousness that we are asleep, and that our dreams are not realities. Then it is that bitterness, and wrath, and clamor, and evil speaking can easily bring us under their control,

and are liable to abound. Then covetousness will come out from our deceitful hearts and try to control our actions under an assumed name, such as prudence, diligence in business, and the like; and we are liable to be choked by the cares of the world, and the deceitfulness of riches. Then dissensions will become rife, and those who are one in Christ, and who love one another in heart, will fall out by the way about some mere trifle, and suffer the bitterness of anger against each other, a bitterness as of gall in the heart that feels it. Then we draw comparisons between Paul and Apollos and Cephas, and talk more when we meet about the preachers than about the heavenly communications to our souls; more about their manner and talent than about him who is "the end of their conversation, Jesus Christ, the same yesterday, to-day and forever."—Heb. xiii. 7, 8; apparently thinking more about the earthen vessel than the treasure which a loving Savior sends us through it; and often acting upon our preference for one above another as though we thought the Lord must necessarily send his messages to us by the one we prefer. Then also the minister is liable to think more about his sermon than about the comforts for the poor of the flock, and in his spiritually dull and sleepy condition is often more anxious and better pleased to see a congregation animated by his eloquence, than to see the lovers of truth, though they may be few, separated from the world and built up spiritually under his ministry; and so deep may be his sleep that a tribute from a learned man of the world to the depth and clearness and power of his discourse may fall more gratefully upon his ear than the thankful expression from some poor soul, "The Lord has comforted me to-day."

But when the work of the Lord is revived, what a change! Evil passions give way before the power of love. Earthly possessions weigh lightly compared with the heavenly inheritance of which we enjoy the earnest, and are held in subjection to the will of God. The word of the Lord is sweeter than honey-comb to our taste, and is prized more than thousands of gold and silver. The saints find sweet comfort in meeting together to speak of their soul's experience, and praise the Lord for the blessed things of his kingdom. The ministry of the word is precious, and he who labors in word and doctrine, and withholds not the message which the Lord sends, whether it be a reproof or promises applied, is highly esteemed for his works' sake, though he speak in weakness and fear and with much trembling. The minister desires to speak faithfully the word of the Lord whether it bring him railing and persecution, or good words from those that hear; and his soul rejoices when he can have an evidence that it divides those who love the truth from those who do not, and satisfies the poor with bread. Then love is a veil to cover the faults of brethren from the rude, unsympathizing

gaze. Then each thinks not only on his own things but also on the things of others. Then heavenly peace reigns in the heart, and in the church we realize the fulfillment of the promise, "I will also make thy officers peace, and thine exacters righteousness."—Isa. lx. 17. Then patience and resignation are felt under our own trials and sorrows, and sympathy in the afflictions of others.

"Then each can feel his brother's sigh,
And with him bear a part;
Then sorrow flows from eye to eye,
And joy from heart to heart.
"Then free from envy, scorn and pride,
Our wishes all above,
Each can his brother's failings hide,
And show a brother's love.
"Then love in one delightful stream
Through every bosom flows;
And union sweet and dear esteem
In every action glows."

Thus as the Lord revives his work in the midst of the years, and it rises to a sacred flame, the things of time and sense are measurably forgotten; the evil propensities of our nature are hushed into silence by the presence of the Lord; the noisy din of worldly strifes and labors and vain turmoils with which the sweeping years are filled, hardly reaches our ears, as we enjoy true comfort in communion with God and with his dear children, and experience the refreshing dew of God's blessing which he commanded upon the mountains of Zion, even life forever more.

SILAS H. DURAND.

HERRICK, Bradford Co., Pa., Nov. 19, 1874.

HOUSTON, Ga., May 31, 1874.

ELDER BEEBE:—Although I have never seen you, you seem like a dear father in Israel to me. I have read many comforting communications in your columns, but have never at tempted to express my feelings in writing to any one; and it is now with fear and trembling I write, fearing lest I may deceive your readers. Ofttimes when I read your much loved paper, it brings to me glad tidings of great joy, and I wonder if the writers of the many rich communications which I read in the "Signs of the Times," ever feel so weak, ittle and sinful as I do. My doubts and fears occasion me many sleepless hours, and I am made to cry unto God for succor and support.

I have thought for some time I would attempt to relate some of the dealings of the good Lord with me. I began to think seriously of my condition when quite young. My dear mother died, and I thought I would try to meet her in heaven. I was raised among the Methodists, and I thought them the best people in the world, and I joined them; not because I had religion, but as a seeker. I remained with them several years, but never realized any benefit from such a way of living. I then married. My husband believed in universal salvation. He could not read his papers, and it fell to my lot to read them for him, and I finally concluded that doctrine would do. I continued in that condition for some time; but at length I was made to see and feel myself to be a very great sinner, and thought I was going to

die. I then began to read the bible and it seemed that the good Lord impressed it upon my mind to read the book of Job. It seemed to me that his troubles suited my case, and I could not read elsewhere. I would read it on Sundays, and while at work during the week I would sing and cry; for I was in distress, but did not know what was the matter. My husband would often say he knew something was troubling me, and said if I wanted to join any church, he was perfectly willing I should do so. But I had not thought of any such thing. I thought I was going to die. One night he awoke me from sleep, and asked what made me sing? For I was singing,

"O glorious hope of perfect love!
It lifts me up to things above:
It bears on eagles' wings."

After this, when alone, it came into my mind to sing the hymn, "O, for a closer walk with God," &c.; and after I had sung it through, I was not satisfied, so I sung it again; and it seemed I must sing it in another tune; and when I came to the words,

"The dearest idol I have known,
Whate'er that idol be;
Help me to tear it from my heart,
And worship only thee."

I cannot express my feelings at that moment. Everything for the moment seemed dark, and then it seemed I was raised up into a light place, where I could not help praising God. The sun seemed more brilliant, and all nature seemed changed and sending up one mighty hosanna to the blessed Redeemer. I thought, I will tell my husband as soon as he comes home; but alas! before he came home I was filled with doubts and fears. My burden was gone, and I could not get it back, so that I might see how it went. I prayed for trouble, so that I might pray for grace to cheer my drooping spirit. I felt a desire to be baptized, but felt too unworthy, and feared that I was deceived, and might deceive the church. As the meeting day approached, I would think I would go and tell the church my feelings, but my courage would fail me. After struggling thus for some time, at last, by the help of the Lord, I went. It seemed that the sermon was all to me. The dear brother told of my travels better than I could have told them, and when the door for reception of members was opened, I went forward. But I told them so little, that I do not see how they could be satisfied to receive me; but they did, and I was baptized on the next day. It is now about twenty-eight or twenty-nine years, that I have been trying to follow my Lord and Master, but it has been through many trials.

"Mixture of joy and sorrow
I daily do pass through;
Sometimes I'm in the valley,
And sinking down with woe;
Sometimes I am exalted,
On eagles' wings I rise"

above my troubles, and hope to finally triumph over all my tribulation, through him who has loved us and given himself for us. Sometimes his grace seems sufficient, if I were called to die, to waft me away to that house which is not made

with hands, which is eternal in the heavens.

Now, brother Beebe, if I am saved, it is by grace alone, and not for anything I have done. All my hope rests on the merits of my bleeding Savior. But

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

This verse expresses the desire of my heart.

Your unworthy sister, if a sister at all,

MARY C. WILDER.

WILLOW HILL, Ill., Dec. 3, 1873.

DEAR BROTHER BEEBE:—It is with much fear and trembling that I venture to say brother or sister to the dear children of God, fearing that I may trespass, for when I have a view of myself I feel myself so small, so sinful, and so ignorant that I cannot fellowship myself. I feel myself to be the least of all God's children on the earth, if I am indeed a child of God at all, for oh, I feel myself to be a poor lost sinner, for I feel poor, and unworthy a place among his people. But if I know my heart's desire, I do love his people; and where they are, there I want to be, for I feel that their God is my God. Oh, how I love God, because he first loved me. That Jesus has died my poor soul to save, that he has taken me up out of a horrible pit of sin, and has kept me day by day, my trust is in the Lord. I have no works of righteousness of my own to boast of, for it is all of the Lord. For by grace I am saved, if I am saved at all, through faith, and that not of myself. It is the gift of God; not of works, lest any man should boast. For I feel I am a poor weak worm of the dust; that I can do nothing of myself; that by the law no flesh shall be justified. Its through the goodness and mercy of our Lord and Savior that my sins are pardoned; that he has brought me off more than conqueror through him that loved me, and gave himself for me. I feel very happy to day, and I bless the Lord for it. For the Lord is good, his mercy endureth forever; for he is the great king of the universe, who rules in his kingdom, and overrules all things in his providence; who governs all nations, and will bring about all his purposes, and do all his pleasure in heaven and in earth. When he speaks to our never-dying souls, then we are endowed with patience, and can say, "Not our will, but thy will be done." In him who is the Prince of peace we put our trust, and thoughts, and faith. We rest in hope of eternal life which God, who cannot lie, promised before the world began; for in him all fullness dwells, and in him is salvation, and in and through him we shall be saved from all our sins, from death, hell, and the grave. O, blessed thought, that we who deserve nothing but indignation and banishment from his presence should be found among the chosen of God in Christ, and made partakers of his righteousness; and that all this was done for

us before the foundation of the world, and we are called according to his purpose, and all the chosen people of God can say:

"How charming is the place,
Where my Redeemer, God,
Unveils the beauties of his face,
And sheds his love abroad."

O may the Lord ever guide and direct me through this wilderness of sin and sorrow, for I feel that I need some one to guide and direct me. I feel so poor and unworthy that evil is mixed with all I do; that I cannot do the things I would, for when I try to do good evil is present with me, and 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 I feel that I am a poor weak worm of the dust. It seems to me that I am so full of darkness, doubts, fears and troubles, that I am made to doubt so often of my little hope of a better country, where sin and sorrow never come, where I can behold my blessed Savior, and be like him. Then will my joys be full, when I can see the beauties of his face, and dwell with him forever there.

"Thou dear Redeemer, dying Lamb,
We love to hear of thee.
No music like thy charming name,
Nor half so sweet can be."

I believe that all the chosen and loved ones in Christ shall be saved, and not one of them lost. He has promised to keep them in the hollow of his hand, and as the apple of his eye. He surely will not leave nor forsake them who trust in him alone, in whom I hope is all my trust. And he hath, in great mercy and grace, said, "Come unto me, all ye that are weary and heavy laden, and I will give you rest." O, how serene and tranquil is that rest to a believer in Christ, who feels that his own righteousness is but filthy rags; he can look away to that rest that remains for the people of God, and in it feel that joy that is unspeakable and full of glory; that which the world cannot give nor take away. We cannot taste the sweets of that rest until made willing to give our all up into the hands of God, who is the author and finisher of our salvation, and he will bring all his saints off more than conquerors through him that hath loved them, and given himself for them; for he giveth unto them eternal life, and they shall never perish, neither shall any pluck them out of his hands; then let the inhabitants of the rock sing, yea, let them shout from the top of the mountains, and rejoice in God their Savior. "The Lord is my Shepherd, I shall not want. Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and thy staff they comfort me." "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth forever." "As the mountains are round about Jerusalem, so the Lord is round about his people." We shall soon go home to dwell where Jesus is, where parting will be no more. Brother Beebe, I have written these few lines as they occurred to my mind. If, in your judgment, you think them worth a place in the "Signs," you can publish them; if not, lay them aside.—May the grace, mercy and love of God be with you, and on all the Israel of God, and our Savior Jesus Christ.

A LOVER.

COUNCIL BLUFFS, Iowa, Nov. 13, 1874.

MY DEAR BROTHER BEEBE:—The time has arrived for me to make a remittance for my daughter's paper, and, in sending the money, you will pardon the liberty I take in calling your attention to an expression of yours in your last editorial, (No. 20, Oct. 15); and in doing so I am sure, my dear brother, you will consider me neither hair-splitting nor censorious; nor yet assuming to differ with you in reality, but only in the form of expression, to convey to your mind what conveys to my mind, a thing I am sure you do not believe, and never intended to utter. But there have been brethren who in past years have been too little inclined, I think, to gather the gist of your views from your words, and make some allowance for a little different form of expression from what they would have made, and have set you down as a teacher of strange things, while yet only declaring in substance what they themselves declared was true. What I allude to, is the answer to "what is born of the Spirit, in the new birth." In the last number received up to this writing you tell us, "And this Spirit which is born of the Spirit is the spirit of him that raised up Jesus from the dead, and is the certain and infallible pledge that he who raised up Christ from the dead, shall also in due time quicken our mortal bodies by his spirit that dwells in us." Now, every word that you wrote on this subject ("If any man have not the spirit of Christ he is none of his,") was both ably written, and fully to the point, save only the above sentence, and even the most of that. The only exception is the words "And this Spirit which is born of the Spirit is the spirit of him that raised up Jesus from the dead."

Now let me ask, my dear brother Beebe, if the above expression is not open to a fair and honest dissent? Would the expression not drive us to admit a change in God's spirit, since the very idea of a birth, both of the flesh and of the spirit, implies a change? Some have accused you of saying that the new birth brought no change to the man born of the spirit, because you contended that the propensity to sin still remains in the children of God born of the Spirit; not indeed, as before the new birth, in controlling sway, but as the emanation of the flesh still minding the things of the flesh, to the deep sorrow of the groaning spirit, crying out, "O wretched man that I am! Who shall deliver me from the body of this death?" And also, "It is no more I that do it, but sin that dwelleth in me. For I am sure I love thy law after the inward man, and feel that my treasure is in heaven, and my heart panteth after heavenly things as the hart panteth for the water-brook; but O, I fall short of both desire and actual travel in the highway of holiness, and how heavy these all make evidence against me!" Surely this frame of mind cannot arise from a mere slavish fear, but from love, and from a holiness of

heart, that teaches us the difference between the flesh and the spirit. It is a holy standard of judgment by which we perceive the workings of sin in us, while they of the world would know nothing about any dereliction in them while under the sway of the flesh. And even Christians may not always see so clearly the difference between sin and holiness as to be able to understand the manner of the spirit that moves them. Jesus once told certain of his disciples, "Ye know not what manner of spirit ye are of," and to Peter he once said, "Get thee behind me, Satan; thou savorest not of the things of God, but of man." All of which proves that we have at the same time in us, (I mean those born again,) both the spirit of evil and the spirit of holiness. And one or the other of these spirits have a controlling influence over us. Before the new birth the controlling spirit is evil; but afterwards it is good. Now, whether the controlling spirit be good, or whether it be evil, its influence is exerted on our own spirits, the spirit of a man in us, (1 Cor. ii.) by which we understand "the things of a man," just as we understand the things of the spirit by having it in our hearts. The love of one, and the love of the other, gives the index to the controlling power within us. In a state of nature we not only love sin, but hate holiness. Not so after being born of the spirit, but the reverse of this. We now love holiness, and hate sin; and the spirit now in us witnesseth with our spirit that the change of our affections, and the difference of our desires, are of the Lord; "for no man can say that Jesus is the Lord, Ruler, Governor, but by the Holy Ghost." This understanding reveals to us the change in our spirits, desires, aspirations, affections, and chief aims to honor God, while before we only cared to honor ourselves by working his work in us, and thus securing our own salvation.

This spirit was all that Paul had till the Lord met him on his way to Damascus. And what did he meet there? Verily he met enough to teach him of his own evil spirit in persecuting the saints, and the holy Jesus himself through them. He, however, was not "disobedient to the heavenly vision," and with the same breath inquired, "Who art thou, Lord?" and got answered, "I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks." Now, who and what was changed here? For here was manifested a great change. Was not the change in Paul's spirit, turning it from the spirit of bitterness and hatred to that of "love, joy, peace, longsuffering," &c., to impel him sweetly into the service of the same Lord whom he had persecuted with exceeding madness? That is all the change I am able to see; and hence I conclude it was Paul's spirit that was changed—in fact, that was born again. This opens our understanding to see the fitness of our Lord's words to Nichodemus, "That which is born

of the flesh is flesh, and that which is born of the spirit is spirit." In a birth of the flesh nothing else is literally born, though bringing with it an heirship of sin. In a birth of the spirit nothing but the spirit is born, and in like manner bringing with it an heirship of holiness. "Howbeit that was not first that is spiritual."—1 Cor. xv. 46. Therefore that which is first is called the "old man," and remains with us on purpose to give the trophy of the victory to him that giveth us the victory through his resurrection from the dead. Just as surely as he has wrought righteousness into our spirits, desires, aspirations, and affections, just so sure will that holy spirit of the Father that raised up Jesus from the dead, quicken also our mortal bodies, and change them, too, into the likeness of Christ's most glorious body. There is no room for a caviling philosophy here. It will most certainly be done. And God will give each one a body as it pleaseth him; whether of the same identical particles that we carry with us here on earth is not essential for us to know since we do know it will be the same identical person that was clothed in mortality that has now put on immortality; that was sown a natural body, and is raised a spiritual body; that was sown in weakness, and raised in power; that was sown in corruption, and raised in incorruption.

Here, then, we behold our own mutability with thrilling delight, since it opens up to our understanding the unchangeableness of God, and his wondrous workings in us in conforming us to his image. He is the point of fixedness, and we of change; and it is our delight to desire this change from a state of mortality to that which is immortal, when death shall be swallowed up of victory, and we shall be changed to his likeness.

I might be particular again (as I was in a communication last year) to show how we properly make a distinction between soul and spirit; but I will forbear, greatly fearing that I then darkened counsel by the utterance of words without knowledge.—I will, however, reassert my sense of a difference between soul and spirit, even believing that a beast possesses a spirit of its life, as man possesses a spirit of his soul. Neither of them are more than indexes of the character they bear. And when we say one has been born of the spirit, do we not understand that his spirit is changed in its desires, and in that change has been born into the glorious liberty of a son of God? He that was a servant of sin has become a servant, a willing servant, of righteousness. And Paul says, "But God be thanked that ye were the servants of sin; but ye have obeyed from the heart that form of doctrine which was delivered unto you."—Rom. vi. 17. Yes, from the very heart, (the willingness of the spirit,) the servitude of sin has become odious, and the servitude of holiness has become the delight. This the unchanging God has wrought in us, though the "old man" is not yet

dead, and will not die while we dwell in the flesh. Yet Satan's head is bruised in us by a stronger than the strong man armed. And our rejoicing by reason of this is not of us, but of the Lord, who thrills our souls with his glory, and works in us a "perfect hatred" of all that is earthly, and sensual, and devilish. This is all manifested in the spirit by the spirit of him that raised up our Lord from the dead.

Pardon my freedom in speaking so freely; and, unless you can feel that good can come of its publication, I greatly prefer its suppression, still believing there is substantially no difference between your view and mine.

WM. B. SLAWSON.

[Editorial Reply on page 274.]

[Sister Jackson we trust will excuse us for the liberty we take to publish her excellent letter and our reply.]

WILMINGTON, Del., Nov. 9, 1874.

DEAR FATHER BEEBE:—Inclosed please find \$2 00 to renew my subscription for the "Signs." They come to me laden with good news from a far country. I wait and watch for them as for a letter from home and friends. They are all I have to tell me about those whom I love dearly and from whom I am separated. I have not been able to meet with those who worship at dear old Welsh Tract, nor any other place, for a long time, and it will be a long time yet before I can hope to do so. I cannot submit patiently, cannot stifle the low cry at my heart, for it is rebellious and will cry out from its low dungeon, for home and the society of kindred spirits. At the same time I have a feeling that it is all right for me to be thus banished. What am I that I should expect to be indulged with the privileges of his house and people. I say it may be all right, but indeed I find it hard to bear. I could not help but weep bitterly when I heard that you and Elder Badger were at Welsh Tract the Monday after the yearly meeting at London Tract; it was too much to miss. I could not help but lament over it, and my mind went back four years ago when under similar circumstances on a quiet Monday afternoon, the 17th day of October, I took upon me the vows of the church. When every thing was just as I would have had it, and that too without a thought of my own. How I was indulged then. How often I look back and wonder at it all. I had no thought of going before the church then, much as my heart craved to be one with you, but was putting it off for a more convenient season when I hoped I would be worthy to go. But just as we drove up on that church-yard green the conviction flashed upon my mind and fastened itself there, that now is the accepted time; but I had taken no thought for it; I was not prepared; I had no change of clothing; what could I do? Just then sister Ella Bolden came up and said, Here is my valise with all you need—a full change of clothing at your service; and father Beebe, you were there too,

the very one my heart coveted to lead me into the watery deep, but too much to ever think of having you do. So you see how I was indulged. The greatest wonder is the church received me. I have wondered over it ever since, and rejoiced in the day, and would not the thought that I am so unworthy intrude itself upon my most peaceful home my joy would be full and unalloyed. But one thing I do know, unworthy and cast off as I am, I love his people.—I love the doctrine of grace, free and unmerited, and his predetermined purpose to save his people, all those who were conceived in Christ long before the sun was lit. I love it in my very soul. I love to feel that he loves his own with an everlasting love, and no power is able to pluck them out of his hands. What solid comfort and soul-satisfying portion to those who are led by the Spirit of Christ, for undoubtedly they are his. How often in all my weary pilgrimage have I inquired, Have I the Spirit of Christ dwelling in me? and as yet I cannot answer the all-important question satisfactorily to myself, for right well I know that I do not abound in the fruits of the Spirit. I am barren and unfruitful in the knowledge of our Lord Jesus Christ, hence I am blind, and cannot see afar off. But I trust I have not forgotten that I have been purged from all dead works, have tasted the wormwood and the gall, have hungered and thirsted for a pure heart and for the pure waters of eternal life. Surely it is not possible for me to forget these things. They are spirit and they are truth, and to me an earnest of an inheritance which is incorruptible and undefiled and fadeth not away. The few words "And hath forgotten he was purged from his old sins," in your application of your Editorial, you see worries me; I confess I am at a loss to know about them. I don't believe it possible to forget that we were once purged from our old sins. How is it, father Beebe? I feel I am intruding too much upon your time and patience. I am now at my good comfortable home in Wilmington for the winter. My health is much improved, but it is with the greatest care I get along.—At times I suffer terribly with my throat. Pray for me, my dear father, if you can.

That you are well and may long be spared to us all, is the most fervent wish of one who would ever sit at your feet and learn.

Yours in hope,
JANE JACKSON.

P. S.—I would be glad to receive a few words from you at your convenience. J. J.

REPLY.

MIDDLETOWN, N. Y., Nov. 17, 1874.

MY DEAR SISTER JACKSON:—It gave me much pleasure to receive your very interesting letter of the 9th inst., for I have felt very anxious to hear from you, as I have been informed by your friends of your recent illness, and I was aware of the very delicate state of your health.—When I was at the meeting at Lon-

don Tract, and Welsh Tract, to which you allude, I made diligent inquiry for you, but could only learn of your protracted suffering, and of your steadfastness in the faith of the gospel. When returning from Salisbury Association, in Oct., I stopped with brethren Badger and Housel, at Wilmington, and we had a meeting at Mrs. Barber's house, I was in hopes that you would have been able to attend; for I greatly desired to see and to converse with you, and to know more fully of your spiritual welfare; but that pleasure was not attainable. I feel refreshed in spirit to learn from your letter your unshaken confidence in the truth of the gospel, and of your unabating love for it. O how blessed are they that know the joyful sound, and who hunger and long for the bread of life, and thirst for the waters of life, which proceed from the throne of God and the Lamb, the streams of which make glad the city of our God, the holy place of the tabernacles of the Most High.

You ask me concerning the words of the apostle Peter, "And hath forgotten that he was purged from his old sins." In the context, the apostle had called the attention of the saints to the divine power whereby was given them all things which pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust. Being called by God's divine power, and having received the gift of everything pertaining to life and godliness through the knowledge of him that hath called us—for this is life eternal that they might know thee, the only true God, and Jesus Christ whom thou hast sent. Thus being called, quickened and made to know him precious, and exceeding great promises are given, which can only be received by our faith: for faith is the substance of things hoped for, and the evidence of things not seen. Our faith is among the all things pertaining to life and godliness, and our faith receives and rests upon the promises, and we are thereby made partakers of the divine nature. Unbelief, which is the opposite of faith, would make us to live after the flesh—partaking only of the carnal nature. It is only as the gift of faith in us predominates over our doubts, fears, unbelief and infidelity, that we can lay hold on eternal life, and so partake of the divine nature which is born of God; and when thus entering within the vail, living by faith upon the Son of God, we escape the corruption that is in the world, and which is the very element of our carnal nature. Being by a new and heavenly birth made partakers of the divine nature, we are called to give all diligence, and add to our faith virtue, knowledge, temperance, patience, godliness, brotherly kindness and charity. These are all gifts which pertain to life and godliness,

and among the things given to the saints by the divine power of our God. Now if these things pertaining to life and godliness, namely, faith, virtue, knowledge, temperance, patience, godliness, brotherly love and charity be in us, and abound, we shall not, cannot be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But how is it with the christian in whom faith, knowledge, temperance, patience, godliness, brotherly kindness and charity are lacking, in whom these fruits do not abound? If these do not abound he must be, in their absence, walking after the flesh; and as the darkness of death itself dwells in our flesh, we must walk in darkness, in blindness, in which state and condition, if we are children of God who have purified our souls by obeying the truth, if having been cleansed, we turn again to the beggarly elements of the world, we become captivated by a worldly spirit, we become blind, and cannot see afar off; if in this frame we look for our former joys, our former hopes, our former peace and assurance, the evidences of our saving interest cannot be distinctly seen or felt; the evidence of our calling and election, to us becomes very doubtful; the assurance of it we cannot recall. Doubts and fears obscure our vision; faith failing in us to abound, we cannot look on the things which are not seen, nor endure as seeing him that is invisible. We forget that we were purged from our old sins.—Have you not, dear sister, sometimes when your faith has been sorely opposed by unbelief, by doubts and fears, tried in vain to recall to mind the evidences of your calling and election? You may remember that you once felt an assurance—was joyful and happy—but ah! was it a reality? or was I not deceived? Can you at such a time call back the happy assurance, and now feel as you then did, that you were truly purged from sin?

Peter says, "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse than the beginning." Have we not found it to be so when entangled and overcome by the pollutions of the world, when faith, and virtue and knowledge and all these fruits have ceased to abound, that such a state is worse with us than the beginning.

"What peaceful hours we then enjoyed."

But where is now the blessedness of which we once spake? But, if these things which pertain to life and godliness be in us, and abound, our calling and election will be sure; we shall feel the cheering assurance that we shall never fall.

What makes you, my sister, ever doubt the reality of your calling and election? Is it not from a painful sense of the absence of the abounding of these fruits within you?—Well, if they be in us and abound, we shall never be barren or unfruitful in the knowledge of our Lord Jesus Christ. "Wherefore

the rather, brethren, give diligence to make your calling and election sure: for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

We have found that an entrance into the joys and comfort of the kingdom cannot be realized in our experience, if these graces do not abound in us. As many of the Israelites could not enter into the promised land because of unbelief, so our unbelief, our doubts and fears oppose our entrance into rest. But we who have believed do enter into rest; and that rest remains for the people of God. "Let us therefore fear, lest a promise being left us of entering into rest, any of you should seem to come short of it." Our rest is in the abounding in us of all things which pertain to life and godliness. May God grant that these things may be in us and abound, that so we may ever enjoy the blessed assurance of our calling and election, and glorify our Father which is in heaven, in our body and in our spirit, which are God's. May grace, mercy and peace from God the Father, and from our Lord Jesus Christ be with your spirit evermore.

In the fellowship of the gospel, your brother,

GILBERT BEEBE.

BROTHER BEEBE—DEAR SIR:—Without solicitation upon the part of any one I do earnestly desire to see the communication of brother Parish published. I have read the manuscript, and feel that the whole of it is written in so christian-like a spirit, exonerating many dear brethren from very serious charges that I can but desire to see and hear them speak for themselves, after which I hope the matter may be excluded from the columns of the "Signs of the Times." A refusal to give the brethren an opportunity of defending themselves as to their objects and aims, I fear would prove detrimental, to some extent at least, to our paper. In conclusion let me say, that I am not a granger, have no desire nor do I expect to become a member, but simply make this request for the sake of some very dear brethren, whom I believe would withdraw themselves from the organization, if any such objects or aims were true, as charged in one of the communications in the "Signs of the Times."

Your brother,

J. TAYLOR MOORE.

GEORGETOWN, Ky., Aug. 20, 1874.

DEAR BROTHER BEEBE:—In the "Signs of the Times" of June 1st, we find a very ably written, instructive and edifying article, from the pen of our dear brother Durand, in which he introduces the Grangers to the consideration of the readers of that highly prized paper, for which we feel thankful; it is couched in such kind and christian-like language, that naturally causes each professing christian who has or thinks of join-

ing the grange, to investigate the subject closely, and if they find anything wrong or unbecoming the christian character, to desist from joining, or come out from among them; and we do assure our beloved brother Durand, if we find anything calculated to weaken the love implanted by God's holy Spirit within us toward our brethren, or wean us in the least degree from the duties enjoined upon us in the holy word, or that ought to prevent brotherly love from continuing, as we are admonished in his word, or that would prevent us from being "one bread and one body," of which he speaks, we will come out and renounce the whole affair. We will notice the quotation made by brother Durand, which seems to be the most prominent one that he has brought forward condemnatory of the Granges. It will be found in Romans xiii. 14, and is in these words: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Now we would ask our brother Durand, if he does not believe—in view of the obligation placed upon us by our heavenly Father, to the church, to our families, and our government, that the burden of the apostle's admonition does not rest on the latter clause of that verse, to wit; "the fulfilling of the lusts thereof;" and if there is anything in the verse that prohibits us from making legitimate provisions for the flesh?

Again, in the issue of the "Signs" of the 15th of July, current volume Elder Stipp of Oregon, after waiting for some brother to broach the subject, comes out in an elaborate article, which we consider extraordinary—and savors very much of the language of "middle men," in this country—in condemnation of his brethren who have joined the grange.—His own article proves that he has no legitimate knowledge of the subject he is writing upon. The first item we shall notice is his triumphant inquiry. After enumerating the different avocations into which the people are divided, "Farmers, mechanics, doctors, lawyers," &c., &c., he asks, "what right have the people of one occupation, to destroy or break down those of another occupation?" We answer emphatically, None. We assure our brother that the grangers of Kentucky intend to use no unjust, or dishonest, or dishonorable means to break down anybody. (We leave the grangers of Oregon to answer for themselves.) We would not deny that there are some grangers who are badly informed as to our objects and aims in Kentucky, and there may be and probably are in Oregon. Such are to be found in all countries, and among all occupations, professions and callings. Brother Stipp asks, How the grangers are to accomplish this, that is, break down and blot out all middle men, i. e. all retail dealers in merchandise? "Well, how are they to accomplish this, by fair means?" He neither waits to see or hear it explained, but answers, No. How does he know? To arrive at his answer he lays down untenable prem-

ises, and arrives at unjust conclusions; neither of which can be sustained, without concluding the farmers incapable of managing their own business. Does he not know that intelligent farmers, if they were to embark in such an enterprise for their benefit, would exercise the control of it by a president and directors of their own choosing; they being the joint stockholders and owners of it. Should they do so, would there be anything unjust, dishonest or dishonorable in it? We hear of no threats here to break down all merchants, mechanics or retail dealers, except from indiscreet persons. We are dealing with them as of yore, on kind terms, only requiring them to make fair deductions for cash purchases, as we are tired of paying losses incident to the credit system. We wish our dear brother Stipp's sympathies had been aroused earlier, and in behalf of the farmer, before the combinations of every order of men had well-nigh crushed out their life, and driven them to the verge of bankruptcy.—Is not our dear brother aware of the fact that the lawyers, and all other occupations, have their respective meetings and combinations to regulate their tariffs or charges, and do not those who sell put their secret mark on their articles for sale? Do none of the Old School Baptists belong to any of the above occupations? If so, why has not our brother sounded the alarm as a faithful servant of his master? for we consider they are working in secret as well as the Grange. But perhaps the farmer is considered less trustworthy, for as soon as they conclude to work more with their brain, and waste their physical powers less, by forming societies for their improvement in agricultural pursuits, by the interchange of ideas and experience, and using the means of their associations to procure information as to the supply of, and demand for the product of their labor, that they may act understandingly in the sale of it, with the aid of light, (not darkness) thrown around them by the Grange, as well as to become informed as to the prices of the articles they have to buy for the comfort of their families, and for this our brother denounces us as unjust, dishonest and dishonorable. Brother Stipp's fears that farmers will fall into the hands of greedy dogs, of which he speaks, and of becoming their slaves, is wholly gratuitous. They are now, by light received in the Grange, trying to make their escape from—I will not say devoured. They have now waked up to their rights, and intend to maintain them by every just, honest and honorable means. We decline to respond to the belief of brother Stipp as to the emanation of the Grange, or their tendency; the one is an opinion, the other a conjecture; both unsustained by argument. Brother Stipp's assertion as to the secrecy of the organization is certainly not sustainable by reason. He asserts that nothing just, honest, upright or honorable, requires secrecy, "I say noth-

ing whatever." Now brother Stipp, if a city infested with burglars, or a community disturbed by horse-thieves or incendiaries, were to resort to secrecy, and have signals, and have other means of recognition known only to themselves, for the purpose of hiding themselves from them, would you brand them as unjust, unrighteous, dishonest or dishonorable? To strengthen and give vim to his denunciation of secrecy, he arrays the assassin, the thief and defrauder, as necessarily using secrecy in their avocations, the fair inference is that he wishes his readers to associate the Grangers with that class of persons, to arouse stronger condemnation.—Brother Stipp's entreaty to his brethren, referring them to Eph. v. 11, 12, seems to us more unfortunate than his attempt at reasoning with hard names. Verse 11: "And have no fellowship with the unfruitful works of darkness, but rather reprove them." Verse 12: "For it is a shame even to speak of those things which are done of them in secret."—Let me ask every candid, impartial and unprejudiced reader, to what the word *them* in the 11th verse, and the same word in the 12th verse refers? We will venture to answer for the readers of the article unanimously. The word *them* in the 11th verse referred to the works of, and the word *them* in the 12th verse, refers to the characters spoken of in the foregoing portion of the chapter, to wit: fornication and uncleanness, covetous persons, whoremongers, &c. Brother Stipp, after quoting the above verses, says, "In this the Grange is clearly set forth." How? Will the brother say that the Grange is made up of such characters as fornicators, adulterers, idolaters and whoremongers? We hope not; but we submit that the fair inference from his language, would lead to that conclusion. If the above quotations are the strongest that can be brought to bear in condemnation of the Granges, we do not wonder at his not resorting to scripture. We have denied the objects and aims attributed to us by our brother; and have tried to set forth some of them in the foregoing remarks. We further frankly acknowledge that we intend to bring ourselves in closer connection with the manufacturers of all the articles we need in carrying on our business. We do not intend to ask a reduction in their prices, below a full equivalent for their products; but we are tired of paying men to wait on us, when nothing is added to their value by going through their hands. In these hard times we prefer waiting on ourselves to paying such exorbitant per cents for men to wait on us. If we can effect it in no other way, we will establish manufactories of our own, before we will submit to a tariff of from 20 to 40 per cent., upon all the implements we use in husbandry. A sewing machine, which I am informed, can be gotten up at a cost of from twenty to thirty dollars. Before it reaches our wives or daughters it costs from sixty to ninety dollars. We intend to put a stop to

this as far as we can, honestly and without any infraction of the constitution, which article gives us as much liberty to establish manufactories as anybody, as well as to sell the product of our farms, either singly or in a body, and we further intend to lay in the supplies for our families in the same way. We of the Old School Baptists who have joined the Grange, hold ourselves amenable to the laws of the King who reigns in righteousness, and the princes that rule in judgment; and when arraigned for a violation of his law, and the ruling of the princes, are ready to enter our appearance and demand trial. Paul told Timothy to rebuke not an Elder. God forbid that anything herein contained should be construed into a rebuke. He further told him to entreat them; if we are permitted, we would entreat Brother Stipp to pause and look over his article, and see if the language he has used is suitable to admonish a saint, or win back an erring brother? Did it ever occur to the brother that the two "among the best preachers" of his country, might have the cause of God as much at heart, and be as much under the teachings of the Holy Spirit as he? If so, why afraid to trust them, though they may be restrained by a pledge that does not conflict with any one's religious, social or political sentiments, or which will do no harm to brother Stipp, or any one else? I could demonstrate to the brother that several of us, yea, very many, have been vastly benefitted through information received through the Grange, in one single article of the product of the farm, simply by informing ourselves of the supply from all sources, of hemp, and no one swindled or defrauded. My neighbor and brother, who delivered his hemp a few days ago and saved upwards of four hundred dollars. I can sell today for an advance of four hundred dollars. Another brother, a poor man and a renter, could advance his sale of the same article over five hundred dollars. I could enumerate cases without limit. The same in reference to wool, hogs and other products of the farm. Is there anything unjust, dishonest or dishonorable in this? Must Old School Baptists be devoured, or become slaves to greedy speculators or manufacturers, or rather middle men, because some Elder thinks it emanated from the bottomless pit, and is to become one of the most destructive monopolies that has ever been invented by man? Elders are but men, and it would be well for them to examine their commission; when they were placed upon the walls of Zion to see if it extends to matters of secular concerns, unless the laws of God are infringed upon. A thing done under the cover of secrecy is certainly not necessarily wrong, unless the thing done is wrong. Our Savior says in Matthew, that "Thine alms may be in secret;" he also recommends prayer in secret, as well as fasting. We will close our remarks upon brother Stipp by awarding him the honor of discovering the evil of secrecy abstractly considered.

E. H. PARRISH.

VERDIN, Ill., Nov. 16, 1874.

DEAR BROTHER BEEBE:—I have been much troubled in mind for months on account of the disturbances in some of the churches, growing out of church members joining the Grangers. You and your correspondents have written well on the subject; yet I have closed the reading of every article with disappointment, because none have pointed out to the offender his duty. If it will not crowd out better matter, you will please insert the following:

I will first give my opinion of the propriety or impropriety of christians joining worldly societies, and then of the duty of those who cannot fellowship those who join them; and also the duty of those who having joined them find their brethren are offended, and I hope that every reader will try what I may write by the word of inspiration, and regard all that does not accord therewith as nothing more than the opinion of an erring man.

I think that all will agree with me that all societies, except the church of Christ, are worldly or human societies. I also think a christian ought not to join any other society than the church. The separation of the children of Israel, and the giving of them laws and ordinances that all others would naturally reject, I think teaches this truth, and I think it is very plainly taught in 2 Cor. vi., 14-18. "Be ye not *unequally* yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? And what part hath he that believeth with infidels? And what agreement hath the temple of God with idols? For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them; and I will be their God, and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." The apostle in the above scripture tells us the difference between a believer and an unbeliever, and it is as great as that between righteousness and unrighteousness; as light from darkness; as Christ from Belial; as a child of God from a worshiper of idols; as the clean from the unclean. I believe that in all societies a majority rule, and as the world in all worldly societies has a large majority, what christians are led by the world, are *unequally* yoked. I will mention one practice to the point: So far as I have been informed, the Grangers and all other secret societies make the worship of God a part of their exercises, and their prayers are printed and read from a book, and the christian who is a member does, to all outward appearance, take part in this farce, (I call it farce,) which must be very unpleasant, to say the least.

Some may say, after reading thus far, he is not willing to receive a Granger into the church. I say that

if a man comes to the church, and tells that the Lord has shown him his sins as impassable mountains between him and God, and that he has by faith been made to see that all the requirements and penalties of God's holy law have been met and fulfilled by Jesus Christ for him, and subscribes to the doctrine set forth by the Old School Baptists, (which I believe to be the doctrine of God,) and expresses a desire to be baptized, and walk in all the ordinances of the gospel, be he a Granger or Mason, or Odd Fellow, I do not believe the word of God authorizes me to ask him any questions about his connection with such society, but that it is my duty to vote for his reception into the fellowship and body of the church; and while he fulfills all his obligations to the church, and shows in his daily walk marks of piety and devotion, I fellowship him as a christian, and feel no disposition to ask if he attends the society meeting. Now if this is right, (and I believe it is,) it is wrong to non-fellowship a member of the church for joining these societies.

Our next point is the duty of those who feel that a member has committed an offence in joining one of these societies. One duty is to divest yourself of prejudice, which is a child of the flesh, if not of the devil. Another is to remember that you are also in the flesh, and prone to err. It is not your duty to ask the church to pass a resolution declaring non-fellowship with all who unite with those societies, nor is it the duty of the church to pass such resolutions. Neither is it your duty to ask the church to present this subject to the district association. I believe all such suggestions come from the flesh, and ought to be *crucified* by the individual, and the church, and the association. I also believe these fleshly proceedings usually wound the flesh of those whose love and fellowship it is our duty to strive to retain, and these flesh wounds are hard to heal, and never healed by the flesh. "But the Spirit never wounds," I heard a precious brother once say, and the sentence has pleasantly haunted me ever since. It must be true. Pardon the digression, if it be a digression. It is your duty, I believe, to go to the throne of grace, and then ask God to direct you so that you can approach your brother in that way that is acceptable to him, and then go to your brother, divested of all fleshly motives, and in the spirit of Jesus Christ tell him of your trouble, in that delicate way that naught but the spirit of Christ can teach, and the spirit of Christ which is in him will receive your complaint in the spirit in which it is made, and even if not convinced of error, he will express to you the sentiment of Paul, dictated by the Spirit of God, "If meat make my brother to offend, I will eat no more meat while the world stands," and the result will be such a union of loving hearts as to be ready each to lay down even life for the other, and all that you will want to tell the church will be of your fellowship,

joy and peace, all fruits of the Spirit. I need not tell any child of God when approached, as above directed, to meet his brother in the spirit in which he is approached. You will do it. You cannot help it. But if approached haughtily, and the flesh prompts you to contend for liberty and independence, *crucify* the thought, and ask God for his Spirit to help your infirmity. Obey the word of the Lord. "Use not liberty for an occasion to the flesh." Say to him, I love you, my dear brother; I have been unconscious of any offence, but if my conduct wounds your feelings, I am done with it. Brother, will not this heal the wounds? and will not the other be ready to ask forgiveness for the spirit manifested in approaching you?

And now, my dear brothers who have united with any of these societies, I think you know there are some whose fellowship is weakened by your conduct. Do you not owe them something? You love your Savior, and shudder at the thought of sinning against him. His word of inspiration says "When ye sin so against the brethren, and wound their weak consciences, ye sin against Christ."—1 Cor. viii. 12. And again, "We ought to lay down our lives for the brethren."—1 John iii. 16. A precious brother lately said to me that he was convinced that some of the brethren did not feel toward him as they would if he did not belong to the society he did, and though he had never met with the society after uniting with the church, he had formally dissolved his connection with it. I do think his example is a good one for you to follow.

I have formally expressed different views from the above, but I think the Lord has convinced me of my error.

I will now express an opinion which, if erroneous, I hope to be corrected. It is this: A christian never accomplishes any good by uniting with the world to promote a reformation, either morally, socially, or politically.

C. A. JACKSON.

ADAMS CO., Ill., Nov. 13, 1874.

BROTHER BEEBE:—My wife and I visited the Indian Creek Association, in Butler Co., Ohio, where we had the pleasure of seeing many of the dear people of God. We crossed the river to Covington, on our way to visit my sister at Falmouth, and other relatives in that vicinity; then to Lexington, to see brother T. P. Dudley, and be at his Georgetown meeting on the Sunday after, when and where I was so highly favored as to again hear him preach to the household of faith the same gospel that I heard him proclaim over forty-seven years ago, which was and is the power of God unto salvation to every one that believes. He told me of your being with the church at Bryans, where I had a name to live under his ministry nearly seven years. My mind loves to run back in contemplating the happiness we then enjoyed.

J. G. WILLIAMS.

WESTMORELAND, July 20, 1874.

DEAR BROTHER BEEBE:—I inclose two dollars to pay for the present volume of the "Signs of the Times," which comes to me richly laden with the good things of the kingdom, and I feel to add my testimony to the truth they contain. If I were able, I would like to tell you how the Lord has led me all my life, but can do no better than to refer you to the experience of your numerous correspondents. When my paper comes, I sit down and begin to read, and feel as if I was in a little covenant meeting. I read of the trials, joys and sorrows, and hopes and fears of the saints, and our hearts seem to run together like two drops of water, which cannot be separated. Truly it is like cold water to a thirsty soul.

I am now in the seventy-ninth year of my age. For sixty-two years I have been a professed soldier of the cross, and it has been a continual warfare, the flesh lusting against the spirit, and the spirit against the flesh, and I have no desire that the conflict should cease while I remain in the flesh, for then I should have no reason to hope. But while the conflict is going on, though my hope sometimes seems small, yet it enters into that within the vail, whither the Forerunner has for us entered.

Now I think I have written enough to comprehend all I should if I were to write more.

Yours in fellowship,

JOSEPH BECKWITH.

POSTAGE.

One number more will complete the Forty-Second Volume of the "Signs of the Times," for the year 1874, after which the postage on all newspapers, periodicals, &c., is required, by a recent law of Congress, to be prepaid by the publishers, before they can be sent to their destination by the mail. The postage, as formerly paid by the subscribers, amounted to but a trifling sum to each; but the aggregate amount of postage on all the copies, swells to a heavy amount.

To all subscribers who pay, strictly in advance, for the next volume, we will cheerfully pre-pay the postage, without additional cost to them.

Indeed we do not propose to make any additional charge for postage to any to whom we continue to send the paper, but we shall be obliged to cut down our list by striking off the names of such as we have not heard from for one or more years. We cannot afford to pre-pay postage on papers for which we incur the risk of losing both the subscription and the postage.

Our Terms for the next year will be as formerly, with the exception of our paying the postage. We hope that an increased patronage and prompt payments may indemnify us from loss beyond what we can bear.

We have on our list the names of several hundred gratuitous subscribers, which we will continue for the present.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 1, 1874.

REPLY TO BROTHER SLAWSON;
ON PAGE 270.

"And this spirit, which is born of the Spirit, is the spirit of him that raised up Jesus from the dead; and is the certain pledge that he who raised up Christ from the dead, shall also, in due time, quicken our mortal bodies by his spirit that dwells in us."

As our beloved brother, for whose judgment on spiritual things we have a profound regard, takes exceptions to the above sentence, which occurred in a former article of ours, we wish to review it carefully, and if it is not sustained by the scriptures of truth, let it be rejected. We are not quite certain that brother Slawson has fully understood what we intended to express; nor do we feel sure that we fully comprehend his objections. Our Savior said to Nicodemus, "That which is born of the Spirit is spirit." This being by him said in distinguishing the production of the spiritual birth from the production of a natural or fleshly birth, shows that the new birth is the production and manifestation of something that is not flesh, cannot be produced by the flesh, but is in its nature, origin, relation and purity, distinct from all that is born of the flesh. It is a birth produced of an incorruptible seed, by the word of God, which liveth and abideth forever. It is the *new man*, (not the old man revised) which after God (not after Adam) is created in righteousness and true holiness. It is a life which was with the Father, and was manifested when Christ came in the flesh. For in him was life, and the life was the light of men. The new birth is that by which this spiritual, eternal life is brought forth in the manifestation of the sons of God. It does not change the relation which the flesh bears to the earth; the flesh continues after the new birth to be flesh, and only flesh; but the new man, born of God in the new birth, is in conflict with the old man, which is born of the flesh. The nature of neither the flesh or spirit is changed by the birth. Indeed, a birth never changes the nature of that which is born from the nature of that of which it is born. That which is born of the flesh, can have no higher nature than the flesh of which it is born. In explaining how God has given unto them that believe power to become the sons of God, we are told that they were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. In our fleshly nature we are creatures of God; but only in that nature of which we are born of the Spirit, are we the sons of God. We do not fully understand our brother in regard to a birth always producing a change. We think he does not mean a change of nature, but a bringing forth that which previously existed. The nature which was given us in Adam, is brought forth when we were born of the flesh, with un-

mistakable evidences that the nature is the same in us as it was in him. And when we are born of the Quickening Spirit, of the second Adam, which is the Lord from heaven, a spiritual life is produced in us, which we never had before, and which is of the same nature of our spiritual progenitor, for it is Christ in us, the hope of glory. This life brought forth by the new birth, is spirit, and this spirit which is born of the Spirit, is life, yes, it is eternal life. This spirit in the saints, which is born of the Spirit, is called the Spirit of God.

The question is raised, Is this spirit, of which the sons of God are born, and which dwells in them, and which distinguishes them from the children of the flesh, the same spirit which raised up Christ from the dead? The inspired testimony of the word is, that Christ was put to death in the flesh, but quickened by the Spirit. We were not aware that any of our brethren doubted that the Spirit which raised up the crucified body of Jesus from the dead, was and is the same quickening and life-giving Spirit of immortality which quickens and dwells in all the sons of God and heirs of glory. How else shall we understand Romans viii. 11? "But if the Spirit of him that raised 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." To our mind, the context, or the arguments of the apostle in the seventh and eighth chapters of Romans, confirm our views of the subject. Indeed nearly the whole epistle, especially from the first to the eighth chapter, is devoted to an elucidation of the distinct relations of the flesh and spirit of the saints, as the body of Christ, and the two natures as developed in his members, by their first and second birth.

Let us inquire, What was put to death on the cross, and what was quickened from the dead in the resurrection of our Lord from the dead? When our Lord spake of the inefficiency of the sacrifices which were made on the Jewish altars, he said, "A body hast thou prepared me." Then said he, "Lo, I come; in the volume of the book it is written of me, to do thy will, O God." In the volume of the book of which he thus spake, all his members were written, and in continuance were fashioned before any of them were born, either of the flesh or of the spirit. And when Jesus came into the world to do the will of the Father, what body did he find prepared for him? What body did he take on him? "We see Jesus, who was made a little lower than the angels for the suffering of death." How lower than the angels? In the preceding chapter, namely, Heb. i., we are told that he was so much better than the angels; for unto none of them had the Father said, "Thou art my Son, this day have I begotten thee." And again, when he bringeth his first begotten into the world, he saith, "And let all the angels of God worship him." Then it

was not in his Sonship, as the Son of God, that he was lower than the angels; but it was, if we mistake not, in that he took not on him the nature of angels, for it was not to redeem angels that he came. "For verily he took not on him the nature of angels, but he took on him the seed of Abraham." The seed of Abraham are a little lower, especially in their fallen fleshly nature, than the angels. And did he take on him the seed of Abraham? Who then are the seed of Abraham, whom he took on him? "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."—Gal. iii. 29. All the redeemed family of God are included in the body of his flesh, in which he was made lower than the angels. They all being his, their bodies and flesh are his. Therefore glorify God in your body and in your spirit, which are his. Paul testifies, "No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as Christ the church." For we are members of his body, of his flesh, and of his bones. This is a great mystery, but I speak concerning Christ and the church."—Eph. v. 29-31. "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."—Heb. ii. 14. "When the fullness of the time was come, God sent forth his Son, 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." Thus the Son of God existed in the relation of Son of God, and Mediatorial Head of the church, before he came in the flesh, and the head of spiritual life and immortality to all the members of his body which were chosen in him before the foundation of the world; and when he came into the world, he took on him their flesh; and as they were under the law, he by taking on him their flesh, came under the law which they had transgressed; and as he took on him their flesh, he was recognized by law and justice as their responsible head, and thus prepared for the suffering of death—to die their death, bear their sins in his own body (for they are his own body) on the tree. The seed of Abraham in the flesh, under the law and dead in sins, was nevertheless his body, his flesh and his bones, and no less his when in the flesh, under the law, and under the curse, than now that he has borne their sins in his own body, and suffered for them in the flesh. We know that it was the individual body that was born of the virgin, that literally hung bleeding on the cross for the sins of his people, and that was laid in the tomb, that was raised up from the dead, and ascended up on high; but it was nevertheless in our flesh he died, and for our sins, which were by him borne in his own body, but he was no less the Head of his body, the church. The particles of the

flesh of our natural head, is not the same that forms our body, hands and feet; but it is nevertheless so identified, that the head cannot die, and any part of the body remain alive. As the Head of the church, he stood before the angel as the High Priest of his people, and clothed in their filthy garments.—Zech. iii. 3. In our flesh he lived under the law; he died our death in the body of his flesh, and met all the demands and penalties of all his members, and under our sentence of death he bowed his head, and yielded up the ghost. We do not say it was only the flesh of Christ that suffered, for Christ, the Son of God, suffered for us in the flesh; but it was in the flesh that he bear our sins. All the sins for which he suffered were sins of the flesh; and that flesh which had sinned was the seed of Abraham, which he took on him.

But we come to speak of the life, or spirit by which he was raised from the dead. We are told that he was raised by the glory of the Father—by the exceeding greatness of the mighty power of God, which he wrought in Christ when he raised him from the dead, and set him at his own right hand in the heavenly 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 Head over all things to his church, which is his body, the fullness of him that filleth all in all.—Eph. i. 19, 23.

Now, if we understand this array of testimony, it proves that the death of Christ, in the flesh of all his members, as the seed of Abraham which he took on him for that purpose, was the end of all the demands of the law which were against them as the seed of Abraham. The penalty of that law was death; that death he died, and we in him were all dead, in a legal sense. We were baptized with him into death, that like as Christ was raised from the dead by the glory of the Father, we also should walk in newness of life. By his death, and ours in him, we became dead to the law by the body of Christ, that we might be one with him in the newness of his resurrection life, and bring forth fruit unto God. If the resurrection life of Christ is not the spirit which to us is born of the spirit, how can we walk in the newness of his resurrection life?

"The love of Christ constrains us because we thus judge, that if one died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. Wherefore know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. Therefore if any man be in Christ Jesus, he is a new creature: old things are passed away; behold all things are become new." To be known in the flesh here, evidently means as under the law; but now being dead with Christ, and

crucified with him, we are also risen with him from the dead, from the curse and dominion of the law, and in our former relations to the law, we are to be known no more. "But God, who is rich in mercy, for his great love wherewith he hath loved us, even when we were dead in sin, hath quickened us together with Christ, and hath raised us up together with Christ, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace in his kindness towards us, through Christ Jesus."—Eph. ii. 4-7.

If the saints are quickened together with Christ, can it be by any other than that life which quickened his crucified body? His resurrection life is what we understand to be signified by the precious ointment which was poured upon the head of Aaron, which ran down his beard, and descended to the skirt of his priestly garment; thus showing that his whole body was anointed with the same spirit of life which was poured on our spiritual head, and we therefore "have an unction from the Holy One." He as our Head, asked for life, and to him is given length of day forevermore. This oil of gladness, this Spirit of the Lord God, this spirit of life and immortality, poured on Christ when he was raised from the dead, is now descending as the dew of Hermon descended upon the mountains of Zion, where God commanded the blessing, even life forevermore.

These living waters went forth from Jerusalem, when from its fountain in the throne of God they flowed forth in the resurrection of Christ from the dead, "half of them toward the former sea, and half of them toward the hinder sea; in summer and in winter shall it be."—Zech. xiv. 8.

Christ was in all the Old Testament saints. Their faith saw his day, rejoiced in it, and was glad. This resurrection, or gospel life, in distinction from their legal standing in the flesh, flowed to them of the former sea, even as unto us of the hinder sea; but the water is the same; the life of the head is the life of the body, and it will require all the ages to come for the diffusion of this life to all the members of Christ who are yet to be brought into the unity of the faith and knowledge of the Son of God, to a perfect man, unto the measure of the stature of the fullness of Christ.

This spirit is communicated to all the members of the body of Christ by the new birth. It is no less the Spirit of God—of Christ—because we receive it by a spiritual birth; we cannot see how its communication to us by a birth can change its nature, any more than the birth of the flesh changes the life or nature which is born of the flesh.

It does not change the nature of our flesh, for that retains all its natural elements the same after the new birth as before; only like a strong man bound, it is held in subjection, kept under, and is to be denied, crucified and resisted.

But the indwelling of the Spirit of him that raised Christ from the dead, is, as we understand Romans viii. 2, a certain pledge to us that God will in due time change these vile bodies, and fashion them like Christ's glorious body.

THE GRANGES.

Much against the desire of the editor, and of very many of the readers of the "Signs," the discussion of the merits and demerits of the organization called Grangers has found its way into our columns. Some very spirited articles have been sent to us for publication on the subject, both *pro* and *con*, and we are apprehensive that if all of them were published they would tend rather to produce strife, confusion and alienation than godly edifying. The two articles which appear in this number seem to us to be written in a conciliatory, mild and brotherly temper, and as brother Parrish believes that the order has been misapprehended and consequently misrepresented, and many others of our brethren in Kentucky who are not members of that order, like Elder J. Taylor Moore, claim for brother Parrish the right of our columns to reply, we have consented to insert his article, and with it the article written by brother C. A. Jackson, of Illinois, both of which seem to us to be temperately written. With brother Parrish we are personally acquainted and have been for many years, and we know that he holds a high position in the esteem and confidence of the brethren who know him best, and we have also a more limited acquaintance with our younger brother, Eld. J. T. Moore, neither of whom, we feel assured, would contend for or practice that which they knew to be wrong. The two articles speak for themselves. We, as editor, neither indorse nor condemn, any further than to unqualifiedly approve of the mild and christian spirit in which they are written. We leave our readers to form an unbiased judgment of the whole matter.

We cannot think that our brethren, Durand or Stipp, had any other motive or design in what they have written concerning the Grangers than to warn the saints to avoid all complication with what they really believe is incompatible with our holy profession as the followers of him whose kingdom is not of this world. While we solemnly warn our brethren to take heed to their steps and avoid all appearance of evil, and while we stand now as we have always stood, firmly opposed to christians uniting with any *secret or open* organization of doubtful tendency, we shall object to a further discussion of the Granges through our columns, at least until we shall ourselves become more fully acquainted with the nature, tendency and workings of the institution. We also warn our brethren to be courteous and brotherly in their treatment of each other on this and on all matters wherein they may differ in their judgment.

SECOND VOL. OF THE EDITORIALS

The time has passed over a week ago that we were promised our books from the bindery, and we are daily expecting their arrival. We are obliged to our friends for the patience they have exercised, and we shall very shortly be able to relieve their further waiting. We expect before this issue reaches our subscribers, their books will be on the way to them.

L A T E R .

We have just received a letter from our binder, informing us that our books will be shipped on Saturday, November 28th.

B. L. BEEBE.

WOMAN'S WISDOM.—Here is a word of wisdom, picked out of a woman's book called "Elsie Ellis"—never yet republished in this country. "Nothing annoys a man more than to be eagerly questioned when he comes home tired. Give him a neatly served dinner, or a pair of easy slippers and a cup of tea, and let him eat and drink in peace, and in time he will tell you of his own proper notion all you wish to know. But if you begin the attack too soon, the chances are that you will be rewarded by curtly spoken monosyllables." "Put that piece of wisdom in your note book, girls," the author proceeds, "it will serve you well some day." It may save the reader too for a pleasant five minutes. How charmingly the woman crops out in the writer's confession of the womanly appreciation of a man, from his boyhood to the end of his three score years and ten—if he lives so long. He is always a boy—a strong kind of weak nature, who needs to be taken care of; a wilful dear of a monster, who must be led with a thread, but cannot be driven; a member of an ignorant sex who would soon go to "the bad" if not watched over.

HASTY WORDS.—The evil that is in the world, that rushes down our streets, devastating homes, ruining happiness, and laying waste the pleasant places, has many fountains. Sin does its deadly work in many ways, and sorrow comes from a variety of sources. And hasty words have much to answer for among the rest. We are apt to think that a word or two does not matter, that we need not trouble ourselves to be over particular as to what we say. But this is only one of our many mistakes. Words live. There is so much vitality in them that they take root even upon very unlikely soil. Hasty words are always sure to have little sense and less kindness in them. They are not the offspring of a meek and quiet spirit, but of hot, passionate tempers. Perhaps the reason why such words are spoken is that the speaker feels himself aggrieved. We cannot have all we wish from our brothers and sisters, and so we allow ourselves to grow fretful and angry.

MARRIAGES.

DAVENPORT—DAVENPORT—On the 4th of March, 1874, by Rev. Joseph Welch, pastor of St. Paul's M. E. Church, Mr. Lewis K. Davenport to Miss S. Addie Davenport, both of Philadelphia.

Respectfully,
LEWIS K. DAVENPORT.
3633 Filbert Street.

OBITUARY NOTICES.

Mary Emily Kimber was born Nov. 23, 1852; died Dec. 29, 1856.

Marilla Kimber was born April 25, 1857; died Feb. 13, 1865.

Lillian Kimber was born Feb. 8, 1867; died March 12, 1867.

Percy Kimber was born Dec. 1, 1873; died July 7, 1874.

Our children have been called away,
And now with Jesus they will stay;
We miss them much from out our home,
And know to us they cannot come.
We'll wait with patience for a time,
Till we are called to that blest clime,
Where we will meet to part no more.

J. H. & M. J. KIMBER.
Knox Co., Ill.

Sarah Cockerham, consort of H. F. Cockerham, of Monroe County, Miss., departed this life Oct. 13, 1874, aged about 54 years. Her illness was lingering, and her sufferings great, but death finally ended the mortal strife, and we hope she fell asleep in the arms of Jesus. She never united with the church of Christ, yet we have reason to hope that she had experienced a change. She seemed to love the Primitive Baptists, and took great pleasure in providing for their comfort and happiness when about her house. She was a peaceable and quiet neighbor, a kind and loving wife, and a pattern of industry and economy.

She leaves a heartbroken husband with many relatives and friends to mourn the departure of one they loved, but must acquiesce in the dealings of a kind and overruling providence.

A short time before she breathed her last she repeated the following lines:

"Why should we start, and fear to die?
What timorous worms we mortals are;
Death is the gate of endless joy,
And yet we dread to enter there."

Yours in hope of eternal life,
SAMUEL C. JOHNSON.

DIED—At his residence in Warren County, Ohio, Sept. 6, 1874, Thomas J. Shinn, aged 73 years, 1 month and 14 days.

Brother Shinn had been a worthy member of the Baptist Church for nearly forty-six years. He was noted for his hospitality to the saints and faithful in Christ who visited him at his home. So marked was this grace in his life, that all who visited Tapscott Church or traveled near that point made his house their place to stop. His manner of conversation was free and social, and much devoted to religious topics. He often remarked that two things made up the experience of the christian, "ruin and recovery." The sinner, ruined by sin, lost and undone, without power or help in himself, but justly condemned, when brought to see his true condition before God, can but cry, "Ruined." "God, be merciful to me, a sinner." And when God manifests his mercy and grace to them, they realize that recovery from their ruined state is through him that loved them. Lost in self, but saved in Christ.

Brother Shinn was sick and feeble for two years before he died. He bore his sufferings resignedly, and expressed a desire to be absent from the flesh, and present with the Lord, which is far better.

He left our dear sister Ellen Shinn, his wife, and many precious friends, who feel and mourn his departure from us. But the Lord doeth right, and blessed be the Lord.

A large number attended the funeral service, which was conducted by myself.
May God bless and comfort our sister in all

her loneliness, and graciously be her refuge in time of trouble.

ALSO,

Brother **Syburn Crossly** departed this life on the 16th of September, 1874. He had been suffering from disease for a year past, and for some three months preceding his death was very feeble. He was a member of Sugar Creek Church at Centerville, Ohio, and at the time of his death was the Clerk of the church. He was an humble, devoted christian, faithful in his duties to the Lord in the church. His last days were very cheerful and triumphant. I do not think I ever witnessed one more completely triumphant in Jesus than was our dear brother. All therefore he seemed to have was that he could not die sooner, so that he could be free from sin and sorrow. By his request I sang and conversed, and read from the bible, and prayed, which delighted him. He sang, though quite weak, and rejoiced, saying, "O how cheerful! O how precious is Jesus to me! I love thee, my Savior, I love thee, my God." I can give but a small part of what he said. Just before he passed away his wife said to him, "Don't you think you will soon see Jesus?" He replied, "I see him now." He passed away pleasantly, and fell asleep in Jesus.

"Asleep in Jesus! blessed sleep,
To be for such a slumber meet;
With holy confidence to sing,
That death has lost his cruel sting."

Yours as ever,

J. A. THOMPSON.

Lebanon, Ohio.

DIED—Very suddenly, at his residence at Ramapo, Rockland Co., N. Y., at 11:30 p. m., Nov. 19, **Deacon William Springsteen**, aged 72 years, 5 months and 7 days, leaving a widow and several children, with many relatives and dear friends, and the church, to mourn their loss.

Deacon Springsteen was baptized in the fellowship of what is now called the Old School Baptist Church at Ramapo, by the editor of this paper, in December, 1823, lacking about one month of fifty-one years ago. He was the first person we ever baptized, and was one of four who were baptized by us on the same day; the other three are still living, and two of them were present at his funeral. He has maintained a regular standing in the church with which he first united, and has borne an unblemished character, both as a sound orderly Baptist and as a citizen of the world. Through all the trials encountered by the church he has been unwavering and steadfast in the faith and order of the house of God, and was justly regarded as a pillar in the church. He had been married to sister Springsteen just fifty years to a day when he died. On the night of his death he had been complaining of a cold, and soreness in his breast, and after supper retired to bed, at about 8 o'clock, and reminded his wife that they had been married just half a century. He soon fell asleep, and at 11½ o'clock he began to struggle, as though for respiration. His wife immediately alarmed the family, who soon gathered round him, but in a very few minutes his spirit departed, without being able to utter a word.

His funeral was attended by a large circle of mourning friends and relatives, who were addressed by the editor, and Eld. Wm. L. Benedict, the pastor of the church to which he belonged.

We might extend our remarks in regard to the very high estimation in which our dear departed brother was held, not only in the Ramapo Church, but by all the churches of our (Warwick) Association; but his days are numbered, and we shall know him no more in the flesh.

May God comfort his bereaved widow and mourning children, and sanctify the dispensation to the church, is our prayer for Jesus' sake.

DIED—August 31, 1874, at his late residence in Orangeville, Stephenson Co., Ill., our beloved brother **George S. Cadwell**, aged 57 years, 8 months and 10 days. He was born in the town of Deerpark, (now Mount Hope) Orange Co., N. Y., Dec. 31, 1816, and was a son of the late Elisha Cadwell, of Otisville,

N. Y. Brother Cadwell moved to the state of Illinois some years ago, and settled where he finished his mortal pilgrimage.

Three years ago last June deceased, with his wife, were here on a visit, and attended our church meeting at New Vernon, where they related their experience to the church, which was clear and satisfactory, and they were cordially received, and baptized in company with several others, and received in full fellowship in the New Vernon Church, where their membership has remained ever since. There being no church of our faith and order in the part of Illinois where their lot was cast.

We are not able to give all the particulars of his last sickness, and death. We will make a few brief extracts from a letter written by sister Cadwell, (his widow) to his brother, Col. H. R. Cadwell, of Otisville. From her letter it appears that she was suffering from a fractured limb when he died. She writes:

"It seemed hard that I could not be up to wait upon and converse with him. His bed was brought into the room where I was, but he was so weak he could not talk much. He said his mind was perfectly easy. I hoped he would have said more, but he continued to grow weaker until after midnight, when he stopped breathing, and died without a struggle or a groan.

"I feel so thankful that we were permitted to make that visit east, and that he has left a bright evidence that he has gone to that brighter land where there will be no more parting. I hope you and I may be permitted to join him in realms of bliss, to sing praise to God forever.

"I will ask you to prepare an obituary notice for the 'Signs of the Times,' he took so much pleasure in reading them. He took very little interest in political matters of late; but after his work in the field, his chief enjoyment was in reading. We always have a volume of old 'Signs' around, and as we have no preaching here to enjoy, I don't know what we should do without them. I will say to you and to Sylvia Ann, O prize the privilege you have of hearing the gospel preached.

"My broken leg is gaining very slowly. I have been up four weeks, but cannot step yet without two crutches. I need not tell you of my lonely hours and sad reflections, as you both have passed through similar trials. I have felt, and do feel that all things are wisely ordered, and would like to be submissive to the divine will.

CAROLINE CADWELL.

We assure our dear afflicted sister that she has the tenderest sympathies of her brethren and sisters of the New Vernon and Middletown Churches, and in our approaches to the throne of grace we will not forget to pray that God may sustain and comfort her, and her bereaved children, and send healing mercies. That she may be soon restored to health and activity, and that her deep afflictions may work for her a far more exceeding and eternal weight of glory.

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DEVOTED TO THE OLD SCHOOL BAPTIST CAUSE.

"THE SWORD OF THE LORD AND OF GIDEON."

VOL. 42.

MIDDLETOWN, N. Y., DECEMBER 15, 1874.

NO. 24.

CORRESPONDENCE.

NEW HOLLAND, Pickaway Co., Ohio, {
November 11, 1874.

TO BROTHER AND SISTER BURTON E. GARRETT, IN THE LORD:—Before we parted from each other at the last Muskingum Association, you requested me to write to you after I had returned to my daughter's, through the "Signs of the Times," and inform you when I could come to visit you, for you would come at any time with a conveyance at any station I should designate, for me. The former request I will now comply with, but the latter, at present, I cannot inform you. My dear friends, during the time we have been acquainted, many changes in life we have passed thro', and however painful or discouraging they might have been to us, yet I hope you as well as myself, have experienced that it was for our good to be so afflicted, that we should learn the wisdom and the faithfulness of our God and Father, in his delivering mercies, by which we have now learned how to rely on the promises of our Lord. I arrived at my daughter's in New Holland, on the 26th of October last, having left Bourneville the 29th of last July. I was traveling, preaching and discoursing with the brethren on things pertaining to the kingdom of God, and when I arrived at my daughter's my health was better than before I left Bourneville. Then let nothing detain you from meeting with the saints to worship God in spirit and in truth, neither friends nor foes; for God demands from his children their services for his glory, and for their peace and fellowship with one another.

In meditating on the words to the Hebrew brethren, namely: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus," my thoughts on the appellation "holy brethren" engaged my mind with a sacredness of reflection, whether I could associate myself with such a brotherhood. While searching for internal evidence in my soul that should only correspond with the Spirit of Christ, my mind received such enlightenment from the blessed truths contained in the words of the apostle, that made me to rejoice in the Lord. Such particulars as have engaged my mind I present for your reflection.

1st. The character of a true believer in the anointed Savior.

2d. All such who are partakers of a high and heavenly calling, and

3d. To the consideration of the Apostle and High Priest of our profession, Christ Jesus.

1st. The character. All Christians should examine themselves to ascertain whether they be wholly in conformity to the laws and ordinances of the house of God. It is true, that many sinners are called into an open profession of Jesus Christ, yet few are chosen of God to be his saints. The nominal professor is satisfied with eating his own bread and wearing his own apparel, for he wants only to be called by the name of Jesus to take away his reproach.—Isa. iv.

1. But it is not so with a true believer in the exalted Savior; he knows that he is destitute in himself of all spiritual things, for he has neither bread nor apparel of his own to satisfy his hunger, or to clothe his own soul from nakedness. When we look back on our past life and consider what we were then, having no hope and without God in the world, what surprising grace it was to us to be called with an heavenly calling, to hear the voice of the Son of God, and now to live the life of faith in his name. Nothing less than the divine power of God could give us an ear to hear that the sovereign grace of mercy reigns, through the name of Jesus Christ, that we so much needed when under the condemnation of the law, which we had violated by sinning so presumptuously against an holy God. When we were quickened with life by the Spirit of God, we then perceived our miserable and awful condition before the just God, the author of our existence, and lawgiver whom we had not revered with fear. But when the commandment came to arrest us, then we were made sensible of our lost, helpless and condemned state, and that no mortal being could convince us that we were the objects of God's love; while the law in the hand of the Holy Spirit was killing us, to prepare us to reign with Jesus in life everlasting. The gifts and callings of God are without repentance. God foreseeing what we were, he was not disappointed in his designs in calling us into the fellowship of his Son Jesus Christ. God only could conquer the enmity of our corrupt natures, how ungodly soever we might have been, and cleanse us from our iniquities to engage us for his service, by being purified for the same. When the poor condemned sinner is born again, the fruit of the Spirit of life is developed in his mind, as love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law to condemn him, because these fruits are the evidences of union with Christ by a life of faith in his Lord. All

they that are Christ's through sanctification of the Spirit and belief of the truth, have crucified the flesh with the affection and lust, for the flesh warreth against the spirit, and the spirit against the flesh, so that we cannot do the things that we would. The nominal professor assumes godliness, but he is denying the power thereof; from such, saith the apostle, turn away. His professed works of godliness only are the fruits of the flesh new modeled, and put forth in another direction under a new name, in accordance with the class to whom he hath united, and he is generally inclined to unite with that class which is most popular; but those who are called with the heavenly calling by divine power, are to be partakers of their given interest in spiritual blessings that pertain unto life and godliness, through the knowledge of him that hath called them to glory and virtue.—2 Peter i.

3. Paul the apostle endured all things, that the elect may also obtain the salvation which is in Christ Jesus with eternal glory. For if we be dead with Christ, we shall also live with him; if we suffer with him, we shall also reign with him; if we deny him he also will deny us; if we believe not, yet he abideth faithful, he cannot deny himself.—2 Tim. ii. 10—13. It appears, by the epistles of the apostles of Christ, that they had a prayerful desire for the welfare of every member of the household of God. Paul's epistle to the Colossians is very expressive, "For the saints to walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God, as ye also learned of Epaphrase, who is a faithful minister of Christ, who also declared unto us your love in the Spirit. For this cause we also, since the day we heard it, do not cease to pray for you, and desire that ye might be filled with the knowledge of God in all wisdom and spiritual understanding, building up yourselves on your most holy faith, praying in the Holy Ghost; and keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." My friends, it is of great importance to have an understanding knowledge in the mystery of God's will, that we might be patient under every temptation which might overtake us in this world of sin and death. For in this world we have more or less tribulation, but in Jesus we have always peace. Therefore let us be engaged in giving thanks unto the Father who hath made us meet to be partakers of the inheritance with the saints in

light: who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son, in whom we have redemption through his blood, even the forgiveness of sin. We are called of God to partake of spiritual blessings in heavenly places, in Christ Jesus. The phrase, heavenly places, I think refers to two different states in Christ Jesus: the one in the militant church, in which she hath to encounter her adversaries, the world, the flesh and the devil; the other, the church triumphant, in which state she will be disrobed from all filthiness of the flesh and spirit in perfect holiness, in which no adversaries can enter to molest her, but be in perfect peace, singing praises to God; for then it will be the glory of the saints to be like unto the Son of God in every respect, in his exalted state, except their bodies, and one with him forever. Now in the church militant, although members of Christ's mystical body, which Christ is the Head of all spiritual vitality to its members, yet being the subjects of a body of sin and death, and it stands in connection to person and things, though in lawful connection, yet we experience much evil and many hindrances which prevent us to serve the Lord in the way he hath commanded. Do we, indeed, my brethren, duly consider our heavenly calling? It is of great importance to understand correctly the revelation of that Holy Being, whose name is Jehovah, who dwells only in ineffable light, above all other beings, for he is glorious in holiness, fearful in praises, doing wonders. From the throne of his holiness does he make known to his adopted 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 make known to the heirs of salvation through his first born Son, who is the appointed heir of all things and the beginning of the creation of God; for by him and through him only, is made known the riches of God's grace. Jesus said on one occasion, "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 seemeth 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

eternal life; wherefore let us consider the Apostle and High Priest of our profession, Christ Jesus. This almighty Redeemer who hath redeemed us from our iniquities, is our High Priest in things pertaining to God.—Abraham, Isaac and Jacob, died in faith, not having received the promises in the manner that we have, but saw them afar off, and were persuaded of them and embraced them and confessed that they were strangers and pilgrims on the earth: by whom as concerning the flesh Christ came, who is over all, God blessed forever. Amen. The titles he bears are, the Son of God and the Son of Man. It is of the greatest importance to know by the spirit of truth, what the scriptures declare of the infinite perfection of our High Priest. If he were not God by nature, as well as man, his mediation would have been without saving benefit; but in his adorable person we behold with admiration, God and man in one Christ, the anointed Savior, who atoned for our sins to bring us to God. For this cause, this sublimely glorious Christ is the Mediator of the New Testament, that by means of death for the redemption of the transgressors that were under the first Testament, they which are called, both Jews and Gentiles, might receive the promise of eternal inheritance. Some learned and good ministers of God by their speculations have beclouded the personal glory of the Son of God, by affirming that the divine nature of our glorious Redeemer was begotten of the Father. By so affirming they rob him of his personal glory that is equal with the Father's or the Holy Ghost's; for there are three that bear record in heaven: the Father, the Word and the Holy Ghost, and these three are one. The God in purpose, in purchase and in power. Thou believest there is one God, says James, thou dost well; the devils believe and tremble. Reason as well as the scriptures teaches there is but one God. How there should be three distinct substances in one Eternal Being, no one can know, but to whom it should be revealed why it is so, that the believer in the gospel of the ever blessed God, should be baptized in the one name, Father, Son and Holy Ghost. Each agent is the author of his salvation, by which he worships and acknowledges the Deity. The unity of God's nature ought not to be denied, while we believe that there are three that bear record in heaven. Had it been necessary for us to have known how God so exists as three in one, our gracious God would have qualified us to understand the mystery. What God doth not know no one else can know, for all persons and things are known to him from the beginning of the creation. What God did not know before time, he can never know in time; if there had been another begotten God he would have known it; but he tells us he knows not any beside himself. I am Jehovah, and there is none else; there is no God beside me.—See Deut. vi: 4, Neh. ix. 6, 1 Chron. xvii. 20, Ps. lxxxiii. 18, Ps. lxxxvi. 10, Isa.

xliv. 24, Isa. xlv. 5, 1 Cor. viii. 4, 1 Cor. xii. 6, 1 Tim. ii. 5, James ii. 19 and 1 John v. 7. But Father and Son are relative names, and relatively co-equal terms, and should never be confounded. Common sense teaches that a man must actually pre-exist in nature before he can actually beget a son so as to become a father. Let us consider what this Apostle and High Priest is to his saints. No sinner by nature, till he is born from above, can truly know why the anointed Savior came from heaven to save sinners, of whom the greatest spirit knows himself to be the chief. This is a paradox to the mind of man. For any sinner to have a spiritual perception of the majesty, power and glory of the Son of God, he must be born again. Christ Jesus as the king of saints, reigns in his kingdom as the Head of all authority and power, for the government of his kingdom in righteousness, peace and joy in the Holy Ghost. Christ, as the Apostle, the Head of his church, gave doctrine to be believed, with laws and precepts, ordinances and worship to be observed by faith in his name. For this purpose, God gave him to be the Head over all things to his church, which is his body, the fullness of him that filleth all in all.—Eph. i. 22, 23. Are we daily considering, my friends, what Jesus Christ hath done for us? Have we the evidences of our interest in the great High Priest who bore the names of all his people on his heart as their High Priest, when he tasted death for all whom he represented on the cross to deliver them from eternal death? Since Christ tasted death for all his brethren, they are exempt from tasting it. If any man keep my sayings, said Jesus, he shall never see death.—John viii. 51. We should not have been the subjects of faith, hope and love in God, as our heavenly Father, if Christ had not died for our sins according to the scriptures, and rose again likewise for us; and because he is now living for us at the right hand of God, we are also living by faith in him, if we love him and keep his commandments. The graces of the Spirit of life are the evidences of interest in Christ, who is the life of his people, from whom emanate the unctions influence of his Spirit in our mind, that bears witness with our spirit that we are the children of God; if children, then heirs of God, and joint-heirs with Christ, if so that we suffer with him, that we may be also glorified together. These facts known to us, bring us under obligation to love and serve him, not only in word, neither in tongue, but in deed and in truth. In this day of great profession, the people appear to be contented with believing and associating with any class of religionists, so that it hath a form from that which is only from God. The Holy Spirit of God is not known by them, neither have they any need of the Holy Ghost, for they can pray without his influence, to get what they want for a display of pride and vanity. To behold such a state of delusion in the minds of the people is distress-

ing and alarming, because God will not permit always, his holy name to be taken in vain. But let us consider what the Son of God hath done for us, and what he is doing within us; for if he has died for us, he is now living in us by his Spirit, to know how we may have fellowship with the Father and with the Son Jesus Christ. For we know that the Son of God is come into our souls, and hath given us an understanding that we may know him that is true, even his Son Jesus Christ the anointed Savior. This is the true God and eternal life. My brethren, keep yourselves from idols. Amen. "As many of us as have been baptized into Christ, have put on Christ." These words contain a very important truth. The believer to be immersed in the liquid grave must have become dead to the law by the body of Christ, by the resurrection of Christ from the dead to be united with Christ as one with him forever, and now to live a life of faith on the Son of God.—See Romans 6 and 7 chapters. The signification of being baptized in the name of the Father, and of the Son, and of the Holy Ghost, imparts a very great responsibility; for so being baptized we have avowed to serve our Savior by faith in his name. The sinner saved is bought with a price from the claims of the law, and from the servitude of Satan; and that price is no less than the blood of the Son of God, that cleanseth the believing sinner from his iniquity. It is not merely to assume the name of Baptist that we have been baptized; but to have liberty and fellowship with the saints, and a right to the privileges in the house of God, which is the church of the living God, the pillar and ground of the truth. What deters the fearful believer in Jesus Christ from being baptized? Is it not from the fear of the responsibility to keep the commands of the Savior blameless? I take the liberty to say to all such, even to your son Robert, if he has not put on the Lord by baptism, that all such are, by deferring from time to time their duty, by so doing manifesting their ungratefulness to God, for such highly dignified favors conferred on them by a gracious God; instead of submitting to the holy ordinances of his kingdom they are living in unbelief. The good Shepherd giveth his life for his sheep, and they hear his voice, and he knows them, and they know him, and they follow him; but a stranger they will not follow. He giveth unto them eternal life, and they shall never perish, neither shall any pluck them out of his hand. His Father who gave them to him is greater than all, and none are able to pluck them out of his Father's hand. Christ and his Father are one. To have an interest in the electing love of God is a favor that no believer can fully express.—The holy, high and heavenly calling of God is a favor of such sacredness that the worldly professor cannot conceive of its glory, because he has not the Spirit of Christ: for the Shepherd and the sheep are one in

love, in life and in glory. God chose Christ, his Son, to be the Head, Savior and Judge of his foreknown people.—Isa. xlii. 4; xliii. 10, Luke xxii. 22. Wherefore, as Christ is, so are the holy brethren in this world. 1 John iv. 17. The faithful God that hath called us unto the fellowship of his Son Jesus Christ our Lord, it was that we should be partakers of his holiness; that no flesh might glory in his presence: but of him are we in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption, that according as it is written, He that glorieth, let him glory in the Lord. The salvation of Jesus Christ is entire, the complete deliverance from all condemnation of God's law for all whom he tasted death; but the salvation within us is not completed. Christ died for us, and the Holy Spirit in the name of Jesus completes the salvation within us, for which the Lord Jesus Christ is now making intercession for us.—Then we should rightly consider what the Holy Spirit hath revealed to us as our unerring guide to truth; as the Spirit of Christ officially, he is a witness to us of Jesus really dying for us. As many as are led by this Holy Spirit are the sons of God; he bears witness with our spirit that we are the children of God.—John xvi. 13, Romans viii. 9—14. That we Jews should be to the praise of his glory, said Paul, who first trusted in Christ; in whom we Gentiles also trusted after we believed, were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased profession, the redemption of our bodies unto the praise of his glory. The apostle was confirmed in the death of the Son of God, and the benefits thereof were ratified in his mind, and his faith was settled in the promises of God, which in Christ are yea, and in him amen, unto the glory of God by us. Now he who establisheth us in Christ and hath anointed us is God, who hath also sealed us and given the earnest of the Spirit in our hearts.—Gal. ii. 20, 2 Cor. i. 20—22. Paul the apostle was desirous to know the power of Christ's resurrection from the dead; he says, "That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death:" in conformity with the will of his Savior. Father, "I will that they also, whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovest me before the foundation of the world." My brethren, do we indeed duly consider the greatness of our Immanuel's sufferings? We should never have had a claim to the blessings of the heavenly calling, if Jesus had not delivered us from the damning power of sin; he endured all the weight of guilt and punishment due to us by a just law to all the chosen of God. Can we conceive the extent of the sufferings which Jesus bore with meekness? Even as a lamb, he opened not his mouth to

complain; yet we often complain for having to serve God, because it rains, or snows, or the wind blows; we see also by some believers so much frigidity in losing a little time, or gaining a little money, for the cause of God and truth, and for the fellowship with the saints. How great must those sufferings of Jesus have been that delivered so many great sinners from so great a destruction, and to raise them up to an enjoyment with himself, to partake of the glory that he has with his Father in heaven.—The sins of one of us subjects us to wrath inconceivable and endless. Then, O what sorrow and death must have been endured by our great and glorious Redeemer when we consider all the offences, in the aggregate, committed against the righteous God who is holy in all his ways. The Father of our Lord and Savior laid upon him the iniquity of all those who will finally make up the general assembly and church of the first born, whose names are written in heaven. Who could accomplish such a deliverance from eternal death but him only who is the mighty God as well as the mighty man. Thus Immanuel was made sin for them, and became a curse for them, that they might be delivered from the curse of the law, and be made the righteousness of God in him. For this purpose the Lord Jesus also had to sustain the loss of conscious enjoyment. My God, my God, he cried, why hast thou forsaken me? Even this he endured on our behalf; for he himself was blameless and separate from sinners. Yes, for our sakes he withstood also the fury and power of the devil, and the derision and madness of men; he bore all these things for us, and if we suffer for his sake the reproaches of men and devils we shall reign with him forever.

Thus I have written by request of sister Garret, and I submit it to you, brother Beebe, for insertion in the "Signs of the Times," if you deem it expedient.

I remain your willing servant and brother in the Lord,

JAMES JANEWAY.

OCCOQUAN, Va., Nov. 25, 1874.

DEAR ELDER BEEBE:—The "Signs" continue to come to us richly laden with the things pertaining to the salvation and kingdom of our God, gladdening our hearts, and causing us to rejoice in the infallible testimony of so many witnesses from different parts to the truth of God's elect.

It is an invaluable privilege enjoyed by the lovers of the truth of speaking to each other through the columns of the "Signs." Here we gather expressions from the scattered ones of the flock, the weak and trembling one, the strong in faith, and those who are without, lingering around the fold; all have an opportunity to relate the varied exercises of mind; the different changes, experimentally, through which they pass; to tell of the trials by the way, and to write of the unsearchable riches treasured up in him of whom

the scriptures do speak. This brings us together, though in one sense we are scattered abroad; yes, it draws us together in a sacred nearness, and in ties of love and christian fellowship, manifesting in the secret recesses of our heart the strength of that indissoluble bond of unity which binds the people of our God together; stronger by far than the mystic tie which holds together the minute atoms of the solid oak, or the secret cords of parental love which draws the mother to her child. There is in the exercises of mind through which we pass as related in our communications, a wonderful unanimity and yet a variety. There is in them an answer of heart to heart, and face to face; a manifestation of the fact that we are children of the same heavenly origin, that we are members of each other, travelers in the way of holiness, pilgrims that throng the shining pathway which leads from a world of sin, sorrow, sickness and death, into one of eternal glory and unending rest.

We have no continuing city upon the shores of time, no lasting enjoyments, no enduring rest. This world is poor from shore to shore. It is to us a desert land, and a waste howling wilderness. Through it we wander as strangers and pilgrims, secluded from its wealth and its honors, continually realizing that we have no certain abiding place within its borders. But how sweet the thought, how comforting the knowledge; the God of Israel, the mighty God of Jacob, guards and guides his people here. He is the van guard and brings up the rearward in their mortal pilgrimage through this land of drought, deserts, pits, snares, and fiery trials. In their wanderings of old, through the wilderness, he was continually with them in the pillar of a cloud by day, and the pillar of fire by night, to lead them on the way. In their travel they came to the bitter waters of Marah, as well as the wells of water and palm trees of Elim, and in their march Marah preceded Elim. The typical Joshua and Caleb are preserved through all the trials of the way, and enter unharmed into the promised land. The all-seeing eye of our God is ever over his people now; his omnipotent arms of love and mercy are underneath them; his all-powerful and protecting walls of salvation are around them.

This knowledge at times may be almost if not entirely lost sight of in the midst of the terrible trials through which they pass. But the inward hope, an anchor of the soul, both sure and steadfast, abides in them, whether they feel the force of the fact or not. It may shine now in their view as a star of the first magnitude, again it can hardly be discerned, and its rays fall dimly around their pathway. But in the thickest darkness of the night, and the brightest sunshine of the day, it is there. When doubts and fears ensbroud our mind in gloom and sadness this hope is there—it lies under them all. I have sometimes thought that the doubts and fears of the believer are things of but little depth. They

pertain merely to the surface. They are the ripples which float upon the still waters beneath. But, like the waves upon the surface, we see them ever, and at times they hide from our view the objects beneath. Many and varied are the changes and exercises of mind through which we pass in our travel here. I would not take a clear day filled with bright sunshine to illustrate christian experience, but one of clouds and sunshine together, in which the sun is at times hidden from our view. I have thought of the different sentiments presented in the precious book of Psalms portraying the changes through which the Psalmist passed, now rejoicing upon the mount of deliverance, then tremblingly a wanderer in the dark valley of Achor, vibrating from the lowest note of sorrow and mourning to the highest one of ecstatic joy. In this book we see our experience painted out in living language, and how often it is applied to us with holy and heavenly comfort. When bowed in the depths of sorrow and trouble we turn to this language and feed upon the words; it comes to us with sweet peace and comfort, it tells us that the man after God's own heart was once where we are now. Again, when upon the "delectable mountains" of the christian's mortal pilgrimage his words come to us swelling the rapturous joy of the moment, presenting before us the sacred place upon which we stand, throwing into exalted and heavenly language the rapturous delight which fills our soul. It fills us with heavenly comfort and unspeakable joy when we can sensibly realize the fact that the God of Israel is our God and guide; he will guard, guide, sustain, and succor us in the narrow way of everlasting life. His word is sovereign in the eternal heavens, as well as in the courts of time.

In this knowledge we peacefully rest, and a glorious resting place it is, a covert from the storm, and shelter from the heat; a strong tower wherein the righteous run, and are safe. What if his way, the way in which we are led, lies far beyond the powers of our natural comprehension to grasp, as the trackless way of a ship in the sea, and in the great waters, (Psalms lxxvii. 19,) a way unknown to us? Is it not as far above our ways as the heavens are above the earth?

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

Deep in unfathomable mines
Of never failing skill
He treasures up his bright designs,
And works his sovereign will.

His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

What though it lead us through deserts dark as night, through dispensations of his providence inscrutable to us beyond our natural powers to solve? It is the bright, the shining way to unending bliss on high. Soon the dark travel of faith will be over with us, and the eternal day of immortal glory break forth in our

view, enshrouding us in its ineffable and unclouded brightness.

"O glorious day! O blessed hope!

My soul leaps forward at the thought."

I hope that I feel the force of what I write. Through the time in which I have been writing my mind has been filled with a solemn sadness.—From the time when I first hoped in Christ I have been continually watching, waiting, and seeking for some deliverance from the daily conflicts and trials through which I have been called to pass. I hope that I feel within me that heavenly rest in Christ, into which I trust I have entered. But my seeking has been for a rest from the daily conflicts caused by the evils arising from my own wicked nature, and my proneness to err from the precept of my God. I have sought it here and there continually, but found it not. The difficulty has been that I have sought for it in the wrong place. It is not found this side of that sleep whose waking is supremely blest.

I think that I can say that I am glad that there is a period in the future when I can lay aside the weary toil of life to take it up no more. I realize this feeling, I think, more now than formerly, as I experience the trials of the way. The laborer of the morning does not desire so much the arrival of the set time for his labors to cease, but when he has borne the heat and burden of the day, and when the shades of evening are gathered around him, he rejoices to know that the appointed time will soon arrive when he can lay aside the weary labor of the day and enter into rest. It is thus that our Lord prepares each and every one of his people for the change awaiting them, weaning them from time until, as a sheaf ripened for the harvest, he gathers them one by one unto their eternal home. May we continue to live in the joyful expectation of that bright day, walk as children of the light, and as sojourners for a little season in the weary walks of life.

I remain, as ever, in love and gospel fellowship, sincerely and truly yours,

W. M. SMOOT.

WAVERLY, Iowa, Nov. 4, 1874.

DEAR FATHER IN ISRAEL:—While engaged in the busy scenes of life the thought struck me this morning that another year of our mortal pilgrimage is gone, to be remembered with the past, and I must renew my subscription for the "Signs of the Times," which I esteem a great pleasure, as they are all the preaching I have, and if not deceived, I at times derive much comfort in perusing them. We have plenty of what they call preaching here, but I seldom go. They tell us all can be saved if they will, telling them to come, come now; if they stay away they seal their own condemnation. Their minister said to them, "I don't want to hear you say, I hope I am a christian; say you know you are." He said he knew he was a christian; knew he should go to heaven. "O," he says, "how easy to be a christian; just as simple as

can be." O, I felt to say, Poor deluded man, the blind leading the blind. I have not so learned Christ. As a dear sister said in a letter to me, Is it not strange their numbers swell, while the Old School Baptists are only here and there one, poor and helpless? But those that can help themselves need no help, while we feel that in ourselves is no safety or help. O what a blessed thought to me that our sins are laid upon one who is mighty and able to help all who call upon his name; but never will they call until he awakens them.

In his greatness of strength,
And mighty to save,
The dead he awakens,
And calls from the grave.

So the children of his choice must hear his mighty voice, and obey when he says, Follow me. Yes, he says, All that the Father giveth me shall come to me; no ifs about it, he knows them that are his. It adds to my grief to see how few we are in number, and so scattered. And as for laborers we cannot say they are few, for they are none, which makes it sad and lonely indeed. I feel to sympathize deeply with those who have no preaching, for I feel there is but little of earth to desire, but if I can but hope I sometimes receive a crumb from my Master's table, it is enough, for I feel these blessings do not come to him that willeth, nor to him that runneth, but are of God that sheweth mercy. O how grateful I want to feel, that I can humbly trust he has shown me that I was a great sinner by nature, as well as by practice. I feel my nature is corrupt, prone to evil, no goodness proceeds from it, but if his spirit dwells within I trust its fruits will appear. Let my lot in this world be as my heavenly Father sees fit, I desire to bow in submission to his will. I am daily reminded of my short comings, and proneness to evil, and when I realize how little fruits I bear of a christian, I feel to ask myself, How dare I hope? But I feel in my trials, sorrows, and bereavments, without a hope I am of all creatures the most miserable; but if he is mine, and I am his, we have his promise that we shall have strength according to our day; but if we are left to walk in our own strength, we shall falter by the way. Had I the pen of a ready writer I could say more, for my heart is full, but I have not, therefore I will stop, asking your prayers for a poor sinner, for I of all his creatures need the answer of prayer. May the Lord sustain you through your remaining days of sorrow and trials here, and when done, take you home to glory, is the desire of one of the least of all.

A. SHEPARD.

LIVIA, McCan Co., Ky., Aug. 8, 1874.

ELDER G. BEEBE—DEAR BROTHER:—My year having run out I will send my remittance, and ask you to still continue to send me your paper; for I do not see how I can well do without it. It comes to us richly laden with welcome news, that always makes glad the hearts of all the family of the Lord who receive it. I hope

the Lord will spare you long, if it be his will, and enable you still to publish the glad tidings of salvation through our Lord Jesus Christ, that his name may be glorified, his cause prosper, and his church be edified and built up, and all the saints may be brought more fully into the knowledge of the truth as it is in Jesus.

I want now to give you an outline of how we have been getting along for some years back. In 1852 we held the last church meeting that we have held until December, 1869. During that long period our church declined in one way and another, until but two were left, and they were aged sisters, who still contended for the faith which was once delivered to the saints. Four years ago last fall they attended the Highland Association, and there met some of our dear brethren, and among them that dear brother, Elder John H. Gammon.—They at that meeting enjoyed a feast of fat things, and were made greatly to rejoice in hope of the glory of God. Brother Gammon told them he would come and preach for them if they would write to him that it was their desire. When they returned and told me of the encouragement he had given, I did not wait long before I wrote, requesting him to come; he replied that we might make an appointment for him on Monday after the second Sunday in Dec., 1869. He came and preached four times, and at the close of the last meeting an opportunity was given, and two other old sisters, who had been members before the division, but had been off among the New School Baptists, came forward and joined our church. That was the first good Old Baptist preaching we had had for a long time. That dear old brother has visited us several times since, and has been gathering one or two at a time ever since. We have had visits also from other brethren, and twice this spring we have been visited by our dear old brother Hume. He was with us the first Sunday in this month, at which time he baptized eight willing converts, and preached very good sermons, and the brethren's hearts were warmed up and made to rejoice in hope of life beyond the grave: yes, a home in the paradise of God. Our number now is nineteen, the most of them came out from the New School Baptists, and I think if we could have regular gospel preaching from a faithful minister, many more would come out from the New School Baptists, for they seem to be mightily shaken at the present time, and many of them say we have the truth. May they speedily be brought to see and acknowledge and obey the truth to the honor and glory of our God.

Now, dear brethren who may read this, let me exhort you to never neglect the assembling of yourselves together, as the manner of some is, lest you be reduced to the same condition we have been in. May the Lord keep the little churches from sinking down so low.

Now, farewell. May God bless you with health and strength, and pre-

pare your heart and mind for much usefulness in the cause of truth, if it be his will, that you may set it before his people in a way that they may understand and feed upon it; and may they obey the truth, and be saved from all the delusions of the present times, is my prayer for Jesus' sake. Amen.

Your unworthy brother, if a brother at all.

RICHARD HUMPHREY.

FALKNER STATION, Miss., Nov., 1874.

ELDER GILBERT BEEBE—DEAR FATHER IN ISRAEL:—Since my last communication I have had the sweet pleasure of attending two associations of Primitive Baptists. One was the Tallahatchie Association, held with the church at Chewalla meeting-house, Marshall Co., Miss., beginning on Friday before the third Sunday in September, continuing four days.—The other was the Regular Baptist Association, held with the church at New Salem meeting-house, Tippah Co., Miss., beginning on Friday before the second Sunday in October. The ministering brethren that were with us at Chewalla were, Elders E. A. Meaders, A. B. Morris, M. C. C. Maples, J. A. Norton, Wm. Mother-shed, Jos. Edwards, and W. Newlin. Their preaching was of a piece; not a discordant sound was heard among it. They spake as they were moved by the Holy Spirit, and not with the enticing wisdom of man. They preached not themselves, but Christ Jesus, the power and the resurrection. In all things approving themselves ministers of God; yea, workmen that needeth not to be ashamed, rightly dividing the word of truth, and giving to each his meat in due season. O, how beautiful it is to see the old pilgrims, all pressing Zionward with one accord, and one mind, moving forward like horses in Pharaoh's chariot, earnestly contending for the faith once delivered to the saints; choosing rather to suffer persecution with the children of God, than to dwell in the tents of the wicked. I think I can truly say that the Lord was in the midst of his people there, and where the Lord dwells peace presides, joy abounds, and love reigns. O that we could live in his presence forever!

The ministers in attendance at the Regular Baptist Association were, Elders Daughtery, Miles Hare, J. Hare, E. A. Meaders, W. W. Sammons, S. Daniel, — Kavenor, together with several others. Had I the pen of a ready writer perhaps I could tell you what a rich feast we had. O it was a feast of fat things, full of marrow; wine on the lees, doubly refined. "There is a river the streams whereof shall make glad the city of God," and O, the streams of gospel that came from the mouths of his servants, as they proclaimed the glad tidings of great joy, made glad the hearts of the little saints as they listened to the doctrine dropping as the small rain upon the tender herb. I never shall forget brother Kavenor's sermon on Sunday. It was like the gushing fountain that gushes up-

ward, scattering its enlivening spray on the tender plants around. Yes, it fell on my hungry soul like a refreshing shower on the parched ground. O! that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing." The Lord was with his ministers, enabling them to search out, and us to understand, the hidden mysteries of God.

"I have loved you with an everlasting love; therefore with loving kindness have I drawn you." Was God addressing the whole world? If so, he will certainly draw them; and if he draws them, they will run after him. If his spirit was, or is, poured out alike on all, they certainly will be saved; for God has said that his people shall be a willing people in the day of his power. Then again he declares that he has all power in heaven and on earth. If that be true, that he has all power and that his people shall be willing in the day of his power, tell me where is there any room left for the creature to choose or refuse that spirit? If they are made willing, of course they will accept the spirit.

Some may say that the devil has such an influence over some that the spirit cannot have any effect, or but little at most, and that they choose rather to serve the wicked one than the Lord God. Now if it be true, that the evil spirit is greater than the Holy Spirit, then God does not possess all power; or, if he has the power, he does not certainly have the will for them to be a willing people. Yet he says that he has loved them with an everlasting love. Then is it possible that loving as he does, and having all power, that he would remain passive, and suffer the evil one to carry one of his loved ones off into perdition? O, but some say, "You must accept the one or the other, and if you refuse the good Spirit it is your own fault." That seems strange again; when the carnal mind is enmity against God, is not subject to his law, neither indeed can be. Now, if the carnal mind is enmity against God, and the inclination of man is to do evil, and that continually, what has the creature got to work with? Is it not obvious that he will follow his inclinations, particularly if he has such a powerful influence from the wicked one? Tell me what has he got to accept with, except with his carnal mind? Now that won't do, for it is enmity. Well, does he possess enough of grace about him to cause him to accept? If so, how came he by it? At what period was it infused into him, and how? To my mind these are serious questions, worthy of due consideration to those who believe the theory of "man's choosing or refusing at option." Then again, If man be dead in trespasses and in sin, how can he have the power to do any thing? "That was the true

light which lighteth every man that cometh into the world."—John i. 9. Does that mean to imply that he poured out his spirit alike on all men? Our luminary sheds his light alike on all, but all cannot see it, because some are blind; and those that can see, literally, can they resist its influence? Are they not passive recipients of its effects? "And because ye are sons, God sent forth the spirit of his Son into your hearts, crying Abba, Father." If then, that God sends forth the Spirit into the hearts of men, who can resist it when he has all power in his own hands? Yes, he has power over death, hell, and the grave. Then he certainly will use that power in behalf of those he has loved with an everlasting love. It seems strange to me that he would woo and beseech men to accept salvation when he has the power to make them willing subjects of his grace. "O well," say some, "what matters it what we believe, if we get to heaven at last?" For the truth's sake, let us search the scriptures. If the doctrine of free agency be true, then the other is false—and what saint wishes to believe a false theory? Otherwise, if the doctrine of free grace, special salvation, and absolute sovereignty be true, the other is false. And what benefits can be well derived from a false doctrine? "There is a way that seemeth right unto a man, but the end thereof are of the ways of death." Saul thought that he was doing God's service when persecuting the saints. I will desist lest I darken counsel. Do with this as you see proper.

May God spare you long to the work of his ministry is the prayer of
LYDIA C. POWELL.

Nov. 18, 1874.

MUCH ESTEEMED BROTHER BEEBE:—I sometimes feel a desire, had I the ability, to converse with the dear saints of God on the things pertaining to our heavenly inheritance. Theories deep and well defined, without the witness of the Spirit bearing witness with our spirit that we are the children or heirs of God, will not comfort those that mourn; but the evidences to the sin-sick soul, who is hungering and thirsting after righteousness, that they are heirs to an inheritance which is undefiled and that fadeth not away, but is reserved in heaven for them, and that they are kept by the power of God through faith unto salvation, ready to be revealed at the last time, has much comfort. And to present these evidences, attested by the holy scriptures, and the work of grace in the hearts of the saints, showing that they evidence the same truth, should be the employment of the servants of the Most High. O that the God of Abraham, of Isaac and Jacob would direct the thoughts and guide the pen of one of the least of all, that makes a profession of his name, that he may present a little mite of comfort to the poor, despondent, self-abased self-condemning souls. "It is written in the prophets, And they shall be all taught of God. Every

man, therefore, that hath heard and hath learned of the Father, cometh unto me." Much is said by conditional teachers about coming to Christ, and they present a multitude of theories which are legion, for they are many. But when we examine their promises which they present, as conditions or laws of pardon, we find that a belief in them fixes the mind (of those thus believing) on the act performed by them, as having worth or merit in it, and their prospect of heaven and happiness is dependent on what they have done, are doing and expect to do. These have heard and have learned of men, and men they follow. But Christ says, "Every man, therefore, that hath heard and hath learned of the Father, cometh unto me." A different instructor, and a different destination! Conditionalists say that God is speaking to the sinner by mercies and judgments; and many hear, and for a while attend to those things that would crown them, if continued, in with success. But our beloved Savior 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." The course of preparation and instruction given the pupils in this heavenly school, is, first, to quicken those who were dead in trespasses and sins, as a consequence they will heed, see and be made to understand as the Father instructs them. To come to Christ signifies that we are away from him, not in name only, but in our acts and feelings also. Our attachments are of a worldly nature, and that nature fallen, degenerate and sinful. So that we desire not to be ruled by him; we would be free from his dominion and control. But when we are made to hear his voice, and behold his majesty, we abhor ourselves, and repent in dust and ashes; and like Isaiah, say, "Woe is me, for I am undone, for I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Guilty and with an aching heart, we would approach the Lord; but our prayers need cleansing, and our tears need washing, and our greatest efforts appear so weak that we cannot obtain a hearing from the Lord, but feel that we are of the earth, earthy, and have no ability to communicate our thoughts beyond this little ball. But being filled with legal pride, and finding our case very alarming, we leave no means untried; the prayers of the saints are sought, the closet or lonely grove is frequented, resolutions set, only to be broken; until link after link in our plan of salvation is broken—until we see with astonishment and alarm that the chain is growing very short. But with the tenacity of a drowning man, we cling to the fast diminishing support, until the last link is gone, when with a shudder we give up all hope. All hope of what? All hope of being justified by works of righteousness which we have done—all hope of obtaining salvation by the works of the law.

Is this the system of salvation presented in the scriptures? Is it by grace we are saved, through faith, and that not of ourselves, but the gift of God, and not of works, lest any man should boast? Is it true that salvation is of the Lord? If so all that have learned of the Father have been made to feel and realize that these things are true, and have been made to fellowship the sufferings of the Son of God, being made conformable to his death. Christ was made of a woman, made under the law, to redeem them that were under the law. The law had its demand upon him, but he fulfilled the demand. He died in obedience to its demand. We are made conformable to his death and to fellowship his sufferings, and we die to the expectation of justification by the deeds of the law, for we are convinced that we cannot satisfy its demands, which are just and right. Here appears to be a fitting place for a mediator to intercede for the guilty and helpless, and at this point every one that hath heard and learned of the Father cometh to Christ, and Christ is the end of the law for righteousness to every one that believeth. They see in him the fulfillment of their desires; the holy law is honored, the guilty redeemed, and they are enabled to realize that God hath sent forth the Spirit of his Son into their hearts, crying, Abba, Father, and forsaking all others they come to Christ, for they have nowhere else to go. As a chaste virgin espoused to one husband, they have one Lord, one faith and one baptism, one God and one Father, who is over all, through all, and in them all.—The true watchmen on the walls of Zion are determined not to know anything among the brethren, save Jesus Christ and him crucified. All that have learned in this school have come to Christ, and an ample fullness for all their wants is there.

"If we're defiled by sin's dark stain,
His blood doth make us white,
If we would wisdom's ways obtain,
His Spirit gives us light.

"A light to walk the heavenly road,
That leads to joys divine;
Joys of immortal cast or mould,
And doth in Jesus shine."

P. K. PARR.

FAIRBANK, IOWA.

VERY DEAR BROTHER IN CHRIST:—It has been a long time since I wrote you a few lines to inform you how lonesome I have been. Since the first of August last your kind messenger, the "Signs of the Times," stopped coming to me, except one, the October number, came to me bearing the precious truths of the gospel, that is as I understand it, or at least it was good to me. The October number was a great feast to my poor hungry, starving soul, away back here in Iowa among the winter fogs of the new lights of our day,

where there is no food for me. The leaders of the people do cause them to err. They say, Cast in thy lot with us and let us all have one purse; but I don't understand that way.

Dear old father, the Lord did not teach me that way of getting religion. I have long since learned that such religion as I could get that I would lose it, but experience teaches me when the Lord does it it is well done and leaves nothing undone, and I have long since learned that it is God that works and men cannot hinder, saying, My counsel shall stand, and I will do all my pleasure. Dear brother in Christ, you don't know how lonesome I am at times when there is no preaching of the Old School order near me so that I can hear them, even hear them talk of the good way where the Lord found them and led them about and instructed them. When I read in the "Signs" the experience of one poor soul being taught of the Lord, who can tell my own feelings better than I can find language to express them, it makes me rejoice and say, Thank the Lord, bless his holy name, for he has a people all over the land that he reveals his loving kindness to, and not to the world.

Dear old father in Christ, you don't know how much comfort I find in reading your paper, the "Signs of the Times" and "Editorials." It does my poor soul good, even when I have to fall back on some old number and read about past experience; it takes me back away to Indiana, where there was no eye to pity, no arm to deliver, when the Lord brought salvation and whispered to me, Thy sins are all forgiven. O that memorable day! O, dear old friend in Christ, can you think of poor me, unworthy as I am? Don't forget me at the throne of grace. I desire all your prayers, and all the prayers of your readers.

Now, dear old father in Christ, I will inform you that I have not been able to go away where I might hear a gospel sermon for the last ten years. In fact there is none in our region. Me and my wife are here alone. All the preaching we have had in that length of time has been by reading your paper, the "Signs of the Times."

Dear old friend, how glad we would be if the Lord only would send some one along this way of our order, that is the Old School Baptist ministers.

I must stop scribbling. You will please remember poor unworthy me, and when it goes well with you pray for me. Farewell.

A. GARRETT.

EAST COBLESKILL, N. Y., July 6, 1874.

DEAR ELDER BEEBE:—My mind is wonderfully impressed this morning on spiritual things, so much so that I cannot perform my daily labor. I will try to write you of some of my feelings. At the age of eleven years I was wrought upon by a power unknown to me at the time. I often asked myself why it was that I was sought and found of him who is able to save unto the uttermost them that come unto God by him. I thought I was so young, and had an older brother and sister, who had no such trouble, but seemed to enjoy themselves, while I was so greatly troubled. I thought I must be more wicked than they. I would try to reform; but the more I tried the more sinful I felt, until at last my sins were like mountains crushing me down to death, hell, and the grave. I could not look before, behind or on either hand, for it seemed that I had got to the end of my race.

At that time I was brought down to the feet of Jesus, and knew that if he did not save me, I was forever lost. I seemed to be down to rise no more, unless saved by grace. All I could say at that time was, Lord, save, I perish! Lord, save me or I die! I remained thus for some time; but all at once, a bright light broke in, and the whole house seemed to be illuminated, and to my great joy and surprise I felt relieved and lifted up. I felt so light that if I had wings I could fly away to realms of endless bliss. And I felt to say, Praise the Lord for his loving kindness and tender mercy, which he had bestowed on me, the vilest of vile sinners. This was between ten and eleven o'clock at night, in my father's house; I shall never forget the time and place.—The next morning I thought all nature was praising God. I never can tell what strong desire I felt to depart and be with Jesus. I used to count the days, hours and minutes, and thought I was so much nearer to eternity.

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

That sweet comfort was mine,
When the favor divine
I first found in the blood of the Lamb.
I could not believe
That I ever should grieve,
That I ever should suffer again."

O how little I then knew of what I should have to pass through. I must say, as it is written, it is through much tribulation we must enter the kingdom. I feel to say it, tribulations are my lot at present.

But, to return to my early exercises, from the age of eleven to fourteen years I enjoyed myself very well.—With another little girl, I used to hold what we called Prayer Meetings, in a large pile of lumber, quite a distance from any house, when we thought we were out of sight or hearing of any one. I used to think the world with all its surroundings were shut out, and I was shut in with the Savior. There I could pour out my complaints, and felt that God heard and answered prayer; and often he

did pour out his blessings on my little head. O how fresh to my memory those seasons are; it seems as but yesterday. With God a thousand years are but as one day; and one day as a thousand years. And to-day I can say, Blessed be the name of the Lord, for he is the giver of every good and perfect gift. I feel that, in myself, I can do nothing but trust in God, who doeth all things well. In him I live, and move, and have my being. I am glad to believe that he searches the heart, and knoweth all the thoughts and intents of my heart. Only as I am guided by his Spirit can I do right. At the age of fourteen, there was a Protracted Meeting held in our place, and they got sixty converts; there was quite an excitement, and many of about my age joined the church, myself among them. It seemed to do well for a time, but I soon came to want. I could not keep up with them, nor talk as they did, and I became very poor, hungry and thirsty, and fain would have filled myself with husks, but could not. I felt that I was but a pilgrim and stranger, despised, forsaken and alone, in a barren land. Sometimes I felt that I must get away from myself, for I felt that I could hold out no longer. The words of the poor prodigal came to me, "I will arise and go to my Father, and say to him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. Make me as one of thy hired servants." In this way I passed about twenty-nine years. About six months ago the good Lord made me feel a willingness to become anything or nothing, and to say, "Here, Lord, I give myself up to thee; O take me just as I am and make me just what thou wouldst have me to be. Thy will, O Lord, not mine be done."—These words came to me:

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

These words were on my mind for months, but I could not tell what it meant. I felt as though there was some great work to be done, or battle to be fought, and I felt that I wanted to have on the whole armor of God that I might fight manfully, whatever might come. I was made to plead for strength, wisdom and understanding, and to know the will of him who was to accomplish this work. At about this time the Lord had begun a good work in my husband and little daughter. They were wonderfully troubled on account of sin, so much so that I could not bear up under it. I was confined to my bed for weeks; then I was made to see why the Lord had dealt thus with me. After the Lord had performed this work in my husband and daughter, my health improved; but the work did not stop here. My mind became exercised about churches: this was another trouble. I felt or thought I wanted rest, but could find none for my weary mind. I was wonderfully wrought upon in my sleep, and had a great many dreams or visions. I will re-

late one of them. I thought I was in a certain place, and a man was standing with a big book in his hand, with his back partly towards me, and did not want me to look in the book: he had a part of the leaves turned down, to prevent me from seeing them; but I was determined to see what was in the book, so I went behind him and looked in the book, and saw irregular figures of various shapes, and after studying for some time I saw the figure 14. Then I saw the letters of the same strange irregular shapes, from which after much labor I all at once made out the word "Romans." Then I said, I have got it. It is Romans, fourteenth chapter. I awakened my husband and told him what I had found; for I felt as though I had found a great prize. I could hardly wait till morning to read it. When I read the chapter, I said, It is enough: for it was a great opening to my mind. I then began to see where I was. Soon after this our dear Elder Bundy came to our house, and I felt assured the Lord sent him. Truly the Lord works in a mysterious way, his wonders to perform. From that time I felt a drawing towards the Old School Baptists that I had never felt before; but still felt inclined to draw the other way. But the Lord's ways are higher than my ways, and his thoughts are higher than my thoughts: if it were not so I should not have been an Old School Baptist. Then the mode of baptism was laid before me; I tried to dispose of it, but I could not get rid of it, as I had thought I could. These words would come to my mind, "The law and the prophets were until John." This I would think many times, I could get no farther in satisfying myself that sprinkling would do as well. Then these words came to my mind, "I am the Way.—He that climbeth up some other way, the same is a thief and a robber." One night when I had just retired, I do not think I had been asleep, I thought I was just rising up out of the water, and was so filled with the Spirit that I had to shout, Praise God. I felt changed throughout, and felt that my joints and marrow were changed, and this feeling continued with me. Then I desired to be baptized, and buried deep in the watery grave. About two weeks after this, my husband, daughter and myself went to the Schoharie Church, and I cast in my mite, and was accepted, but cannot see how they could receive such a poor, unworthy worm as I am. I had many trials during the next few weeks. One would say this, another that; and I feared that I had done wrong. I thought if I was deceived, I had deceived others; but I would rather die than to be deceived and bring reproach on the church of God. I felt in this way for some time. One morning I awoke with these words on my mind:

"My God is reconciled,
His pardoning voice I hear,
He owns me for his child,
I need no longer fear."

These words seemed to be before me when we were baptized. We were

baptized by Elder Bundy, my husband, myself and daughter, all on the same day. I can say, The Lord has done great things for us, whereof we are glad, and feel to give God all the glory, to whom all honor is due.

These are a few simple sketches of my life and experience. I sometimes feel as though I never would say another word, for I am so poor and ignorant, and am the least of all. But I desire to remain with the church of God, if they can bear with me.

Dear brother, do with this as you think best; I trust it to you.

LOUISA GARNSEY.

MACOMB, ILL., Nov. 19, 1874.

BELoved BROTHER BEEBE:—Brother Terry Dalton, of Mississippi, requested my views last spring, through the "Signs of the Times," on Jer. viii. 22, which reads as follows: "Is there no balm in Gilead? Is there no physician there? Why then is not the health of the daughter of my people recovered?"

I should have noticed his request sooner, but I had other similar requests on hand that were older than his, and several who have since sent me like requests by letter, must have patience, and if the Lord shall give me light and opportunity, I will attend to them in due time.

Jeremiah appears to have uttered the words above quoted a few years before the seventy years' captivity of the house of Judah commenced.—Compare 2 Chron. xxxvi. 19, &c. He was sanctified and ordained a prophet to the nations before his birth, (chapter i. 5) and had been for near thirty years warning his countrymen of their impending calamities that were to befall them on account of their sins. By the Holy Spirit he foresaw the desolations of his country, the destruction of their capital and their temple, and the captivity of the principal men of Judah in Babylon. The Lord, by his mouth, charged his people with two great evils, viz.: "They have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."—Chapter ii. 13. Under that covenant of works, their worldly prosperity and peace were suspended upon their strict obedience to the law of Moses, and a departure from its statutes subjected them to the calamities threatened therein, both the blessings and the curses of that covenant, however, being temporal.—See Deut. xxx. 19, 20, and Isa. i. 19, 20. Jeremiah in many places, as a mouth for God, points out the many grievous sins, the shameful back-slidings, the dreadful idolatries, the heaven-daring rebellions of Israel, and the pollutions of their temple; and in view of the utter ruin of their city and temple, he cries out, "Cut off their hair, O Jerusalem, and cast it away, and take up a lamentation on high places; for the Lord hath rejected and forsaken the generation of his wrath."—Chapter vii. 29.

The prophet declares that all classes were given to covetousness and falsehood; that they had healed the

hurt of the daughter of his people slightly, saying, Peace, peace, when there was no peace. They were no longer ashamed of their abominations, neither could they blush, so hardened were they in their evil ways.

In view of the certain desolations of his city and country, the prophet says, "When I would comfort myself against sorrow, my heart is faint in me." Viewing the overthrow of his nation and its capital as having already taken place, he cries, "The harvest is past, the summer is ended, and we are not saved." They were, in his view, already carried away captives, and their city, the daughter of Zion, the daughter of his people, destroyed. "For the hurt of the daughter of my people am I hurt; I am black; astonishment hath taken hold on me," to see the desolations of my country, the destruction of Mount Zion, and her daughter Jerusalem. "Is there no balm in Gilead?" No healing medicine, no remedy for the deep hurt? No, not now; "Thy bruise is incurable, and thy wound is grievous. There is none to plead thy cause, that thou mayest be bound up; thou hast no healing medicines." "Thy breach is great like the sea: who can heal it?" "Is there no physician there?" No, none but quacks, who heal her wounds but slightly, and produce a false peace. If there is yet a physician in Israel who understands her malady and her sore wounds, and has the healing balm to cure her, "why then is not the health of the daughter of my people recovered?" It was not because Gilead afforded no balm, but because the physicians of Israel would not apply it to her wounds in sufficiently strong solutions, that her health was not restored. The law provided remedies for all the hurts of Israel, and obedience to the law was a sure preventive against hurts, wounds and sicknesses in the body of that nation; but a departure from its requirements brought on the hurts, the calamities and sore distresses the prophet complains of. Her physicians, who were her rulers, priests and teachers, had forsaken the law of the Lord, and taught Israel to sin, by their precept and examples, and now her hurt could not be healed short of amputation: she must be cut off from her land for a season, and Jerusalem (the daughter of his people) destroyed and made desolate. Zion, or Mount Zion, was a hill within the city of Jerusalem which king David strongly fortified, and whereon he built his courts and his residence, his towers of defence, &c.; and being the chief protection of the city, the latter is frequently called the daughter of Zion, and as the capital of the nation, and the offspring of her labor and art, the city is frequently called the daughter of my people. Zion was called the city of David, after its founder—the city of the great king, because God placed his name there, and was worshiped there by his people nationally.

That this text and subject have a further signification, and a typical hearing upon the church of Christ,

under the gospel dispensation, perhaps few will deny; and as I so understand it, I shall very briefly notice some of the most prominent points wherein I understand their fulfillment to be found.

Israel, after the flesh, was God's peculiar, chosen people, as a nation, separated from and blessed above all other nations, not because they were either greater or smaller, better or worse than any other nation, but because he loved them; and because of the oath made to their fathers. So spiritual Israel are blessed above any other people, not because they are by nature any better than others, or more great or mighty, but because he loved them with an everlasting love, and because of the oath and covenant made with Christ, their Head, and because they were blessed with all spiritual blessings in him. Israel had a right to Canaan, both by inheritance and by promise; so the church of Christ by promise and by the new birth, inherit gospel blessings.

After Israel were redeemed from bondage, they were brought under law to God, and under a conditional covenant, obedience to which secured to them the temporal blessings of the land, and *vice versa*; so the church of Christ, being redeemed from the curse of the law and the dominion of sin, are brought under law to Christ, and under church covenant; and obedience to her order and ordinances secure and continue her privileges in her church relation, and *vice versa*. While Israel strictly obeyed her laws, she was prosperous and happy, but when she forsook her duties to God, she suffered the penalties denounced in the law, and every transgression and disobedience received a just recompense of reward. So with gospel Israel, when she is walking in all the commands and ordinances of the gospel blameless, she is prosperous and happy. Israel, contrary to the express prohibition of the law, after married and mingled with other nations, learned their evil ways, inherited their superstition, and adopted and worshiped their idols; their rulers and their prophets tolerated and even encouraged these evil practices often—like people, like priest—and instead of correcting these vices, and applying the remedy in time, and sufficiently to heal up the wounds and hurts of Israel, they healed them but slightly, and daubed with untempered mortar, and still cried peace, when sudden destruction awaited them. Having become incurable, they were given up into the hands of her enemies, her country desolated, and Jerusalem, the daughter of my people, destroyed. These things being so, how shall we escape if we neglect the duties and ordinances of the gospel of our salvation? And if such sore calamities befell the violaters of Moses' law, how much sorer punishment should fall upon the violaters of the law of Christ, the order of his house, and the subverters of his holy doctrine?

There is a balm in Gilead, and there

a physician there; for the discipline of the gospel, if properly applied, will heal all her hurts, bind up all her wounds, and soothe all her sorrows. As offences must come, and often do come, the early and proper application of the remedy to heal is of vital importance to the health of the body of Christ, in her visible organization; but we should be careful that we employ the *true* balm, at the *right* time, and in *proper* quantity.

I have but begun its gospel application, but must leave the subject for want of time just now.

In hope of life eternal, I remain
I. N. VANMETER.

AT HOME.

DEAR BROTHER BEEBE:—By request of a number of brethren, I have consented to give, through the "Signs," a sketch of my experience and call to the ministry, if I have any.

I was born, and still reside in Accomac County, Va. My parents were Baptists of the new order, but I was not taught religion by attending Sunday Schools, saying prayers, &c., as the means of my acceptance with God. Due diligence was given to raise me to the truthful, and to keep out of bad company, and avoid profane language, as it would be of great importance to me in life. But still in my early boyhood I had serious impressions about death. I would lie upon my couch at night, and weep when none on earth knew of it but myself; but I could not tell why it was so, for I did not think any one else was like me. I remember of telling a willful story, and it seemed to haunt me wherever I went for a long time, and indeed I have not forgotten it yet. But all these impressions I then looked upon as being produced by the thoughts of the impending dissolution of all earthly things in death, to be separated from my early companions, father, mother, brothers and sisters. But for several years I have been impressed that there was something deeper that produced them. These impressions, however, wore off as I grew older, only as they would recur at times. It would require a book to contain my history from that time, until the time when I trust the Lord showed me what all these things meant. But, strange to say, I went on, sometimes full of mirth, and seemed to be fattening on sin; but at other times I was in sorrow, until I was in my twenty-first year. It was in the latter part of July, when I hope and believe I was cut down, like Saul of Tarsus, and made to cry, Who art thou, Lord? I then found it was hard for me to kick against the pricks. From that time until August 2d, my distress was intolerable, and my burden seemed to be more than I could bear. I could scarcely find any ease or rest, day nor night. But I tried to keep this all to myself. Like one alone I seemed to be, in a wilderness and solitary place. While I was in this distress, there was a Methodist Camp-Meeting in progress at some

distance from my father's residence, and I thought I would attend, for at that time I had become like a drowning man out of his depth, and willing to catch at a straw. While I was there the darkest hour I ever witnessed lowered upon me. My sins were all cemented together, and rolled down upon me, and I fell beneath their weight like one without strength or life, as though to rise no more forever. But I hope I fell upon the Rock Christ Jesus, which ground my sins into powder, and blew them away, by the breath of his power, and at the same time I hope he breathed into poor unworthy me that life which still survives, and has borne me up through all the trials and conflicts through which I have passed up to the present time. I then, for about one night and day, thought I could tell it as something positively certain to everybody, and that I should never doubt or fear any more. But, dear reader, I soon found it different. From that time, when I have said anything on that subject, it has been with fear and trembling. I heard some talk with much confidence; but I could not. But I loved to hear others talk, as I felt at that time. I was not then much acquainted with Old School Baptist preaching; not quite so much as with others. But it seemed after this that I became a seeker after something, I hardly knew what, but I think I have since learned that it was for a home. I went amongst the new order of Baptists, the Methodists, and occasionally the Old School Baptists, and although the doctrine preached by the latter was not popular with the world, I soon found it was popular with me, and the more I heard of it, the better I liked it, and I began to feel a drawing to that people, and to feel a desire to be amongst them, if I could be accepted. And as the Savior said in his word, so he seemed to say to me, that he was and is the only way to the Father, and the way into the church. I found that the only way for me to honor him and give ease to my conscience, was to walk in his footsteps, and that I desired to do.—During all this time I had not unburdened my mind to any one of them, until sometime in March 1852, which was the year following my change in August, if indeed I had any. I was in the city of Baltimore, walking on Pratt Street, and unexpectedly met Elder T. Walters, who was then pastor of the Messongo church, and although it seemed an unsuitable place, yet I felt as though, if I passed him without opening my mind and telling him what I desired to, I did not know I ever would have another opportunity, and strength was given me to do so; and he told me to go and talk to the church, and after his return I did so, in a stammering way. I was received and baptized in March 1852, by Elder T. Walters. And, brethren, notwithstanding all my doubts and fears, walking in darkness and having no light, I have never been able to be sorry for what I have done in this respect.

Now, my inquiring friends, I have

given you a short history of my life from my boyhood until my admittance into the church, and leave you to judge whether it is worth calling the reason of a hope or not.

Now in regard to the ministry.—After I had passed through what is above written, and a few years had passed, contented with the privileges of the house of God, and of giving my feeble voice in praise to the King of Zion, my mind became aroused in regard to what was required of me as a live member of the body. And the words, Preach the gospel, were continually sounding in through my mind; and at times, I thought I could see how beautiful were the feet of them that preach glad tidings; but I thought that was a work too glorious for one so ignorant to reach; but still I could not keep my mind off from that work. I cannot say like some of my dear brethren in the ministry, that I would rather die, or run away from the Lord: but I shuddered at the thought of having to expose my ignorance. Still I thought I saw so much beauty in the work of Redemption, that to be able to speak of it to the glory of God and edification of the saints, would give me more pleasure than to be the ruler of all the dominions of the earth; but I feared sometimes that it was presumption in me, and not the work of God. I thought of the position of the President of the United States, which would sink to nothingness, compared with a calling of God to proclaim the gospel of the grace of God. All these reflections with many others, I kept to myself; not a word of them did I breathe to my brethren. But they soon began to call on me to close the meetings by reading some portion of scripture and saying whatever I had to say. To tell them that I would not, or could not, seemed more than I could utter; but with my weakness and ignorance, to comply seemed more than I could possibly do. In this way time passed on. Sometimes when called on, I would read a chapter, and try to speak a few words, when I could scarcely stand upon my feet, and when alone, meditating on the wonderful work of God in the salvation of his people, and how completely they were embraced in his everlasting covenant and love, I would think, if I then had opportunity, how I could talk to them about it; but when I had the opportunity, my weakness forbade it, and while laboring with my two conflicting feelings, the one saying, Preach, and the other saying, I cannot, a brother who was then a licensee, to whom I had never told a word of my feelings, or that I could scarcely stand up to read a chapter, came to me one Sunday morning after the meeting was opened, and laid his hand on my shoulder, and said, Come, you must preach for us to-day. Dear readers, you will never know how I felt. It almost struck me speechless, that any one could imagine such a thing. I struggled on until October, 1863, when I was chosen to write the church letter to the Association, for the first time. I wrote

very lengthy. You, brother Beebe, perhaps will remember: it was at Indiantown, and I had warning by our brother above named, that it was too long, which led me to apologize, and that gave the association to understand that I wrote it. I doubt that I have ever written a better one since. The brethren, though strangers, began to talk encouragingly to me, as though they discovered something in that letter: brother Rittenhouse, among others. After my return home it seemed that I had strength to go into the pulpit and speak for a short time, with about as much liberty as I have ever had since. I read the chapter in which are recorded the words, "For unto us a child is born," &c.—And from that time I went on, trying to relieve my mind; sometimes almost overcome with weakness and a sense of my ignorance. Being away from home I do not remember the exact date of my license certificate.

In the fall of 1866, a petition was sent to the association for my ordination, which was responded to at our Yearly Meeting, July 21, 1867. And, dear brethren, sisters and friends, I have been trying to preach, and trying to get the consent of my mind that I cannot, and will not make the attempt any more, and it seems to me, if it were not for the encouragement I receive from my brethren, I should be discouraged: for I feel that I am an unprofitable servant; but still there are times when I feel that I have a message from the Lord. One thing I feel sure of, that when I speak in public or private I desire to honor our covenant-keeping God, and to edify and comfort his poor, desponding children.

Now, brother Beebe, if it will not crowd out of your columns more important matter, please, for the benefit of inquiring brethren and friends, give this a place in the "Signs." It is submitted to your disposal.

T. M. POULSON.

LEXINGTON, Ky., Nov. 24, 1874.

MY DEARLY BELOVED BROTHER BEEBE:—A short time since I received a letter from a brother in a distant state, asking me to write for publication in the "Signs," my views on the call to the gospel ministry.—I can only give the exercises of my own mind on this important subject. Very soon after I became seriously and lastingly impressed with a sense of my exposed condition as a sinner against God, I resorted to the attentive perusal of my bible, with the hope that I might find therein some way of escaping the wrath of God, which was justly due me as a sinner. Instead of finding the relief I had hoped for, I realized a deeper sense of my own wretchedness, guilt and condemnation. It seemed that almost every sentence I read, made my just condemnation more clear and conclusive. I found many passages which seemed to afford encouragement to those who were not so polluted and vile as I felt myself to be. I felt as the poet expressed:

"I hoped that in some favored hour,
At once he'd answer my request;
And by his love's constraining power,
Subdue my sins and give me rest."

"Instead of this he made me feel
The hidden evils of my heart;
Let all the angry powers of hell
Assault my soul in every part."

My distress and anguish of heart became more pungent when I bowed to ask the forgiveness of my sins, because of the insincerity of my heart and wanderings of my thoughts. In the course of time, I learned a man was to preach in the town where I lived, who spoke much of the terrors of hell, and the torments of the damned. I immediately resolved to hear him. I found truly that the burden of his preaching was of that character. I left the house more deeply distressed than ever, with the reflection, How hardened you must be when the terrors of hell and torments of the damned make no impression on you. I considered my case, if possible, more hopeless than ever. Soon after I learned that an Old Baptist preacher had an appointment in town, and I went to hear him. His theme was, God's love to sinners, and before he had proceeded far with his discourse I felt the tears trickling down my face, but I could not believe I was of the number God loved. On going home and meditating on the subject of the discourse I had heard, I was more perplexed than ever. I now hope I understand the apostle's language, "Not knowing that the goodness of God leadeth thee to repentance."

Shortly after this and in the month of September, 1819, while lying on my bed, about 11 o'clock at night, and bemoaning my lost and undone condition, the wicked and presumptuous thought intruded itself on my mind that perhaps I should have at some day to preach the gospel. I was greatly alarmed, and concluded this was an omen of my swift and speedy destruction. I concluded if I had committed no other sin, this wicked thought was enough to justify God in my condemnation. The thought,

"I who am all defiled with sin,
A rebel all forlorn,
A foe, a traitor to my God,
And of a traitor born,"

filled me with horror; and as often as the unwelcome intruder was felt, anguish of heart was the result. I still strove to get better, but found I was growing worse, until the 3d Sunday in February, 1820, when it seemed bitter despair was about to seize upon me. I went to preaching sad and almost hopeless, when the preacher, (the late Elder Trott,) took for his text Isa. 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 on him shall not make haste." Immediately the darkness of my poor soul, which was so thick as to be felt, was dispersed, and the precious cornerstone, the sure foundation, the Lord Jesus Christ was revealed to me (as I hope,) as the way whereby poor sinners could be saved. Tears of joy and gladness now flowed freely, and Doctor Watts' language became mine:

"All over glorious is our Lord,
Must be beloved, and yet adored;

His worth, if all the nations knew,
Sure the whole world would love him too."

I yet feel that it is only necessary to know, and that knowledge will cause love to him. It was but a very short time when the unwelcome intruder (the thought that I should be required to preach,) returned with more force, anxiety and opposition, if possible, than ever. I plead youth and ignorance and utter unfitness for so great a work, and determined to keep my thoughts on this subject to myself. Some three months subsequently an intelligent sister asked me after hearing some good preaching, How did you like that preaching? I replied, I was delighted.—She continued, You will have to do so, to which I quickly replied, No, I won't. She said, I think you will; I responded, You have no right to think so, to which she said, Pray sir, can you help your thoughts? I answered, No; but you ought to help or rather control yours better than indulge such. I now began to be afraid that others might have such thoughts, and thereby increase my embarrassment. Very soon another and yet another of the brethren approached me with the inquiry, Has not your mind been impressed with the duty of preaching the gospel? I endeavored to keep dark, under the impression that if I were called to the work, so long as the church were silent, I should escape chastisement. It was not long, however, until this prop was taken away. An old and highly esteemed brother and "pioneer to the dark and bloody ground," observed to the church that he believed the Lord had blessed them with a gift, and moved that liberty be granted me to exercise my gift in singing, prayer and exhortation, within the bounds of the members. I immediately responded, I have as much liberty as I want—that of being a member of the body. But little time elapsed when I was called to another trial. Another old and beloved "pioneer," moved that written license be given me to preach wherever the Lord might cast my lot, and that I be requested to go into the pulpit and preach, as well when the pastor was present as absent. I begged the brethren to forbear, but in vain. Time wore on; I was distressed when I refused, and distressed with my feeble efforts when I consented to try. A circumstance bore heavily on my mind and embarrassed me greatly, of which they were not advised. I heard ministers whom I loved, declare from the pulpit, that in regeneration the man was changed from the love of sin to the love of holiness. I concluded, if this be true, I am no christian.

Again, They preached that in regeneration the enmity of the heart is slain. I felt within me if that is true, I am where I ought not to be. My distress drove me to my bible; on this subject I earnestly desired to know the truth of the matter, and after painful experience I found relief in reading Paul's experience when he said, "When I would do good evil is present with me." Again, "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 ye would." I was confirmed in my opinion that those brethren were wrong. But a hard struggle rose up immediately, How could I, a poor weak and imperfect being, rise up and controvert the truth of the doctrine preached by those older and more experienced, and in whose christianity and call to the ministry I had more confidence than in my own!

The severe domestic affliction under which I had been laboring for many months, and which had disclosed the native enmity of my poor, sinful heart, proving the truth of the apostle's declaration, "The old man is corrupt with his deeds," led me almost to despair reaching the heavenly glory. The poet has well expressed my agony of soul when he cried:

"Lord, why is this, I trembling cried,
Wilt thou pursue thy worm to death?"

But my mind was led on to the further declaration of the same apostle, "The new man after God is created in righteousness and true holiness." I then saw the antagonism of the *two* natures possessed by every one born of the Spirit, out of which grows that warfare which so pains the heart of the christian. Now to withhold the convictions of my own judgment on this subject would be dishonest and criminal; while to avow the difference would manifest a desire to follow an apostle who said, "I have not shunned to declare unto you all the counsel of God." I seemed indeed to be "chastened as a bullock unaccustomed to the yoke." I was, however, greatly encouraged when I found my brethren receive so cordially the views I held on the subject. I however passed along between hope and fear for a short time, until another of the dear old pioneers proposed, in the church, my ordination. I instantly plead in bar my youth as a professor, my ignorance, inexperience, and total lack of scriptural qualifications for the ministry; but all in vain. I believed the mind of the Lord was in his church, and submitted. The work of ordination was proceeded with, and a presbytery composed of four of the "old pioneers," with five or six other ministers, who examined me on my christian experience, call to the ministry, and doctrinal views, proceeded to set me apart to the work. Very soon after my ordination I was brought to confront the doctrine of Fullerism, or general atonement and special application; and in a short time, the doctrine of the Reformation, as it is called, promulgated by the late Alexander Campbell, both of which I felt were at war with the doctrine of the bible; consequently I felt bound to oppose and expose. Very soon afterward, the almost universally popular inventions of man for evangelizing the world, were strongly and persistently urged on the churches as a *christian duty*. I was approached and urged to join them; but give me, said I, bible authority for them, or I cannot join. The reply was, See how much good we are accomplishing by them. Well, said they, if you cannot, or will not, join us, don't say anything against them. I asked, What is the duty of a watchman but to warn the church on the approach of the enemy? The next step was to intimidate, by saying, You have fearful odds against you; the wisest and most learned men among us are members, and you are comparatively alone. My reply has been, If it is

the truth I am contending for, God will maintain his own truth; but if it is error, the sooner it is put down the better. Those departures from the simplicity of the truth began to shew themselves in letters from corresponding associations, to which we promptly replied, protesting against these errors, which soon produced the dropping of the correspondence. But we were destined to a sorer trial when brought to realize the warning of the apostle, "Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." The doctrine of the Circular on the christian warfare had been preached among us without offense, so far as I know, for very many years, but was ultimately made the occasion on the part of some of our body for the denunciation against us of "the worst kind of heresy," and "a declaration of non-fellowship against us." Several churches withheld correspondence from us, together with a suspension of correspondence by several associations through their misrepresentation of us. Two of those associations, on being better informed, returned, and with acknowledgements, asked a renewal of the correspondence. One of the party who had left us approached me, saying the old fashioned Baptists were few in number, and asking on what terms they could have union and correspondence with us. I replied, You have publicly denounced us guilty of the worst kind of heresy, and declared non-fellowship for us; you ought not to ask correspondence with heretics, and those for whom you have declared non-fellowship—a public acknowledgement is indispensable, on your part, to union with us. I am advised of no such acknowledgement; hence no union can be had with us. I am fully satisfied that no substantial good can result, as we have hitherto learned, from correspondence with those who are not agreed on the fundamental principles of our holy religion, and I am entirely satisfied that churches and associations wrong themselves and compromise their own peace and religious welfare by receiving (into their correspondence) to doubtful disputation, those not in faith and practice with them. Licking Association now, and for more than twenty years, has enjoyed uninterrupted peace, union and sweet fellowship. If what I have been called to suffer, and to bear, in the last fifty-four years, has contributed to the comforting, building up and establishing the children of God in the truth, I feel that I ought therein to rejoice, rather than regret what it has cost in doing so.

If the sympathy of my heart has been more warmly enlisted in behalf of one class of christians than another, it has been in behalf of those called of God, and put in trust with the ministry of the word; but I would remind such that they serve a good and gracious Sovereign—one who knows these trials, temptations, and discouragements; and although they cannot at all times feel his presence, yet he has most truly said, "Lo, I am with you always, even unto the end of the world." They will find brethren faithful and true, (as I have) so long as they are faithful to their calling.

As ever, faithfully your brother in hope of the better resurrection,
THOS. P. DUDLEY.

P. S.—Although I have never had the heart satisfying evidence that I have been called to the work of the ministry I have desired, yet I may be allowed to say I have no misgivings with regard to the truth of the doctrine I have preached. T. P. D.

EDITORIAL.

MIDDLETOWN, N. Y., DECEMBER 15, 1874.

JUST as we go to press, we receive the sad announcement, by telegraph, that our dear brother Eld. Joseph L. Purington, died of paralysis, at 3 o'clock, P. M., Dec. 3.

END OF VOLUME FORTY-SECOND.

With the issuing of this number we finish the labor of forty-two years, as publisher and editor of the "Signs of the Times." That our life has been spared, amidst the ravages of disease and death, until nearly all our early cotemporaries have passed away, and a new generation has been born to fill their places, and that we have been sustained and blessed in our labors, demands our unfeigned gratitude to God; for it is of and by him we live and move and have our being. When we commenced this publication we did not expect to live to conduct it so long; and now having numbered more than our three-score years and ten, we feel admonished that the time of our departure cannot be very far distant. Could we at the beginning have foreseen all the labors, perplexities, oppositions, reproaches and persecutions which were in store for us, we may have been discouraged, and perhaps deterred from the undertaking; but an impenetrable veil hides all future things from human scrutiny until the proper time for us to know what God has brought us through.

But a retrospect of the past recalls to mind not only toils and trials, but very many reminiscences of consolation and pleasure. The abounding grace of God to usward has often filled our heart with supreme joy and gratitude, while the co-operative aid of able and dear brethren who have contributed so much to the interest and usefulness of our paper, and also to its extensive circulation, has been by us most gratefully appreciated. The kindness and forbearance of our subscribers in overlooking whatever of defection or imbecility they must have discovered in our management of the editorial department, demands our thanks.

Forty-two years' experience in a semi-monthly correspondence with our dear brethren and sisters of the Old School or Primitive Baptist order, has been valuable in very many respects. Our acquaintance with, and knowledge of the brotherhood throughout the length and breadth of our wide spread country, and of their peculiar usages, views on various subjects, their steadfastness in the faith, and their walk in the ordinances of the house of our God, together with the persecutions, reproaches and trials through which they are called to pass, has served to greatly endear them to us.

One prominent object we have kept constantly in view in conducting this publication, has been to make it the medium of general correspondence with all the Old School or Primitive Baptists everywhere; and to know no East or West, North or South, as dividing the family of our God into

local divisions or separate interests.

Before any other paper claiming to be in the interest of the Old School or Primitive Baptists had taken the field, the "Signs of the Times" was issued and sent forth to search out, in every part of our continent, those Baptists who had not been swept away from the primitive faith by the introduction and pestilential spread of missionism, with all its brood of unscriptural religious institutions. In this object we were happily successful; and since the attainment of that object, it has been our aim to continue it as a medium of correspondence throughout the length and breadth of Zion; so that any letter published in our columns, may be read by all the saints scattered abroad.

We have very recently seen a prospectus for a local paper, calling for the patronage of Old School Baptists, which is not to be sectarian. We wish it distinctly understood that the "Signs of the Times" is, and ever has been "sectarian." We neither ask for nor expect patronage from any other sect, than that sect which is everywhere spoken against. To that sect usually known as Old School Baptist, it is, and from its beginning has been exclusively devoted.

The first number for the next volume, though bearing date January 1, 1875, will be issued immediately, after which we shall wait until the 15th of January before issuing the second number. This we will do in order to hear from those who wish to renew their subscription for the next year; as we cannot well afford to pre-pay postage on any papers but to actual subscribers, except to such as we have always on our free list.

We shall be obliged to drop such delinquent subscribers as have not been heard from in a reasonable length of time. In doing so, should we stop the paper of any who desire its continuance, we wish such to let us know that they desire it continued, and what the prospect of paying, finally, is.

PROSPECTUS OF VOLUME XLIII.

The next issue of our paper will commence the forty-third volume of the "Signs of the Times." And encouraged by the support we have received for the last forty-two years, from our subscribers, we enter the new year with confidence that we shall be sustained. We shall continue to issue our paper a semi-monthly twelve-page sheet, at the past rate of two dollars per annum, *strictly* in advance. There will be no postage required of our subscribers for the next year, a law having been passed by Congress requiring publishers to pre-pay postage. Though this causes considerable of an additional expense to us, we will not charge those of our subscribers who will send on their subscriptions in advance any thing extra. We have made arrangements with our paper merchant to supply us with a handsome book paper for the next volume, and hope to furnish our subscribers with a handsomer sheet than we have any of the preceding volumes. Although we shall incur an additional expense of several hundred dollars, by pre-paying the postage and furnishing a higher priced and heavier paper, we trust our friends will protect us from too great a loss, by using their influence to increase our circulation, and seeing that their subscriptions are kept paid up in advance; and when our list shall reach ten thousand we will, as we have before promised, issue the "Signs of the Times" an eight-page weekly.

POETRY.

SALVATION.

"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."—Isa. xxvi. 1.

Salvation is a bulwark strong
Which hell can ne'er remove,
The grateful theme of Judah's song
Is everlasting love.

Salvation's walls are built so high,
No wrath can enter there;
To build them did the Savior die.
What has the saint to fear?

Salvation's free! The ransom'd race
Eternal joys will share;
The feeblest glimmering spark of grace
Has its foundation there.

Salvation's walls and holy gates
Shut out the love of sin;
But they who for its glories wait
With joy shall enter in.

Salvation's King hath conquer'd death.
With all its dire alarms;
Not one tried saint can sink beneath
His everlasting arms.

Salvation felt's a sure defence
In every trying storm;
The power divine which flows from thence
Is something more than form.

Salvation's walls the Father built
On his eternal Son;
The Spirit seals the blood he spilt.
This sacred three are One.

Salvation's finish'd and complete;
The battle's fought and won;
Dear Lamb, we worship at thy feet,
For what thy love hath done. C. S.

THE MOURNER'S LAMENT.

Press'd down with many anxious cares,
Which rack my mind and fill my breast,
The antidote of all my fears
Is that of which I am in quest.

Ah! What is that but Christ the Lord?
The Hope to weary sinners dear;
So, trusting to his faithful word,
I'll strive to banish every fear.

And yet I find my heart dismay'd,
And fill'd with dire and dread alarm;
As though the Lord had never said,
"No power shall e'er my chosen harm."

Lord, speak and chase my fears away;
Give me to feel that I am thine,
Cause to beam forth the light of day,
The Sun of Righteousness to shine.

Then would my soul be fill'd with joy,
My heart expand, my eyes o'erflow;
A solid peace, without alloy,
My inmost spirit sweetly know.

'Tis thine to calm the troubled heart,
To soothe the spirit, hush the soul;
Display thy gentle healing heart,
Bind up my wounds and make me whole.

Nothing but this can satisfy;
All worldly charms are naught to me;
Thy love to me, O ratify,
And tell me I am one with thee.

Base, Lord, I am; but thou art good,
And this shall be my plea in prayer;
I cannot seek thee as I would,
But thou wilt bow thine ear and hear.

This is my case—a simple one,
And known to all thy people dear.
Lord, pardon what I ask amiss,
And my petition kindly hear.

C. J. F.

MARRIAGES.

FURBISH—ALLEN—At North Berwick, Me., Nov. 13, 1874, by Elder Wm. Quint, Mr. Isaac Furbish to Miss Mary E. Allen, both of Sanford, Me.

OBITUARY NOTICES.

DIED—In Brooklyn Hospital, May 27, 1874, **Chancy B. Deyoe**, son of John W., and Ollie Ann Deyoe, and grand-son of Chancy and Amy Burroughs, aged 23 years.

Another home circle broken—other hearts have been called to mourn the loss of one that was near and dear to them by the ties of nature. His mother died when he was but a child, leaving him and one sister in the tender care and protection of their grand parents, and he had lived there ever since until a few months previous to his death. He left home last August, and went to New Jersey to teach school; his school closed. In May he was on his way home, and went to Brooklyn Hospital to have a slight operation performed, and took ether, which resulted in his sudden death. His sufferings were intense, yet he was never heard to complain. He was delirious most of the time on religion; he said he would die and go to heaven; and he loved us all, but he loved Christ better. When told he was dying, he raised his eyes with such a calm resigned look, and said, I die happy.—This is a great comfort to us, and we mourn not as those without hope. His father visited him, arriving a few hours before his death; he knew him, but could not speak. Very easily his spirit took its flight, and we trust has gone to the God that gave it. He was a kind and noble youth; such traits of character are seldom seen in one of his years. None knew him but to love him, and we all loved him too well; we anticipated so much his coming home. How little we could see in the future of what trials and afflictions awaited us on these low grounds of sorrow. As I viewed him, lying cold in the silent embrace of death, I felt he was asleep in Jesus, blessed sleep. But how hard it was to give him up, and bow in submission to the chastening rod. But the Lord giveth, and the Lord taketh away, blessed be his holy name. His ways are inscrutable, and we must submit to them. May God give us strength to support us in this deep affliction. A. C.

A mother in Israel has gone home. Our beloved sister, **Mrs. Mary Blackwell**, died at her residence in Hopewell, Mercer Co., N. J., May 5, 1874, in the eighty-first year of her age. Sister Blackwell was a member of the First Hopewell Church about fifty years; was firm and invincible in the doctrine of free and sovereign grace, adorning the profession she had made, and the doctrine of God our Savior, by a well ordered life and godly conversation. An example of christian piety in her devotedness to the cause of Christ, faithfulness to her brethren, in attending the appointments of the church, visiting the sick and afflicted with words of comfort from the promises of God, and her own experience in many deliverances from darkness and trials during the long period of her sojourn in this vale of tears. Truly she could say for the comfort of others, Goodness and mercy hath followed me all the days of my life. God is my strength and deliver.

ALSO,
DIED—On the 14th of May, at the late residence of sister Blackwell, her daughter, sister **Miss Ann E. Blackwell**, in the fifty-eighth year of her age. She was beloved by all who were favored with her acquaintance, possessing a meek and quiet spirit, and zealous in the cause of Christ; established in the doctrine and order of God's house, delighting in the worship of his name, the company of the saints, and in conversing upon the things of the kingdom of our God, and the wonder of redeeming love. After a long season of coldness and darkness in the church, we were refreshed by hearing the story of our Redeemer's love to her; and the power of quickening grace, that enabled her to seek the house of her Master's brethren; she being the first that Eld. P. Hartwell baptized in the fellowship of the church, soon after his pastoral call and settlement with us—which was as the first ripe fruit, denoting the full harvest that was soon after gathered in. The church with numerous friends and relatives, sustain a loss in the departure of our two sisters. Their vacant seats in the house of worship, their absence from the society of their brethren, their counsel and words of comfort. For in them grace and eminence did shine, reflect-

ing the christian character, true piety, love and kindness to all, especially to the household of faith. May the Lord sanctify this bereavement to us all, and fill their places with such as shall be saved, and enable us to say:

"Welcome sweet hour of full discharge,
That sets our longing souls at large,
Unbinds our chains, breaks up our cells,
And gives us with our God to dwell."
Yours in hope of eternal life,
ELIJAH LEIGH.

DIED—In North Berwick, Me., Aug. 2d, 1874, Mr. Hiram Billing's babe, aged 6 weeks.

ALSO,

DIED—In North Berwick, Me., Sept. 14th, 1874, Mr. Samuel H. Guptill's babe, aged 8 months and 8 days.

ALSO,

DIED—In North Berwick, Me., Nov. 13th, 1874, brother Caleb F. Ford's babe, aged 1 month and 14 days.

"Those little babes how soon they're gone,
How short their stay on earth has been!
They did not set their hearts upon
This world of sorrow, sin and pain."

ALSO,

DIED—In North Berwick, Me., Oct. 16th, 1874, **Clorinda Chadbourn**, wife of Mr. John Chadbourn, aged 24 years and 11 months. Her disease was some kind of a tumor, or cancer, internally, which caused her to suffer for seven or eight months, until death came to her relief. She was well reconciled to her fate, and gave good evidence that she was a child of grace. She was as fine a woman as ever lived in this neighborhood, as all will say that became acquainted with her. She has left three little children, a kind husband, and many relations to mourn.

WM. QUINT.

North Berwick, Me., Nov. 23d, 1874.

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Nov. 16, 1874.

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